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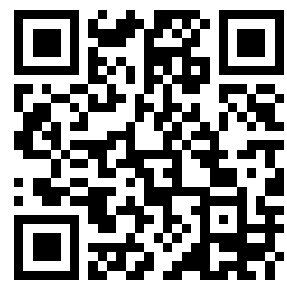

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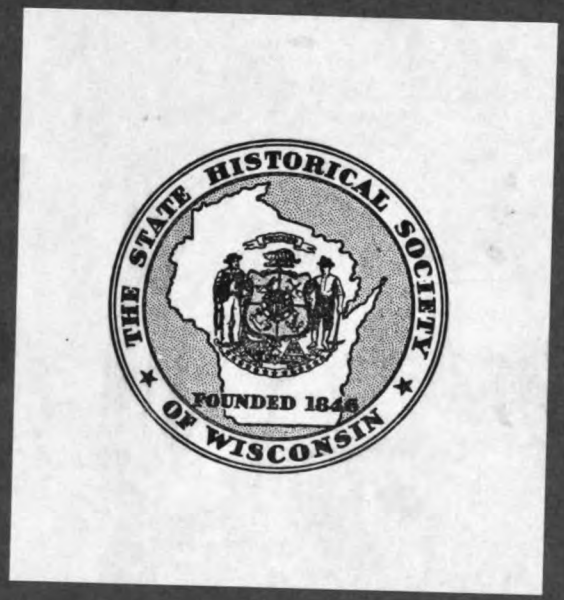

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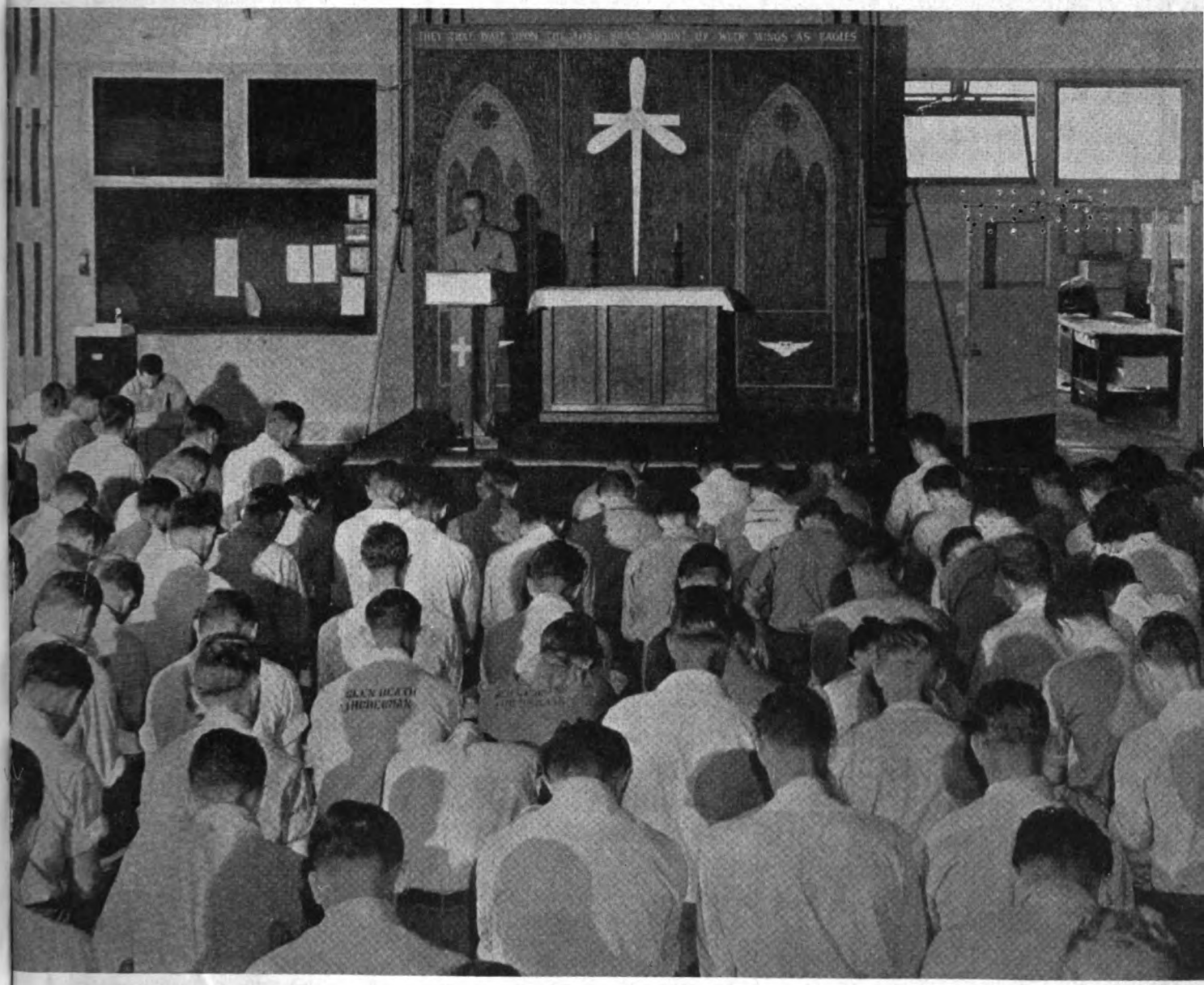
A weekly record of the news, the work, and the thought of the Episcopal Church



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Chaplain Stephen F. Bayne officiates beside the altar designed and executed in the machine shop at the air station. The design combines Church and aviation symbols.

The Clue to Christianity

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ADVANCE BOOK ANNOUNCEMENTS

For The Lenten Season

Coming Mid-February

WHY GO TO CHURCH?

By David K. Montgomery

A Book for Laymen. Why Go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening and readable book on this topic. We go to Church but for one reason —to Worship. "To worship means to give the best that you have, and the best that you are, to the best that you know."

Many people, says the author, lack reality in their church-going and the reason for this is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God. Price, $2.25

THIS MEANS OF GRACE

By John S. Higgins

"*This Means of Grace* is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion. It goes forth with the prayer that many will find new meanings in the lines and between the lines of our incomparable Liturgy, now tested by English-speaking peoples for almost four centuries." These are the words of the author and they express adequately what this book is about. The better we understand the service of the Holy Communion the better Christians we shall be. Price, $2.00

AND WAS CRUCIFIED

Meditations for Good Friday on the *Seven Last Words*

By Frank Damrosch, Jr.

For the Clergy these addresses will be a real *find* for preaching purposes. For the Laity, these Addresses are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

Father Damrosch says: "This book has been written in war time and could not escape the impact of war, especially in the consideration of suffering as linked with the suffering of the Passion." Price, $1.25

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Dedicated to the Members of the Royal Air Force

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Dean of Ontario

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Coming Mid-February

PASTORAL CARE OF NERVOUS PEOPLE

By Henry J. Simpson

The pastoral care of nervous people is one of the most vital matters confronting the clergy in this country. The Reverend Henry J. Simpson has written a book for fellow clergymen which he explains as an introduction to a technique which brings the help of religion and psychiatry to the aid of *nervous people*.

A partial list of topics: The Plight of the Psychoneurotic; Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness; Special Therapeutic Procedures.

A "must" for every clergyman.

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PRAYER AND THE SERVICE OF GOD

By Daniel Jenkins

"Does it really matter whether or not I say my prayers? He Who made us for communion with Himself cannot remain indifferent when we spurn His fellowship and try to live as though He were not there."—*Daniel Jenkins*

A modern book, by an English clergyman, which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress of this grim and confused twentieth century.

Prayer and Faith; God's Will and Our Prayers; Prayer and the Bible; Prayer and the Church are some of the chapter headings. Price, $1.50

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Monastic Orders

TO THE EDITOR: The National Council, "in wisdom and understanding," is producing a series of pamphlets under the broad title *Vocations in the Church*. The first, now at hand, offers the invitation to youth of both the sexes, "The Church Calls You!"

Yet, good as these papers are, there seems to be a tragic omission. Nothing is said of *The Religious Life*, and a time when the Monastic Orders are in desperate need of vocations to a mission which they alone can fulfill. These Orders are in and of the Church. They ought to be praised rather than slighted. If the National Council is truly to represent the Church we must expect of it an adequate presentation of the claims of the Religious Life upon the men and women of the Faith. Let youth know the full range of the opportunities before it.

This is written in the strong hope that you will rise to your editorial privilege and responsibility in speaking strong, clear words that all may hear.

(Very Rev.) ERIC MONTIZAMBERT.
Laramie, Wyo.

Sane Leadership

TO THE EDITOR: We may well thank God for such a sane cry of leadership as that of Bishop Conkling at the Advent in Boston. (Thanks to you, incidentally, for publishing it.) It is especially timely right now, when the demand is increasingly vocal among Protestants, not of us, for a Christianity which is neither Papal in its insistence on outlawing from the brotherhood all those who are not of Rome, nor as heretical and sentimentally soft and intellectually moribund as most non-Romans have tended in this present century to become. With need for a free Catholicism being stressed by C. C. Morrison of the *Christian Century*, by Ralph Sockman, by Reinhold Niebuhr and his brother, by Lynn Harold Hough, by a vast number of others, non-Episcopal Protestants, what is required is aggressive restatement, to ourselves and to the world at large, of what is the true destiny of our communion.

There would seem to be only two possible reasons-for-being of the Episcopal Church, of the Anglican communion. One of these, disgraceful to us, is to be the Church for Protestants who are on the make and socially snooty. The second, honorable in the sight of God and men, is to be the propagating center of a coming free Catholicism. I have been watching the Episcopal Church for 35 years as it tries to make up its mind, which of these two ends to pursue, and have seen most of the laity and most of the bishops ready to return the worse answer. The priests have mostly held to pursuit of the better destiny, but in our Church the priests have small voice.

I have seen during these three and a half decades the "Protestants" among us becoming more and more upper-class and more and more irritated at Catholics of any and every sort; I have seen the "Catholics" among us increasingly withdrawing from the brethren into a pious super-orthodoxy more exclusive and more ready to look-down-the-nose at Protestants than are most of the Roman Catholics that I meet. It has been pretty discouraging.

Is it any wonder that a multitude of people who have read Dr. Conkling's address have said, "At last! Thank God! Some sense!"

(Rev.) BERNARD IDDINGS BELL.
Providence, R. I.

"The Faith and Modern Criticism"

TO THE EDITOR: May I express my keen gratitude for the articles by Fr. Cirlot? In succinct clarity, as in reverent frankness they seem to me wholly admirable and of high value. They are just what I have wanted more than once and failed to find, in dealing with bewildered young people, and I wish they might be reprinted in pamphlet form.

VIDA D. SCUDDER.
Wellesley, Mass.

Editor's Comment:

Miss Scudder's letter emboldens us to quote a price for reprints—a high one, because we recognize the fact that the series does not appeal to everybody. If advance orders for 1,000 copies are received we shall be able to publish the series on The Faith and Modern Criticism as a 12-page reprint, in original page size, at 25 cts. each for single copies, or 20 cts. each in quantities of 25 or more, plus postage. The articles seem to us to be immensely valuable for those who have keen, inquiring minds, and we hope that sufficient response will be forthcoming to make the reprinting possible.

Women Laymen

TO THE EDITOR: I was much interested in the editorial some weeks ago "Are Women Laymen?" and I hope that the day may come when women will be welcomed both to diocesan and national conventions. I was glad that at least one diocese, Missouri, gave women the right to sit in the diocesan convention, and here in Connecticut women can be elected members of the vestry, and have been so in some parishes. However, the constitution of the diocese of Connecticut rules that lay delegates to the annual convention shall be elected from the "male communicants."

I feel sure that many members of the House of Deputies feel that the meetings of the Woman's Auxiliary are a source of inspiration, and that the women could bring this inspiration to the house, as well as receive great benefits from its meetings. Perhaps it will come some day.

ELIZABETH P. ANDREWS.
Pomfret, Conn.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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PETER DAY.....*Acting Editor*
JEAN DRYSDALE..*Managing & Literary Editor*
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STRICTLY BUSINESS

THERE is bigotry everywhere, and I'm not willing to increase it, but this is worth repeating if you remember that children don't always quote their teachers correctly:

A woman in an Episcopal parish in northern New York, very fond of children, was in the habit of having them gather at her home afternoons for cookies. One day a little girl, her mouth full of crumbs, said: "Sister says you are a Protestant and a wicked woman and you won't go to heaven!" So the woman replied: "You mustn't come here any more, for the Sister would think it *dreadful* for you to eat my cookies." The little girl reached for another cookie, smiling: "Oh, but Sister didn't say anything about cookies."

* * *

ONE of our readers has a little nephew, Mac—a rugged, independent fellow, who really had to be tussled with the first time he was taken to church. He just didn't want to go in. But one day he went to church of his own accord and then asked to see the priest after service. "How old do I have to be to put out the candles?" he asked. He could do it right away if he could reach, and if not he could still carry a candle in the procession. So the next Sunday Mac carried a candle, and since then hadn't missed a service. "I love being in the choir," as he calls it. Mac at first went to church with his grandfather, since his parents were not Churchmen. Now his mother and father go with him, and his brother wants to sing in the choir.

* * *

CHRISTMAS was at its height. The presents lay all over the floor. Almost all were for my four-year-old Brian, and he was trying to walk among them without stepping on any, express his excitement, and take them all in with his eyes. He stopped in front of a box containing a cowboy outfit—hat, chaps, holster and gun, shirt, neckerchief, rope, and all the rest. This was the prize of them all. We waited for his exclamation. He picked up the shirt, then the chaps, and looked all through the box. Then: "What, no horse!"

* * *

IF YOU MISS frequent news items about the Milwaukee office in this column, please write there to complain. They never send me any.

Leon McCauley

The Question Box

• *What do you think about the growing custom of ignoring Advent and beginning the celebration of the Nativity about the second Sunday in Advent? I don't mean in schools and stores. I mean in Episcopal churches.*

I think it is a very unfortunate breach of liturgical propriety, which can have serious results in destroying the balance and significance of the whole Christian year. Depriving Christmas of its penitential preparation cannot fail to lessen the impact of Christmas joy upon the mind and soul. Particularly, taking the Children's Christmas festival away from the traditional date (Holy Innocents) robs the children of their lesson that children have, recognized by Scripture and liturgy, a special share in both the joy and the pain of the Atonement. For the elders, neglect of the season results in the loss of the important teaching of the four Advent Sundays, the richest in devotional and teaching material of the whole round of liturgical scriptures. There ought to be a campaign for the restoration of Advent.

• *This question is too long to print, but it divides into two heads: (1) "Is not the Question Box in error and yielding to the modern tendency to weaken all discipline, in stating that there is not any Scriptural or ecclesiastical prohibition of the marriage of cousins? (2) Did a certain (unnamed) prelate do right in making a congratulatory call on a man who had just married his father's widow?"*

(1) The questioner enforces his contention in this first matter by quoting Leviticus 18:6 "none of you shall approach to any that is near of kin to him," etc. If he had read the entire passage he would have found the words "near of kin" defined by a list of cases reading almost exactly like the normal Table of Kindred and Affinity, and making no mention of cousins. This is one of numerous cases where the laws of Church and state differ. During the Middle Ages marriage of cousins was forbidden by canon law even to the seventh degree, but was normally permitted under a dispensation. The present canon practically affirms the English Canon 99 of 1603, so we are not so very modern in our statement.

(2) Marriage with a stepmother is specifically forbidden in the Leviticus passage referred to, and in the canon law. So the call in question places the prelate who made it in the embarrassing position of appearing to countenance a union the Church declares void. But we have no right to assume that he was intentionally expressing a denial of the Church's teaching, or that every fact in the case is publicly known.

I agree with the writer's main contention, that the Church as a whole would prosper better if we took up our positions firmly, expressed them clearly, and defended them fearlessly.

A Church Leader Looks Back Across the Years

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—Howard Taylor, *Philadelphia Inquirer*

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VOL. CX

The Living Church

NO. 1

FIRST SUNDAY AFTER EPIPHANY

GENERAL

EPISCOPATE

Younger Bishops to Meet January 30th

The program for the meeting of younger bishops which will be held January 30th, immediately preceding the meeting of the House of Bishops in Birmingham, Ala., was made up from suggestions received from the Bishops who will attend.

Bishop Tucker, who called the meeting, said that the suggestions he received fall under three general heads, and these will form the basis of the program. They are, the relationship of the bishop to the diocese; the relationship of the bishop to the community; and the relationship of the bishop to problems of the postwar world.

FINANCE

Diocese of Chicago Removes Million Dollar Debt

The million dollar debt which for the past 20 years has hung over the diocese of Chicago has been removed, Bishop Conkling announced in a letter to the clergy which is being read in all churches of the diocese January 7th.

Bishop Conkling has asked that after the reading of the letter the clergy and people offer together a *Te Deum* and other acts of thanksgiving and dedication.

"Our faith in God and in our people has been justified," writes the Bishop. "Pledges and cash offerings are in hand sufficient to cover the remaining debt obligations of the diocese. The Church is released from the chains of debt. This is an achievement which calls for devout and joyous Thanksgiving. It also calls for deeper consecration to the greater tasks which lie ahead. We have proven equal to the task of removing the burden, may we also not fail to resolve to enter the gates of opportunity which are now open before us."

The Bishop's announcement, which means that all diocesan property and mission churches are free of debt, accompanies the news that the parishes and missions, since 1936, have paid off over $500,000 of parochial indebtedness. Only nine parish churches of the diocese now have any capital debts and all of these are rapidly being reduced.

The first concentrated attempt to liquidate the long standing debt of the diocese was made in 1935, the centennial of the diocese of Chicago, when the late Bishop George Craig Stewart, at a meeting of 72 clergy and laymen, refused to accept bankruptcy, and made plans to meet the diocesan obligations. Bishop Stewart's unceasing efforts from 1935 until his death in 1940 paved the way for the accomplishments of the past four years.

In June, 1941, three months after Bishop Conkling's consecration as the seventh bishop of the diocese, he called a special convention for the sole purpose of considering the debt. At this time representatives of nearly 100 parishes and missions accepted a plan presented by the late George W. Overton and commended by George W. Ranney and Edward L. Ryerson, jr., to raise $400,000 toward the retirement of the debt, and to refinance the balance.

The campaign was launched in September, 1941, with Edward K. Welles as chairman and Robert F. Carr, sr., heading the special gifts committee. The goal was $200,000 in special gifts and $200,000 from parishes and missions. The campaign successfully achieved its goal and so much was received immediately in cash that $329,000 was paid off on the capital debt during 1941-42. The entire campaign was carried on by volunteer workers and every dollar raised was applied on the debt itself.

During 1943 unsolicited gifts were received amounting to another $100,000 with the result that the annual convention of the diocese last May approved plans for the removal of the balance of the debt and the final debt retirement campaign was launched.

Mr. Carr and Mr. Welles again assumed the leadership. With the assistance of Bishop Randall, Suffragan of Chicago, and Mr. Ryerson, who with others served on the special gifts committee, the balance was reduced by October to $140,000. Now with the receipt of $80,000 in special gifts, most of them in cash, and $60,000 given or pledged through the parishes and missions, the diocesan debt has been cleared.

Editor's Comment:

The whole Church rejoices in this magnificent achievement of the diocese of Chicago. With the crushing burden of debt removed, the diocese is well prepared to capitalize on its opportunities for service in the postwar period.

Missionary Society Buys $770,500 In War Bonds of Sixth Loan

The Domestic and Foreign Missionary Society has bought $770,500 in War Bonds of the Sixth Loan. At Church Missions House, 92 members of the staff bought $3,925 in War Bonds. Many members who live out of New York City reported purchases through home community agencies, so that it is believed the Missions House organization shared in the Sixth War Loan practically 100%.

ARMED FORCES

Rev. Gordon Reese Serving in Honolulu

The Rev. Gordon Reese, who for the past three years has been executive secretary of the Army and Navy Commission of the diocese of Texas, has been loaned to the district of Honolulu for six months. Bishop Kennedy explains that Mr. Reese brings with him "a great wealth of experience, having ministered to our men and women in the service in many army camps and naval stations. He will be available to assist our clergy and congregations with their work and programs for service personnel. We are most grateful to our Army and Navy Commission fo making it possible for us to have Mr. Reese with us."

President Signs Bill Creating Navy Chief of Chaplains

For the first time in its history, the United States Navy now has a Chief of Chaplains. The bill creating this new officer, who will have the rank of Rear Admiral, has been signed by President Roosevelt.

Under the new law, which took effect immediately after the President signed

Departments

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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H. R. 1023, the new Naval Office of Chief of Chaplains will be in existence for the duration of the present war. However, proponents of the legislation now say they will press for an act that will make the position permanent.

42 Chaplains Killed in Battle; 110 Wounded in Action

Forty-two chaplains lost their lives while ministering to soldiers in battle during the first three years of war, according to official figures obtained from the Army and Navy.

Three chaplains still are listed officially as "missing in action," while 43 are being "detained by the enemy." (A chaplain is not a prisoner, since he is a noncombatant.) One hundred and ten chaplains have been wounded in action. One chaplain died while being detained by the enemy.

There were 9,825 chaplains in the Army, Navy, Marine Corps, and Coast Guard as of December 7, 1944, or more than four times as many as were in this branch of the services when the Japanese struck Pearl Harbor. Of these, 7,449 were in the Army and 2,376 were in the Navy, the latter including those chaplains administering to the needs of the Marines and the Coast Guardsmen.

Literally hundreds of chaplains have been awarded decorations in all branches of the service. About 500 medals have been awarded to chaplains, including the Distinguished Service Cross, Legion of Merit, Silver Star, the Soldiers' Medal, Purple Heart, and many others.

FEDERAL COUNCIL

Syrian Orthodox Church Withdraws

The Syrian Antiochian Orthodox Church has announced that, effective January 5th, it will withdraw from membership in the Federal Council of the Churches of Christ in America. The decision was conveyed in a letter to the executive committee of the Federal Council by Metropolitan Antony Bashir, Archbishop of the Syrian Orthodox Archdiocese of New York and all North America.

Reason for the Orthodox Church's action, the letter stated, is "the possibility that membership in the Council might be thrown open to certain other religious organizations which do not regard belief in the divinity of Christ as a required article of Faith."

The Syrian Church first became a member of the Federal Council in December, 1938. Two other Orthodox Churches in this country are members: the Ukrainian Orthodox Church, which is under the jurisdiction of the Patriarch of Constantinople; and the Russian Orthodox Church, which was received into membership at the Council's biennial meeting at Pittsburgh in November.

Citing a newspaper report of last May that the Presbyterian General Assembly had "warned" the Federal Council to bar from membership communions which do not recognize the divinity of Christ, Metropolitan Antony stated:

"It is surely obvious that no jurisdiction of the Orthodox Church can belong to any religious association in which it is even so much as imaginable that membership should be permitted to anybody who denies the divinity of Christ, or who regards such belief as even open to discussion."

Asserting that "this attitude puts me as an Orthodox Bishop in a position which is not merely extremely embarrassing, but actually impossible," Metropolitan Antony declared he was "forced to withdraw from the Council."

RACE RELATIONS

Detroit Area Churches Aid Inkster Church in Survey

★ A practical demonstration in teamwork ignoring the so-called "barriers" of racial differences was held December 3d when more than 60 volunteer workers, Negro and White, joined in a survey of the 850 houses comprising the area served by the Church in Inkster, Mich. The district visited is inhabited by Negro families, and the only Episcopal church there is St. Clement's, served by St. Cyprian's Church, Detroit, of which the Rev. Malcolm G. Dade is rector, with the assistance of Samuel Williams, lay reader, who works both for the War Emergency Commission of the diocese and the Detroit Episcopal City Mission.

The greatest number of "friendly visitors" came from St. Cyprian's, Detroit, followed closely by groups from St. Matthew's and St. Andrew's. There were also some from St. Paul's Cathedral, and other parishes which sent visitors were St. John's, All Saints', Mariners', St. John's, Wayne, and St. Luke's, Ypsilanti.

A 3 o'clock devotional service in St. Clement's Church opened the program. The instruction forms, the 30 visiting routes, and cards on which to record the desired information were then distributed. The instruction forms included directions as to how the visits were to be made, and a sample of what to say. The objective was not to proselytize, but to give a friendly Christian greeting; ascertain the church affiliation of the Inkster residents, so as to help the other churches; and provide a list of Episcopalians and unchurched persons to St. Clement's for a thorough follow-up.

In his message to the visitors, Bishop Creighton of Michigan, said, "This visitation is of supreme importance not only for St. Clement's, Inkster, but for the diocese of Michigan. This is the first time a group of Christian people as large as this has gathered to make a survey of a community in our diocese in the interest of religion. While hopeful that it will increase our own work in members and strength, our chief reason for this survey is an evangelistic effort on behalf of the Christian religion, and others may benefit as well as the Episcopal Church."

The visitors then started on their task. December 3d was a cold though clear day and the visits took much longer than warmer weather would have required, since the visitors had to go indoors instead of conducting their visits at the doors. Gasoline shortages and enforced Sunday war work also kept some from serving who wanted to visit. A few white persons would not come because the district was inhabited by Negroes, and some of both races were backward because it was a "new" thing. The number asked to help was not large, because of the shortness of time available for the asking, and the percentage of acceptances to the invitation was, happily, large. Altogether, it was not a propitious time for a visitation at Inkster, and many felt sure that it could not be done.

However, at 6 P.M. when the visitors reassembled for supper, return of the information cards, fellowship, hymn-singing, and relating of interesting incidents occuring during the visits, every visitor expressed the joy and satisfaction of the visiting, although most had never engaged in such a thing before. For two hours the visitors told of heart-warming, humorous, sad, encouraging and discouraging experiences.

There were residents of years' standing who said this was the first time any Church person had ever called upon them. There was only one instance where the information as to Church affiliation was refused. There were requests for prayer, and urgings to stay and talk by those lonely and hungry for human companionship and sympathy. There were those who had never heard of an Episcopal church in Inkster, and said they would like to attend. There were requests for Baptism. Two newspaper editors asked for an account of the visitation to put in their papers. There were several instances where gambling and drinking were in progress, but in all but one, that activity stopped, the visitors were admitted, and courteous attention and response were given. The pleasure of the recipients of the visits, their courtesy and coöperation, were practically universal.

The enthusiasm of the visitors was particularly gratifying. They asked for another supper in a month or two for further fellowship and discussion of the visitation in the light of results and future program for St. Clement's. Since the visitation, a number who heard of the project have expressed a desire to serve if there be another such project on foot.

Of the 850 homes covered, 683 families were interviewed, with 167 not at home. The tabulation of the cards, one to a house, shows 297 Baptist families, 136 Methodist, 21 Seventh Day Adventists, 14 Roman Catholic, 78 Miscellaneous, 30 Episcopal, and 125 unchurched.

The committee responsible for the visitation consisted of Mr. Williams; Mrs. John C. Spaulding of the diocesan Woman's Auxiliary; A. Fletcher Plant, chairman of the Department of Missions; John Jackson of the Episcopal Laymen's Club; Major Roy J. Morton of the Department of Promotion; and the Rev. David R. Covell, superintendent of the Detroit Episcopal City Mission and chairman of the Department of Promotion.

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INDIA

Fr. Shriver Resigns

The Rev. George Van B. Shriver, after 11 years of service under Bishop Azariah in the diocese of Dornakal, India, has resigned, to take effect January 1st, according to announcement by the Rev. Dr. James Thayer Addison of the Overseas Department of the National Council.

Dr. Addison said, "We share the regret of Bishop Azariah who has written, 'George Shriver has been a faithful priest and missionary. He has developed the work with wonderful energy and devotion.'"

Fr. Shriver went to India in 1933, the Church's only missionary there, and most of his work has been in the Singareni Colliery district. He visited regularly some 30 villages, traveling most of the time by bicycle.

Fr. Shriver has not as yet announced his plans for the future.

RUSSIA

Metropolitan Benjamin to Go To Moscow for Church Council

Metropolitan Benjamin, official representative of the Moscow Patriarchate in this country, has informed Religious News Service that he will leave shortly for Moscow to take part in the forthcoming All-Russian Church council summoned to elect a successor to the late Patriarch Sergius as head of the Russian Orthodox Church.

Metropolitan Benjamin is revisiting Moscow after an absence of 25 years. Russian-born, he was appointed in 1933 as Exarch, or deputy, for the Aleutian Islands and North America by the then Acting Patriarch Sergius. He will make the trip at the invitation of Metropolitan Alexei of Leningrad and Novgorod, Acting Patriarch. He will travel by steamer to Cairo, completing his journey by air to Teheran and thence to Moscow.

A similar invitation was conveyed through Metropolitan Benjamin to Archbishop Theophilus, Metropolitan of America and Canada, who represents other Russian Orthodox elements in the United States. Metropolitan Benjamin said that his mission has been largely to effect a reconciliation between the so-called Theophilites, who represent an estimated 80% of Russian Orthodox membership in America, and the Mother Church in Russia.

Decision on the Moscow invitation has been deferred by Archbishop Theophilus pending approval by his bishops, who are holding meetings in San Francisco and New York. A favorable decision, it is believed, would probably mark the most important step toward reunion with the Church in Moscow since the Russian Orthodox Church in North America was declared autonomous by the late Metropolitan Platon in 1933. In a letter issued that year, the Metropolitan proclaimed the "impossibility" of any further connection with the "Communist-controlled" Moscow synod. However, the late Patriarch Sergius, after his election, was recognized by this group as Patriarch and prayers for him were included in the liturgy.

During Archbishop Benjamin's absence, his work will be carried on by Archbishop Adam (Phillipovsky), who is head of the Carpatho-Russian Orthodox in the Metropolitan's jurisdiction.

Sixty-three year-old Archbishop Adam, a native of Galicia, was only recently recognized by a decree of the Patriarchal Church. Formerly a supporter of the Theophilite group, the Archbishop had been suspended in 1939 by the late Patriarch Sergius, but has now been reinstated with full episcopal rights.

GREECE

New Regent Is One of Best-Loved Figures in Nation

Appointment of Metropolitan Damaskinos, Archbishop of Athens, as regent of Greece marks the first time since the establishment of Hellenic independence in 1830 that a leader of the Greek Orthodox Church has been chosen to fill a high political office.

Only one other Orthodox Churchman in modern Greek history has risen to political eminence. He was Bishop Theodoricus, who took part in the Greek revolt against Turkey early in the 19th century, and was afterwards given a cabinet post.

One of the most powerful and best-loved figures in Greece today, Archbishop Damaskinos consistently defied German authorities. The calm, black-bearded prelate not only protested deportations of Greek workers and the execution of hostages, but on two occasions offered to let the Nazi authorities take his life and those of his clergy in an attempt to save his people from the hostage system.

Shortly before the Germans withdrew from Athens, they announced they would shoot 50 hostages as a reprisal for sabotage. The victims were already selected when Archbishop Damaskinos, with 50 bishops and priests, went to the execution place and offered their lives instead of the hostages. The Germans quickly decided it was "unnecessary" to carry out the planned execution.

In the spring of 1943, the Orthodox leader made another similar gesture in an attempt to save the lives of hostages, mostly family men. At that time he handed the German officials a list of persons they could shoot "without society suffering immeasurably from it." The list contained the names of Damaskinos and all the Athens clergy.

Thousands of Greeks, numerous British officers, and many Jews are said to owe their lives to the Archbishop's intervention with the Germans. He supervised the work of helping and protecting the destitute people of Athens; more than 3,000 families whose menfolk were shot were being cared for by the Church at one time.

The Greek prelate had been in bad standing with the Germans since he refused, in November, 1942, to swear in the puppet regime of Premier Logothetopoulos, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony.

He was linked to the refusal of 600 Greek clergymen in the summer of 1943 to announce anti-Semitic decrees in their churches. The response of the Greek priests to an order by the German commander in Athens to promulgate new anti-Jewish regulations was to preach sermons exhorting their congregations to treat Jews with justice, tenderness, and consideration.

Social Enterprises

Before the liberation, the Archbishop was chairman of a committee called the "Council of Inspectors," which sponsored various social enterprises, including nurseries, food kitchens, medical clinics, and employment exchanges, all staffed by volunteer workers, in some 139 parishes.

Shortly before assuming the regency, Archbishop Damaskinos made it clear that his acceptance of the post would be dependent on his being permitted to exercise his powers in an unbiased fashion, unhampered by the demands of any warring faction or political party. He also made it evident that his role of supreme national leader in no way implies intrusion of the Church in state affairs.

The Archbishop's stand was foreshadowed several weeks ago when he issued a message banning all political activities by clergymen under his jurisdiction, and threatening ecclesiastical penalties against priests who interferred in public affairs.

NORWAY

Nazis Seize Sons of Imprisoned Primate

German occupation authorities have arrested Dag and Eivind Berggrav, two of the five sons of imprisoned Bishop Eivin Berggrav, Primate of the Norwegian State Lutheran Church, according to reports in Stockholm.

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The Year of the Lord

ONE OF the most difficult ideas for the Christian to assimilate is the fact that this is a world in which, through Christ, God is totally victorious. We call every year of our era, "The year of the Lord"; 1944 was God's year, though it was marked by world-wide bloodshed and strife and pain; 1945 will be God's year, though at its beginning great armies are locked in combat the end of which no sober commentator will predict. Are these things God's will?

The Old Testament was quite forthright in assigning catastrophe and calamity to the will of God. "Can there be evil in a city," said Amos, "and the Lord hath not done it?" The prophets with invariable unanimity interpreted every defeat of the people of God as a victory for God's righteousness. They asserted that God sent aggressors and plagues as a punishment for sin and apostasy.

This is not the whole of God's revelation about suffering. But it seems to us to be an authentic part of it, and a part which is too often ignored or even denied by those who call themselves Christians today. If God is all that the Christian revelation says He is, there is never a moment of history in which He is not in absolute control of every historical force. He is even in control of the actions of sinful men, bending them to His immutable purpose. Hitler is the helpless tool of the judgment of almighty God. Wherever the armies of aggressors go they are preparing the way of the Lord just as truly as, looking back over the historical perspective, we now see that the legions of Alexander and Cæsar did. The wilful human heart is able to resist God. But it is neither able to mar nor to hinder the working out of His will in the world.

So, the Christian declares with perfect confidence that every year of history is the year of the Lord.

In this new year of the Lord that lies before us, there will be a plentiful measure of blood and tears. But, as always, Christ stands with outstretched, nail-scarred hands ready to make every man who responds to him an agent in the dispensation of His healing grace. Out of the abundance of His love He can and will take our imperfect offerings of fortitude and striving and unite them to His one perfect offering, filling up their imperfections and making them holy and acceptable unto God.

In this new year, every Christian is called to be, in union with Christ, both priest and victim. Every day of the year, in parishes throughout the world, Christians will kneel before the altar, offering themselves, their souls and bodies, to be a reasonable, holy, and living sacrifice. Through Christ, God has made us co-workers in His labor of salvation.

What strange and tragic gifts we bring to the altar when we offer ourselves! We bring, like the wise men of Epiphany, the gold of our natural goodness, sadly tarnished by our sins; the incense of our prayers, fitfully rising through clouds of doubt and temptation; the myrrh of our suffering, diluted by self-pity and blindness. While with one hand we offer our gifts, with the other we try to hold them back. Our imperfections are very dear to us. We will give God some of ourselves, but not all. We send our young men to die in a cause that we believe to be acceptable to God. But at home we make a mockery of their sacrifice by contests for economic advantage, by laziness, by refusal to accept the sacrifice of sovereignty required for an orderly world.

This is the year of our Lord. He reigns triumphant throughout the universe. But at the door of our hearts He stands humbly knocking. Only within our hearts can there be resistance to His reign. If we open our hearts to Him, the victory of His kingdom will be complete and 1945 will be the year of the Lord within us. What greater consummation can we ask?

The Collect

Second Sunday after Epiphany *January 14th*

GOD GOVERNS all things. He who made heaven and earth did not set them going and leave them to their own devices. It requires faith to see that God does still govern. That faith, backed by the certainty that God is not willful or capricious, helps us realize that there are laws we can count on and put trust in. It is for us to learn God's ways and follow in them, lest we run counter to what He has ordained. That leads to disaster, physical and moral, with final separation from God, unless repentance bring us back to the right ways. While today's Collect is, for these days, an excellent prayer for the peace of the world, let us not forget that even a world war is but an incident in the sweep of events that lies open to God, and learn that at all times we should seek to be at peace with Him, even all the days of our life.

Paper

LARGER FAMILIES are a characteristic wartime phenomenon, and THE LIVING CHURCH FAMILY is no exception. As we commented in our December 24th issue, we were able to plan our 1944 paper consumption in such fashion as to absorb a 10% paper cut and still send THE LIVING CHURCH to more subscribers and even enlarge some issues.

However, we are starting 1945 with a paid circulation 13% higher than at the beginning of 1944. The usual decline after a General Convention year has been reversed; indeed, THE LIVING CHURCH FAMILY is now larger than it has been at any period covered by our records.

Many new members of THE FAMILY are in military service, at every American fighting front over the world. Others are fathers and mothers who have found at the altar a deeper contact through Christ with the men they have sent out in their country's service. Some are clergy who have only now become able to afford THE LIVING CHURCH. The letters we receive indicate that the magazine is filling an important place in their lives, and in the lives of many others of all sorts and conditions. We are certain that there are many more Churchmen and Churchwomen who need THE LIVING CHURCH, and we count on the present members of THE FAMILY to help introduce them to it.

This requires us to examine every possibility for eliminating waste in the production and distribution of the magazine.

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Somewhere in the Pacific.

DEAR FAMILY: Churchmen may well be proud of the splendid manner in which the majority of their chaplains are carrying on their work in combat zones throughout the world. Chaplains in forward areas have unique opportunities to be of service to their men in times of great crisis and strain. If the chaplain is "on the ball"—courageous, resourceful, and positive in his convictions and actions—he readily gains the respect and confidence of his men. If he is not "on the ball," because of his lack of one or more of these essential characteristics, his men are quick to recognize the fact and thereafter his influence among them is practically nil.

A good example of a chaplain who is definitely "on the ball" is one with whom I have been in contact on several occasions recently—Lt. Paul V. Thomson, chaplain of one of the regiments of the First Marine Division. In civilian life, Fr. Thomson was curate of Grace Church, Newark, N. J. As a Navy chaplain, he served for a time at the training center at Bainbridge, Md., but for the past six or eight months he has been out here with his present outfit. His regiment is a seasoned one, containing many veterans who have served and fought in the Pacific area ever since the Guadalcanal campaign in 1942, and the standards that they expect of their chaplains are high and exacting. I have no hesitation, after talking with many of these men, in saying that Chaplain Thomson measures up fully to their expectations.

At the overseas training base, Chaplain Thomson took upon himself the task of training his men spiritually, insofar as they were willing to coöperate, at the same time that they were being trained physically and mentally by their officers and noncoms. On Sundays he regularly held at least two services—an early celebration of Holy Communion, following faithfully the Book of Common Prayer, and later a Protestant service, adapted from Morning Prayer. In addition to a well-attended Bible class, he gave special instructions to both officers and enlisted men, preparing many of them for Baptism or Confirmation, or both. Since no bishop was available, men whom he judged "ready and desirous" of Confirmation were admitted to the Holy Communion. Those who so desired were also given a letter to present to any bishop, when an opportunity might arise, indicating that they were prepared to receive the sacrament of Confirmation.

Chaplain Thomson's first combat experience came in the assault on the rugged and fiercely-defended island of Peleliu. The day before D-day, he held a service of Holy Communion on shipboard, at which some 450 men made their communions. For not a few of these, this was to prove their preparation for death or wounding on the beach or in the bitter fighting as the Marines advanced in the face of the enemy pillboxes and caves.

The chaplain's first night ashore was a grim one, spent in a fox-hole close to the beach and near an aid station where he could minister to casualties as opportunity might offer. His particular fox-hole was shared by a Roman Catholic chaplain and the two Marines who served as their assistants. There was no sleep for anyone that night, as the entire narrow beachhead was literally in the front lines. At one time, the two chaplains and their helpers were startled to see the muzzle of an enemy machine gun protrude above their hole. The four lay flat on their faces for protection from the muzzle blast, while the Jap gunner fired over their heads. Fortunately Marine rifle and machine gun fire finished the Jap before he became aware of the chaplains and their assistants almost underneath his weapon.

For the first week, Chaplain Thomson found it impossible to hold any services, except burials and impromptu prayers with the dying or with other individuals and small groups. By the following Sunday, however, he was able to make the rounds of the battalions of his regiment, holding several Communion services as close to the fighting line as security would permit. Perhaps these were the first Anglican services in the Palau Islands—these, and similar ones conducted by another Episcopal chaplain of the same division. Thereafter it was possible to conduct more regular services, as well as to minister to the wounded and dying, until his regiment was relieved and evacuated.

Before leaving Peleliu, Chaplain Thomson visited the cemetery, passing down the long rows of neat crosses. At the grave of each man from his regiment, whether Catholic, Protestant, or Jewish, or of no acknowledged faith, he paused to say an Our Father. Surely this last prayer for each individual was anything but "vain repetition."

Upon our return to base, it was my privilege to attend Chaplain Thomson's first celebration of Holy Communion, offered in thanksgiving for those who had returned safely and intercession for the sick and wounded of the regiment. Although it was an early service, and the service for Protestants was to follow later in the morning, the rustic chapel was nearly filled and some 60 or more men, from privates to field officers, reverently received the Blessed Sacrament.

That's the kind of chaplain of whom the Church at home may well be proud. Chaplain Thomson will not write his own story, and would be embarrassed if he knew I was doing so. But I have written it in spite of his modesty, because I feel it is a story that should be told—not as unique, but as typical of the fine work being done by hundreds of chaplains in the far-flung battle zones of the Pacific, Europe, and the Orient.

When somebody tells you a gloomy and complaining story of what's wrong with the Church, here is an encouraging countertale of what is glowingly right with the Church, in her ministry to men on the brink of the hell that is contemporary total war.

CLIFFORD P. MOREHOUSE.

Accordingly, we are sending out a letter to the many parishes receiving THE LIVING CHURCH under the bundle (consignment) plan, asking them to reduce their orders to the minimum necessary to meet parishioners' demands and to return any unsold copies as promptly as possible so that we may have them for back-number sales. We have not yet reached the point where we have to turn down new subscriptions. Indeed, Mrs. Mueller and her circulation department are proud of the fact that every order so far received has been filled without delay. But we are anxious that every copy of the magazine shall go to someone who wants it and can use it. There just isn't enough paper for printing copies that aren't likely to be read.

THE LIVING CHURCH has always had a high "secondary circulation"—copies passed on to others by the original buyer. We hope that, where practical, readers are continuing to perform this service which makes one copy do the work of two or three—or even, as in one case reported to us, of a dozen. We hope also that readers are coöperating in their local scrap-paper drive to help forestall another threatened nationwide paper cut. Every scrap of paper you put into production will help.

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The Clue to Christianity

By the Rev. R. Emmet Gribbin, Jr.

Student Chaplain, Chapel of the Cross, Chapel Hill, N. C.

LAST week a departing graduate student donated 13 books to the Parish House Library. The number 13 seems to have some sinister significance as each of these books is a murder mystery. The mystery story form of novel is a sort of parable for us in the Christian Church. We should approach Christianity like good detectives. In a sense, as we shall see, we have St. John's authority for this.

Most good detective stories are written according to a standard formula. First, something happens. Usually a crime is committed, or at any rate something mysterious is done. Second, a detective is provided by the author. This detective is able to deduce the significance and meaning of what happened from the clues that he finds, and to act accordingly. The classic detective is of course Sherlock Holmes. The third ingredient of a detective story is one or more people like Dr. Watson. The Dr. Watsons see the same clues as the Sherlock Holmeses, but they do not understand them. They are misled by them.

A series of events once happened beginning when Herod, the half Jew, was on the throne in Jerusalem, and lasting until about 33 years later when Pontius Pilate, as procurator, represented the Roman authority. These happenings are still brought to our attention, and we have one of two reactions. The Sherlock Holmes type of reaction is to come to an understanding of the clues and an appreciation of the significance of the happenings. "What think ye of Christ?" The Dr. Watson type of reaction fails to see what it all means, fails to attach proper importance to this or that clue, fails to keep a well-balanced view of the happenings, and so produces a distorted idea of their significance. I don't mean to be unnecessarily hard on the Dr. Watsons, but Christianity does not advance under the ægis of those who have ears and hear not, or eyes that see not.

The Bible is full of Sherlock Holmeses and Dr. Watsons. Many of the Jews saw the same things and heard the same words the disciples saw and heard (one of these was named Judas), but they did not understand. To use the Biblical phrase, "They beheld not His Glory." Not everyone understood the events. As St. John says, "The light shineth in darkness, and the darkness does not comprehend it." "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Some, however, did believe; some did understand the facts and clues. "And the Word was made flesh and dwelt among us, and we beheld his glory. . . ." Then in a later chapter, "This is the condemnation, that light is come into the world, and men love darkness rather than light."

St. John in these and many other passages draws the line between those who understand and therefore believe in Christ, and those who don't. Both groups look at the same facts. Both look at the same Christ. Yet one is "saved," to use the old term; that is, saved from a life of religious poverty and made rich in spiritual wealth. The other group continues on in its old living standard in the slum tenements of religion.

The detective story illustration is not a perfect analogy, and before it gets into difficulties, I will abandon it. Sherlock Holmes, Lord Peter Wimsey, Philo Vance, Father Brown, and all other great detectives are gifted with extraordinary

¶ Sermons don't often make good reading, but we think readers will agree that this one does. The author sent it to us after reading Fr. Peck's "Ourselves and Detective Tales" in the book number. It also provides an example of the fine work being done by college chaplains, of whom a partial list appears on page 13.

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powers of observation and deduction. To be a good Christian detective, that is, to understand the significance of the great event which is Christ, these powers of intellect are not required or even needed. Perhaps none of us could be good story book or police department detectives, but we can all be good Christians.

Remember a quotation from St. John, which I used a few minutes ago, "But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.*" Well, here we are, back in the groove of a standard sermon subject. So far, I suppose this hasn't seemed like much of a sermon, but now at last I have arrived at what some might call the sermon part of my remarks. "But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.*" In other words, the way to understand the clues about Christ, to know the truth about Him, is to have faith in Him, to trust in Him. This is the hardest thing for Christians who have been to college to understand. In collegiate studies we try to remain as objective as possible. We steel ourselves to analyze, dissect, to study abstract truth. This same method, when applied to Christianity, gives us perhaps an intellectual assent to Christian doctrine, but it cannot give us a religion for living.

A religion for the intellect may be neat, but unless it also becomes a religion for living, it is not really a religion, but a science. Robert Louis Stevenson said, "Science writes of the world with the cold finger of a starfish." We cannot write of religion with this same cold finger. If we do and stop with that, we shall not behold His glory, a glory full of grace and truth. The great minds of Christendom such as St. Paul, St. Augustine, down to the late Archbishop of Canterbury, show that intellectual brilliance and an intimate companionship and trust in God mix very well. If such a mixture were not possible, there would be no Christianity.

So again and again, from this and every other pulpit you will be exhorted to develop a real trust in Jesus Christ as a living personality—a trust or a faith in God who did the things recorded in the Bible and in history and who does the things he does in your life and mine. You and I will be exhorted, but if we refuse to do anything, to investigate the facts, to come into contact with this personality through prayer, the Bible, and the Church, if we have ears and hear not, the loss will be ours. On the other hand, many of us, as St. Paul says, because of our faith, "have peace with God through our Lord Jesus Christ." To use the evangelical phrase, some of us are "saved." Are you? That is a question that makes Episcopalians nervous. We harbor a delusion that all one has to do to be saved is be an Episcopalian. Maybe. According to the Bible, according to experience, yours and mine, and that of every man, it takes an intimate faith in Jesus Christ to save us from the pauper house of religion.

If Sherlock Holmes were talking on this subject, he would say, "Elementary, my dear Watson, the clue to the meaning of Christianity is found in the words you so often say, 'I believe in Jesus Christ.'"

"In Love and Charity With Your Neighbours"

What a lovely thought and resolution for the New Year! Do the words have a familiar ring to them, or have you said them so many times that you do them by rote? They are part of The Church's Liturgy, in which the priest makes it definite and clear that what this particular phrase, amongst others, sets forth, is a REQUIREMENT before any may take Holy Communion validly, which, made plainer, means, that if you are NOT in love and charity with your neighbor, any communion that you attempt to make, just ISN'T, that's all. Oh yes, we are perfectly clear and right and sound on this, and if we have any more rebuking letters from certain sources, trying to put us in our places, and to make us feel that we don't know what it is all about, then, perhaps, a little touch of stark publicity to some of these letters, which have NOT been in love and charity, will stop some of this insidious, HATEFUL, and terrifically UNCHARITABLE habit of writing nasty letters to, and about, those in The Church whose beliefs and practices do not agree with theirs, and of those who fly, so safely, into the print of forum columns, which so, so obviously welcome that sort of thing.

Nineteen hundred and forty-five is a new and portentous year. It will be full of problems all its own,—grave, depressing, heart-breaking, grief-torn, affecting thousands of homes and people, who will need the pure and undefiled religion of Jesus Christ, and it is a sorry picture to see some of our religious papers with their columns filled with quite nasty and unveiled attacks upon the worshipful practices and beliefs of those WITHIN THEIR OWN CHURCH, simply because they don't see eye to eye with them. Is that love and charity? We ask YOU. Invective invariably brings either drastic and combative return-fire, or else, Christian restraint and silence, and much of the latter has been used.

We keep thinking of the terrible confusion, disgust, and, shall we say, disillusionment, that is bound to arise, AND HAS ARISEN, in the minds and hearts of our men overseas, who are already writing home about it. For their sakes, for our Church's sake, for common decency's sake, and in order that we may VALIDLY come to Holy Communion, we call, definitely and flat-footedly, for a holiday of one year at least, from all the "ecclesiastical" invective that has become so rampant in both personal letters and the columns of church papers, and that those who fight so valiantly (?) for The Church by means of vitriolic and uncharitable pen-points, just quietly and decently desist, and let us all see, for one year at least, what love, and some frank, helpful conferences, and charity, and honest attempt to learn more of and understand the other man's position, will do for The Church. And all this goes, also, for those Episcopalians who may not write uncharitably, but who have thought and talked that way.

What a challenge for us all in 1944! But, oh what a joy to Our Lord it all will be, and how much happier we'll be, in thinking of our absent loved ones in The Service, going through hell fighting for us, while we here have been wasting valuable time in indulging in squabbling over matters which are of little interest either to God the Father, or the outside, unsaved world, and which are only a source of disgust to the critical world and those service men of ours, who will come back to us,—stern, questioning, and *demanding* to know what use we have made of our talents, while they have been overseas DOUBLING theirs for the sins of the world, including OURS!

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NEW YORK

Bishop Manning Recovering

Bishop Manning of New York, who has been in St. Luke's Hospital since December 7th, with a severe attack of lumbago, is making a good recovery. The Bishop's physician states that the illness is not very dangerous and that the Bishop is not seriously ill. The pain is severe, but the Bishop says nothing about it. He is cheerful and has a daily session with his secretary.

MAINE

Rev. Dudley Hughes Appointed Dean of St. Luke's, Portland

The Rev. William Dudley Foulke Hughes, rector of Grace Church, Hastings-on-the-Hudson, N. Y., since 1941, has been appointed senior canon and dean of the Cathedral of St. Luke in Portland, Me., to begin his new duties January 1, 1945. He succeeds the Very Rev. Powel Mills Dawley, who has been dean for two years and a half and has resigned to become professor of ecclesiastical history at General Theological Seminary.

Born in Richmond, Ind., in 1898, the son of the late Rev. Stanley Carnaghan Hughes, formerly rector of Trinity Church, Newport, R. I., and canon of St. John's Cathedral, Providence, the new dean is a graduate of St. George's School, Newport; Princeton University, and also has a bachelor degrees in arts and in literature from Oxford University, England, and master's degree in 1926. He has served as master of Salisbury School in Connecticut and as canon precentor of the Cathedral of St. John the Divine in New York City and headmaster of the Choir School on Cathedral Heights.

WEST MISSOURI

Cathedral Anniversary

Bishop Spencer of West Missouri celebrated the 50th anniversary of Grace and Holy Trinity Cathedral's first use as a church by holding Confirmation services for 15 persons in Kansas City, December 17th.

The Cathedral, built originally as Grace Church, was started in the panic year of 1893, as the result of an unusuallv generous Easter offering at Old Grace Church, Kansas City, Mo. Through the lean months that followed, the Rev. Cameron Mann managed to raise enough money to keep up building operations without going into debt. In 1917, the church was merged with Trinity Church and Bishop Spencer, then rector of Trinity, became rector of the merged churches, which became Grace and Holy Trinity Church.

In 1935 the congregation offered its building to the diocese of West Missouri, to be used without cost or financial con-

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sideration of any sort, as a Cathedral. The offer was accepted and that year Bishop Mann, brother of the rector under whose leadership the Cathedral was built, preached the dedicatory sermon. The Very Rev. Claude W. Sprouse, dean of the Cathedral, is rector of the parish of Grace and Holy Trinity Church.

IDAHO

District Gains New Parish

Attainment of parochial status by a mission congregation is of real importance in the missionary district of Idaho, which has had but one since the district was divided in 1935. The Church of the Ascension, Twin Falls, has become self-supporting and has elected the Rev. E. Leslie Rolls, vicar for the last three years, as its first rector. He was instituted December 3d. By way of celebration, the parish has installed a new furnace in the church and a new stoker in the rectory.

The Rev. Mr. Rolls is secretary of the district and assistant secretary of the province of the Pacific. He is also head of the department of publicity and editor of the district paper.

WEST VIRGINIA

Publication for Servicemen

St. Paul's Salute to Its Men in Arms, monthly publication of the Williamson, W. Va., church, is entirely a layman's and laywoman's project. Full of parish and short personal news items, the paper is mimeographed on 8½ by 11 inch sheets. The seven-page Christmas number marked the 19th issue of the paper.

St. Paul's parish is perhaps unique in that it has more men in service than are left at home.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday
Victory Service—4:30 P.M. Every First Sunday

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 8:30, 9:30, 11 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY —The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DUKE UNIVERSITY—Episcopal Church at Duke University, Durham, N. C.
Rev. Henry Nutt Parsley, Chaplain
Sunday Services (for civilians, Navy V12, and Army groups): Holy Communion 9 A.M., Chapel; Interdenominational Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MILWAUKEE-DOWNER, STATE TEACHERS —St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY — Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Rev. Lloyd W. Clarke, Rector and Chaplain
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

UNIVERSITY EPISCOPAL CHURCH
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N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. R. Emmet Gribbin, Jr.
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex.
Rev. Joseph Harte, Chaplain
Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N., Wed. 10 A.M., Fri. 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30 A.M., E.P. 5 P.M.; Tues., Thrs., Holy Days: H.C. 10 A.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

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PRIEST, married, last eight years college chaplain and lecturer in Bible in Middle West, desires parish in the East. References to interested parties. Reply Box S-2925, The Living Church, Milwaukee 3, Wis.

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RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Acting Warden.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Edward McCrady, Priest

Dr. Edward McCrady, retired head of the Philosophy Department of the University of Mississippi, died December 12th at his home in Oxford, Miss. Funeral services were conducted by Bishop Gray and the Rev. Charles S. Liles December 13th at the Episcopal church and the remains were taken to Sewanee, Tenn., for interment. Last rites at the grave were said by Dean Fleming James and Dr. George B. Myers.

Dr. McCrady was in his 76th year and had been ill for more than a year, confined to his home but doing a good deal of writing and was working on an addition to his long list of books and periodicals that touched on religion, science, physics and a wide variety of other subjects.

Born May 28, 1868 in Charleston, S. C., he was the son of Prof. John McCrady, noted Harvard and Sewanee educator, and Sarah Dismukes McCrady. He was married April 5, 1893, to Miss Mary Ormond Tucker of Jacksonville, Fla.

He received his education at the University of the South, Sewanee, Tenn. His Alma Mater honored him with the Doctor of Divinity degree in 1923.

He served as associate professor of philosophy at the University of Mississippi from 1929 to 1932 and as professor of philosophy and head of the department from 1932 until retiring in 1938 because of failing health.

Ordained to the priesthood in 1893, he served numerous churches in several states. He held pastorates in Abbeville, S. C.; Canton, Greenwood, and Oxford, Miss.; Hammond and Lake Providence, La. From 1928 until 1939 he was rector of St. Peter's Episcopal Church in Oxford.

His writings were very numerous. Some of the best known are, *Idealism and the New Physics, Reason and Revelation,* and *Creed of An Idealist.* He held membership in several societies including American Association for the Advancement of Science and the Victoria Institute, London.

Dr. McCrady is survived by his wife and seven children. The children are Mrs. J. H. Peebles, Greenwood; Mrs. G. C. Gardner, Ocean Springs; Mrs. E. R. Chaney, Greenwood; Mrs. Duncan M. Gray, wife of the Bishop of Mississippi, Jackson; Dr. Edward McCrady jr., professor of biology, Sewanee, Tenn.; Mrs. R. C. Pierce, New Orleans; and John McCrady, the artist, New Orleans.

CHANGES

Appointments Accepted

Baxter, Rev. **Robert L.,** formerly vicar of St. Luke's, Coeur d'Alene, Idaho, became rector of St. Michael's, Yakima, Wash., December 24th. Address: St. Michael's Rectory, Yakima.

Hosking, Rev. **William,** formerly assistant at St. Peter's, Plymouth, Pa., became rector of Trinity Church, Shamokin, Pa., January 1st. Address: 146 East Sunbury St., Shamokin.

Langley, Rev. **O. Malcolm,** rector of Emmanuel and Christ Churches, Pittsburgh, will become rector of St. Mark's, Tracy's Landing, Md., and St. James', Herring Creek, Md.

Miller, Rev. **Howard B.,** formerly rector of Grace Church, Trenton, N. J., became rector of Holy Trinity Church, Collingswood, N. J., December 17th. Address: Holy Trinity Rectory, Haddon and Fern Avenues, Collingswood.

Pratt, Rev. **Schuyler,** superintendent of St. Andrew's Home for Boys, San Francisco, will become rector of the Church of Our Saviour, Mill Valley, Calif., December 15th. Address: 10 Old Mill Road, Mill Valley.

da Silva, Rev. **Nathaniel Duval,** formerly rector of Calvary Church, Santa Rita, Brazil, became rector of Ascension Church, Porto Alegre, Brazil, November 30th. The Rev. Mr. da Silva is the eldest son of the late Rev. Jose da Silva. He directs the printing establishment and is a member of the board of editors of the diocesan paper.

Stillwell, Rev. **Frederick E.,** rector of St. Mark's Church, Aberdeen, S. Dak., will become rector of St. Paul's, Virginia, Minn., and priest in charge of St. John's, Eveleth, and St. Mary's, Tower, January 16th. New address: 806 Third Avenue South, Virginia, Minn.

Stutzer, Rev. **Gerhard Charles,** rector of St. Paul's, Salisbury, N. C., and priest in charge of St. Peter's Salisbury, and St. James', Kannapolis, will become rector of the Church of the Redeemer, Okmulgee, Okla., and priest in charge of Grace Church, Henryetta, Okla.

Thomas, Rev. **Lloyd B.,** formerly vicar of St. James' Mission, Paso Robles, Calif., became vicar of St. Mark's Mission, Hood River, Ore., January 1st.

Urban, Rev. **Joseph T.,** rector of the Church of the Advent, Cape May City, N. J., will become

THE EUCHARIST

WE BRING, O Lord, our bread of common day,
The tired body and the anguished mind,
Frustrations of the hour, the self-hewn cross,
The indecisions harder to be borne
Than any toil of any longest hour;
We bring the acrid wine of self-reproach,
And at Thy altars lift them up to Thee,
And lo, our bread, our bitter, bitter wine,
Become the Living Loaf, the Cup of Joy,
Thy Blood, Thy Body, shed and broken here.
The fleeting is caught up in the eternal
And time and timelessness are seen as one.

VIRGINIA E. HUNTINGTON.

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priest in charge of the Church of the Good Shepherd, Lake Wales, Fla., January 14th.

Military Service

Green, Rev. **Stephen W.**, formerly vicar of St. Andrew's Mission, Oakland, Calif., became a captain in the USMCR January 2d. Address: c/o Church Missions House, 281 Fourth Ave., New York.

Lawrence, Rev. **A. Stratton, jr.**, priest in charge of Christ Church, Walnut Cove, N. C., has been commissioned first lieutenant in the Army and is to report at Fort Devons, Mass., in January.

Resignations

Franklin, Rev. **George DeH.**, vicar of the Church of Macomb, Canton, Lewistown, and Bushnell, Ill., has resigned for reasons of health and at doctor's orders. He is returning to his home at 1514 N. Halifax Dr., Daytona Beach, Fla.

Changes of Address

Fletcher, Rev. **Custis, jr.**, formerly rector of Ascension Church, Porto Alegre, Brazil, is on furlough in the United States. Address: Virginia Theological Seminary, Alexandria, Va.

Ordinations

Deacons

Albany—Tom Moss was ordained deacon December 19th in St. George's Church, Schenectady, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. G. F. Bambach and Bishop Oldham preached the sermon. The Rev. Mr. Moss who is now assistant at St. George's, Schenectady, was for some years a captain in the Church Army and served as lay assistant to the rector of St. George's while studying for the ministry.

Erie—Richard Harold Schoolmaster was ordained deacon December 17th by Bishop Wroth of Erie in the Church of the Ascension, Bradford, Pa. He was presented by the Rev. Henry Wiesbauer, and the Rev. Henry Sizer jr. preached the sermon. The Rev. Mr. Schoolmaster will complete his seminary preparations at the Virginia Seminary in January, and shortly thereafter will be a member of the staff of the Cathedral in St. Louis.

Long Island—Domenic Kenneth Ciannella was ordained deacon December 24th in St. John's Church, Far Rockaway, N. Y., by Bishop De Wolfe of Long Island. He was presented by the Rev. Francis G. Urbano and the Very Rev. Fleming James preached the sermon. Address: 2251 Mott Ave., Far Rockaway, N. Y.

Montana—Harold Christopher Nichols was ordained deacon December 21st in St. Mark's Church, Anaconda, Mont., by Bishop Daniels of Montana. He was presented by the Rev. Norman L. Foote and the Rev. Thomas Ashworth preached the sermon. The Rev. Mr. Nichols is deacon in charge of St. Mark's, Anaconda. Address: Brentwood Apartments, Anaconda.

Marriages

Whitman, Rev. **Robert S. S.**, was married to Miss Eleanor English on November 11th in St. Paul's Church, New Haven, Conn. New address: 153 Bartlett Ave., Pittsfield, Mass.

Corrections

Williams, Rev. **E. Reginald,** is incorrectly listed in the **1945 Annual** at 72 East Monroe St., Chicago 5. It should be 76 East Monroe St., Chicago 3.

In the L.C. issue of December 24th, **St. John's Military School,** Salina, Kans., was said to have sponsored an essay contest on the monogramic family unit, instead of on the **monogamic** family unit as is correct.

CHURCH SERVICES

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Alan Watts

Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

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Sun.: 8, 10 (H.C.), 11, M.P. & S., 9:30 Ch.S.; 4, E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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Rev. Geo. Paull T. Sargent, D.D., Rector

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A weekly record of the news, the work, and the thought of the Episcopal Church

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John Lilley Bratton
Page 12

A Tribute to William Temple
Bishop Oldham
Page 10

The Coconut Grove Clericus
Chaplain Wm. A. Wilkins
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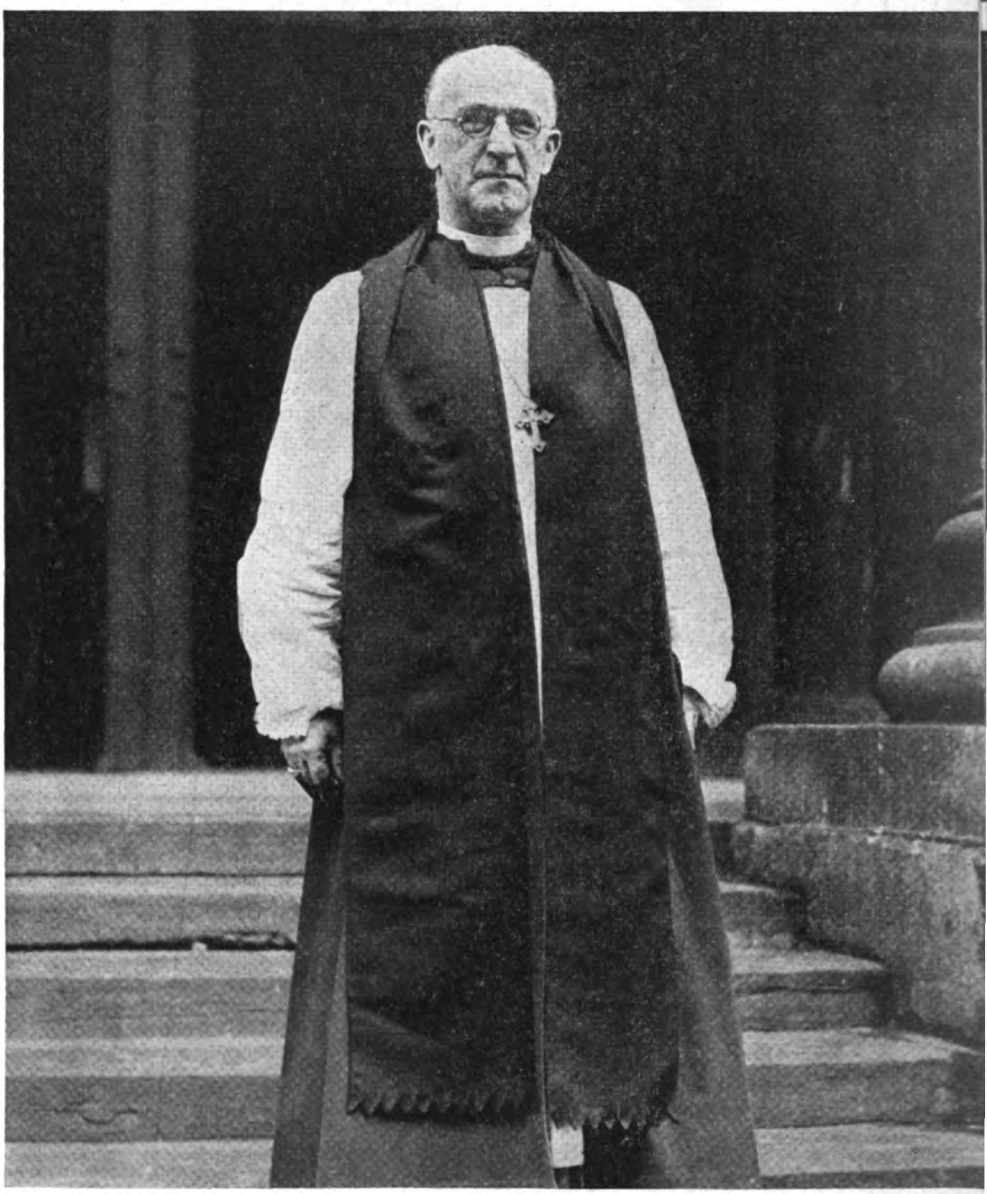
Church School Essay Contest
Editorial
Page 14



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THE ARCHBISHOP-DESIGNATE OF CANTERBURY

The Rt. Rev. Dr. Geoffrey Francis Fisher, Bishop of London, is to succeed William Temple as Archbishop of Canterbury. **[*See page 7.*]**

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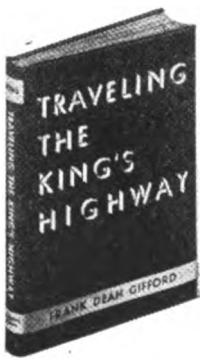

"What is the Church of Christ but a vast fellowship of God's pilgrims.

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LETTERS

Inadequate Records

TO THE EDITOR: THE LIVING CHURCH [December 31st], gives the diocese of Lexington the dubious distinction of having the greatest decrease in the number of communicants.

This is "tough luck" for a diocese that has recently paid off all its indebtedness and become, within the past six years, a self-supporting diocese for the first time within its history of 50 years!

I am informed by the secretary of our convention that the returns on communications are "inadequate" from several constituencies and that the *seeming* decrease is due to this fact. Verily, "there are lies, big lies, and statistics!" The fact is that we have an increase rather than a decrease. Inadequate returns, plus a pruning down of the number of communicants in several parishes and missions tell the story. The fault is not traceable to THE LIVING CHURCH; but to insufficient reports on the part of the diocese of Lexington.

I imagine that many other dioceses come under the same condemnation.

(Rt. Rev.) H. P. ALMON ABBOTT,
Bishop of Lexington.

Lexington, Ky.

Criticism of Higher Critics

TO THE EDITOR: It is only fair to your readers and to Churchmen generally to have them know that the Church has never accepted the conclusions of the higher critics and that the vast majority of its members still believe in the traditional faith in the Scriptures as the inspired and infallible word of God. The Church is not "fundamentalist," is not bound to verbal inspiration but definitely accepts the content of the Bible as God's revelation, to be received with faith, love, humility and reverence, and in the hard places, remembering that "with God all things are possible." The attacks of the critics are plain assumptions, which obviously could not be proved, such as that the Scriptural stories are myths and fables, that Moses did not write the Pentateuch, that there were several Isaiahs and it is bordering on heresy their suggestions of limitations of Our Lord's Knowledge. It is far easier to believe in the Bible than in the critics.

I am not going to argue these and other attacks. I would only refer to the following as difficult hurdles for even agile critics: (1) that the Church, guided by the Holy Ghost, accepted the Scriptures as we have them and stamped her *imprimatur* upon them; (2) that for many centuries no doubt was cast upon the text or content; (3) that the Fathers and Theologians throughout the Christian era have accepted and quoted them; (4) that archeological discoveries in Biblical lands have sustained the scriptural accounts and proved the critics wrong; (5) that the advance in scientific knowledge in no way affects the Bible, for God who created all things and ordained the laws of nature can change or suspend them at will; (6) that in the story of Adam and Eve (singled out for attack) the promise "the seed of the woman shall bruise the serpent's head" implies the Incarnation and Redemption (Our Lord being the seed, the Blessed Virgin the woman) and that the "Fall" is inherent in the Baptismal Office and the Burial Service; (7) that the critics do not agree and are often biassed, since they attack that which sets forth doctrines they wish to deny; (8) that the Scriptures themselves carry conviction of their truth and have brought joy, comfort, and courage to multitudes; (9) that the critics would have no standing in a Law Court where we fancy the judge would say: case dismissed: evidence conflicting and inefficient, petitioner biassed. As to Our Lord's knowledge the Church has always held that He had "beatific knowledge" as God "acquired knowledge" as man and in addition "infused knowledge." Whether He ever spoke with "reserve" or "accommodation" is not for man to inquire. No one, without danger of heresy can question the completeness and fulness of Our Lord's knowledge. He is God and Man, One Person, the Only Begotten of the Father.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

"The Robe"

TO THE EDITOR: "Amen" to Bishop Spencer's article about *The Robe* and similar religious novels! I, too, believe they have a great part to play in interesting the unchurched and the lapsed, besides making the New Testament much more intelligible to active church people.

There are such novels available now. *The Brother* by Dorothy Clarke Wilson (Westminster Press), in my opinion, far exceeds *The Robe* in excellence and in revealing the influence of Christ in men's lives. Such books are extremely helpful to both clergy and laity.

(Rev.) RICHARD U. SMITH.
Detroit.

Flag Placement

TO THE EDITOR:

Said the Old Salt to the young Salt;
As of always, Youth will brag.
Why does not the modern Chaplain
Learn some facts about his flag?
I was a Chaplain in the Navy
When we sailed around the Horn,
And was learning facts about the flag
Before this kid was born.
Go on then, Youngster, strut your stuff,
No need of '43,
The pennant never was a flag
Since the Navy put to sea.
Go to the Naval Chapel
Where Midshipmen now are born,
And note then how both flags are placed,
Then sail around the Horn.
Go visit Chapels all you wish
Until you're out of breath,
You'll find our Flag upon the right,
The Christian on the left.

(Rev.) E. M. JOHNSON,
(Ex-Chaplain, Ex-Chief Boatswain's Mate—U.S.N.).

Houston, Tex.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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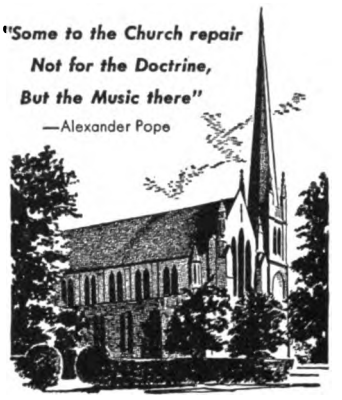

Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

"All Hail the Power of Jesus Name—and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peal of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

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STRICTLY BUSINESS

NEXT WEEK comes the special issue of THE LIVING CHURCH devoted to the diocese of Georgia. I know the Churchmen of Georgia are looking forward to it. I am, too, for I haven't seen all the copy, and what I did see was exciting.

We hope to have one more diocesan special issue in 1945—if we find later that we can spare the paper. The trouble is so many new subscribers have come to THE LIVING CHURCH of late that we are usually pretty hard put to get from our paper quota enough copies to fill our subscriber list.

There will of course be the usual Lent Book Number. It is scheduled for February 4th so that all readers may use it as a guide for Lent book buying.

* * *

THE REV. W. H. HEIGHAM of Silver Spring, Md., writes: "For my subscription to the best Church magazine in the U.S.—and I don't mean maybe! Happy New Year!"

* * *

THE LAST FEW DAYS I've been around Manhattan talking to publishers and church goods suppliers. It is amusing to hear them all tell the same story about how they "haven't anything to sell," and hear them, in the next breath, admit they are doing more business than they have in many years. The fly in the ointment is that everyone can sell today more than he has, and that is difficult for any merchant to take.

* * *

THE CHURCH Literature Foundation received gifts from a good many friends for Christmas. The members of the Foundation are grateful for these contributions to the organization's work.

* * *

BEFORE the holidays the M-G office staff in New York worked overtime evenings and Saturdays, trying to keep up with the rush of orders. And now the office staff is still working overtime, trying to catch up with the billing. Soon the rush will start all over again—for Lent.

* * *

THE REV. DR. Charles L. Street, associate rector of Christ Church, Dallas, has been named arbitrator for a hearing of the issues in dispute between Armour & Co., Fort Worth, and United Packing House Workers of America, Local 54, CIO. The 20-issue dispute, involving 1,000 employees, covers grievances over make-up and lost time, vacation credits, check-off union pay, discrimination, reclassification and increase in minimum wage rates in some departments. Dr. Street has been doing quite a bit of work for the Eighth Regional War Labor Board for the past year, and since last September has been a member of the Regional Board.

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Your Lesson Outline

MRS. VAN, a new teacher, showed me her lesson outline for next Sunday. She laughed a little apologetically, as she handed me merely a small white card on which were a few headings in her own small, clear hand. I read:

Sun. aft Epiph—Jan. 7

1. Lord's Pr. with pauses.
2. Six phrases for posters (board)
3. Hallowed: Discuss wonderful things. (read: I Wonder . . .)
4. Saying Thank you. Ps. 67: 3-4; 98: 4-6.
5. Grace at meals. Drill.
6. Start writing our litany. (Drill on season: Epiph yesterday)

"I have the second grade," she reminded me, "and last Sunday we started on a new Christian Unit called *We Talk With God*. It's nice to start on a new topic after Christmas."

When asked to explain further the mysterious code on her card, she told me, "It's just a final summary, to help me in class so I won't forget what I've planned to do. I made it out after I had prepared my lesson.

"You see, the children decided last week to make posters about the Lord's Prayer. I thought we would open by saying the Prayer together, but pausing to mark the different sections. Then, right after they are seated, I plan to follow up that idea, asking how we might divide the Prayer for posters. I have decided to go to the board (they write so poorly) and write the Prayer, finding six parts. We'll number them, and begin to study each for a poster.

"The rest of it is the same—just enough to help me remember my plan. If I don't have it before me, we might not get anywhere before the time is up."

The only other material this teacher had was a sheet on which she had copied a poem, some verses from the Psalms, and a sample of a short litany. Thus equipped, she could have her hands free, and be able to hold the eyes of every child, every minute.

ORGANIZING YOUR LESSON

Before you come to class, you must not only have been through your lesson carefully, but must have it *thought through*, in your own mind, as a plan of action. What shall I do first? what next? When shall I introduce some activity? Your lesson, as finally enacted around the class table, will be a continuous performance, in which either the teacher stage-manages well, or the pupils (demoniac possessed) run away with the show. There will be no repeat performance. This one hour [less, alas, too frequently] is yours out of eternity.

In this short time, impressions may be made, and steps taken, and thoughts started, which may change the whole course of many lives. Theory, and fine moralizing? But it's true. *This hour is yours.*

No editor can finally organize the material for you. For one thing, you will have to reject certain items. And your own ingenuity (you have plenty of it, I hope) will always cause you to put in ideas and material from your own experience bins. After all, the editor is only a human being who has been asked (or, in these days, more likely has rushed in) to write the script for the course or unit. What has become of the sincere challenge in the printed line which used to appear in all the Christian Nurture Series, "For trial use, in the hope that the experience of teachers, through the leading of the Holy Spirit, may constantly enrich and improve the course"? The earnest teacher, in her class, is the real test-pilot for any printed text. You, too, can edit a course. Any thoughtful and sincere teacher can make up a good lesson—and should, more often than they do.

THE FINAL TOUCH: OFFER IT UP

Yet one thing in your preparation is more important than all the rest. You must vitalize it with your own personal desire to accomplish *some spiritual impression*. After all is assembled, boiled down, ready to pour, ask yourself, "Why am I teaching this? What will be the tone and quality of this class period?"

May I make a suggestion—rather timidly, for it is rather personal? It is this: When you are saying your night prayers on Saturday, *pray your lesson* for tomorrow to God. It is so simple, and natural. You can pray, "Dear Father, here is our lesson, filling my mind. First, we'll say the Lord's Prayer together, then we'll talk about the posters . . . then about all the wonderful things in the world, and that You made them all. I'm going to read them the verse about 'I Wonder at So Many Things' . . . then the points on saying Thank you . . . and the drill on grace at meals. If we have time, we'll start the new litany . . . and mention Epiphany. But, dear Father, keep it all simple, and real. Keep me keen, and alert, but patient and loving . . . for Jesus' sake."

Then a little miracle will happen, as you relax, feeling "quite good in bed, kissed, and sweet, and your prayers said" (in the words of Francis Thompson). During the night, as you sleep, God will iron out the kinks in your outline, and everything will go beautifully. For it is His lesson, and they are His children.

[Write Fr. Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.]

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VOL. CX

The Living Church

NO. 2

SECOND SUNDAY AFTER EPIPHANY

GENERAL

EPISCOPATE

Bishop Nichols Is Recovering

Bishop Nichols of Salina has improved sufficiently to be permitted to leave Asbury Hospital in Salina, Kans., and to return home where he will continue to rest and recover from his recent illness necessitating emergency treatment and hospitalization. It is expected that he will be able to resume his duties in due time. The attack was said to be severe, but cardiograms reveal no persistent heart trouble.

South Florida to Elect Suffragan February 7th

Bishop Wing has issued a call to the clergy and laity of South Florida for a special convention, to be held in St. Luke's Cathedral, Orlando, February 7th to elect a Suffragan Bishop. In the special convention held November 9th in the Cathedral parish, unanimous consent was given to Bishop Wing's request for a Suffragan Bishop. He was asked to appoint a committee of three clergy and three laymen to receive names of proposed nominees and to compile biographical information concerning them, other nominations to be made in convention if desired.

This committee consists of the Rev. Messrs. Martin Bram, Wm. L. Hargrave, and W. Keith Chidester, together with Halsted W. Caldwell, Dan B. Weller, and Andrew W. Townes. The list of names sent to this committee, with data, is to be sent to all delegates ten days prior to the date of convention.

The consent of a majority of bishops and of standing committees has been received much earlier than anticipated.

Bishop Urged to Read Bible

★ An elderly man at the Medical College Hospital, Richmond, Va., recently approached the volunteer worker at the telephone desk and said to him:

"My friend, I want you to do me a favor. The chaplain (the Rev. George Ossman) has me reading a chapter of the Bible each day, and it has done me a world of good. Why don't you try doing the same thing? Just read a chapter of the Bible every day."

And then, the old man walked away from the desk just as quietly as he had come.

With what must have been a warm feeling in his heart, the volunteer worker assured the patient that he would follow his counsel. The volunteer worker? . . . On the official roll of the Hospital Men Volunteers of the Office of Civilian Defense he is listed as the Rt. Rev. Dr. Frederick D. Goodwin, Bishop of the diocese of Virginia.

FINANCE

Church Pension Fund Has Largest Total Assessment

The year 1944 brought in to the Church Pension Fund the largest total of pension assessments in the history of the Fund, according to a statement made just after the close of the year by Bradford B. Locke, executive vice-president.

"The total pension assessments received in 1944," Mr. Locke reports, "amounted to $1,192,238, subject to minor adjustments which will not materially affect this total. This is a new record, the largest previous total having been $1,176,165 in 1931. The total in 1943 was $1,152,263. The reasons for the new record total have not yet been analyzed, but it is probably due to the fact that churches are discharging this important obligation more promptly nowadays, plus the effect of an apparent trend upward in the scale of clerical salaries."

"More striking than the total paid in 1944," the statement continues, "is the fact that the arrears in pension assessments are lower than at any other point during the Fund's 27 years of existence. In that period, pension assessments totaling over $27,600,000 have been collected by the Fund, whereas the total unpaid balance for this entire period, due from parishes, missions, and other ecclesiastical organizations throughout the Church, now amounts to only about $50,000, or less than one-fifth of 1%. Such a record, of which the Church may well be proud, is one of the reasons that the Church Pension Fund has been so successful in administering the plan adopted by the General Convention so many years ago."

Robert Jordan Is Vice-Chairman Of United Church Canvass

Robert Jordan, director of Promotion for the National Council, has been appointed vice-chairman of the United Church Canvass.

The United Canvass now represents 19 Church groups in a national campaign to strengthen loyalty to local churches and synagogues.

The new chairman, the Rev. Dr. A. D. Stauffacher, of the Missions Council of the Congregational-Christian Church, announced that an enlarged program has been planned which will include promotion of the practical work of the religious organizations, home and foreign missions, wartime services, lay and youth activities.

THE PEACE

Church Delegates Announced For Cleveland Conference

The Church will be represented by 26 delegates at the National Study Conference on the Churches and a Just and Durable Peace, instituted by the Federal Council of Churches, to be held at Cleveland, January 16th to 19th.

In announcing the delegation, Presiding Bishop Tucker said that if possible he intends to visit the conference for at least a part of the time. Bishop Tucker said further:

"This conference will furnish a splendid opportunity for the Christian Church to consider its responsibility in the establishment of the kind of peace that we, as Christians, feel is a prerequisite to human welfare.

"I am glad to know that our own Church will be represented in this conference by a large and able group of men and women."

The Episcopal Church delegates include members appointed by the Presiding Bishop, members of the Commission on a Just and Durable Peace, and representatives appointed by Council of Churches. They are Bishops G. Ashton Oldham,

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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Henry W. Hobson, William P. Remington, Frank W. Sterrett, and Beverley D. Tucker; the Very Rev. Chester B. Emerson; the Rev. Messrs. Sheldon B. Harbach, and C. Avery Mason; Henry K. Craft; the Hon. Hubert P. Delany; Harvey Firestone; Miss Avis Harvey; Miss Lucy Randolph Mason; Mrs. William G. Mather; the Hon. James J. Parker; Mrs. Henry Hill Pierce; Louis M. Washburn; Paul B. Anderson; President Clark G. Kuebler of Ripon College; the Rev. Almon R. Pepper, Mrs. Clinton S. Quin; Dr. Spencer Miller jr, and the Rev. Messrs. Clifford L. Samuelson, William G. Gehri, Howard Melish, and William M. Marmion.

John Foster Dulles is chairman of the Conference, and Luman J. Shafer and Dr. Walter Van Kirk are secretaries.

RADIO

Six Transcriptions Prepared For New Type of Lenten Program

A completely new type of Lenten program was announced on January 5th at Church headquarters. Sponsored by the Presiding Bishop's Committee on Laymen's Work and made under supervision of the Division of Christian Education, *The Living People* is a series of six electrical transcriptions, each dramatizing some religious situation, and suitable for use during the six weeks of Lent, or at any other time.

The actors in *The Living People* include Hilda Simms, bright star of the current Broadway hit, *Anna Lucasta;* Harlan Stone, popular boy radio player in Death Valley Days; Let's Pretend and a score of others, as well as such plays as *Life with Father;* Norma Chambers, the Miss Julia of Meet Miss Julia, is heard in such radio programs as CBS Workshop, Grand Central, Reader's Digest, and Words at War, and has appeared on Broadway in *The Little Foxes, Watch on the Rhine, Richard III;* William Smith, a regular on Ellery Queen, We, the People, and Mr. and Mrs. North; Gloria Mann, who has had wide experience both with Columbia and National Broadcasting networks, in such productions as Second Husband, We, the People, Let's Pretend, and Light of the World; Roger DeKoven, known to people who listen to Hildegarde, Jury Trials, and Gangbusters; Ted Fields, who has appeared on the Kate Smith Hour, and with Miriam Hopkins, Luise Rainer and Franchot Tone.

Musical effects are provided by George Shackley, formerly musical director of WOR and now musical director of all Federal Council of Churches broadcasts. The scripts were written by Wilhelmina Fox. The producer is Donald Peterson, producer of the Ave Maria Hour, Missionary Stories, and Land of the Free.

While each dramatization has a moral, it is handled with a completely new technique.

Bishops of dioceses all over the country are arranging for the use of the dramatization by their local radio stations.

As the Presiding Bishop's Committee on Laymen's Work has assumed responsibility for production costs of the six transcriptions, it is possible to distribute them to the dioceses at the very nominal cost of $8.00 for the entire set, approximately the cost of the pressings.

The suggestion has been made to the bishops that they ask for 15 minutes of Sunday time, early afternoon or evening, beginning Sunday, February 18th and ending with Sunday, March 25th. Distribution is being handled by the Department of Promotion at 281 Fourth Avenue, New York 10, N. Y.

FEDERAL COUNCIL

Syrian Archbishop Reconsiders Resignation

Having resigned his membership in the Federal Council of Churches effective January 5th, Archbishop Bashir of the Syrian Antiochian Eastern Orthodox Church has announced that his resignation was being reconsidered after a conference with Federal Council officials.

The Archbishop who joined the council in 1938, said his resignation grew out of an understanding that the way was being opened to admit to membership a communion that did not regard belief in the divinity of Christ as essential to their faith. He had learned later, he said, of the rejection of that communion's application and felt that the Federal Council's position was "now clear."

In order to cancel his resignation, however, it would be necessary for him to consult fellow prelates. The situation is further complicated by his desire to await the outcome of a trend toward a world organization of all branches of the Eastern Orthodox Church. He indicated that this trend might be affected by what occurred at the coming synod of Eastern Orthodox communions in Moscow.

ANGLICAN RELATIONS

International Service Held In Sault Ste. Marie, Mich., Church

An international service was held in St. James' Church, Sault Ste. Marie, Mich., on December 24th with Bishop Page of Northern Michigan and Bishop Wright of the Anglican diocese of Algoma taking part in the service. Of the 400 persons attending the service, 150 were from Canada.

The No. 155 Sault Kiwanis Squadron, Air Cadets of Canada, attended the service in a body. Dressed in uniform, they marched from the ferry dock to the church accompanied by the Canadian Pipe Band playing stirring Scotch martial music. They were escorted by the Color Guard of the Michigan Sault American Legion Post.

Bishop Wright is the chaplain for this unit of the Air Cadets.

The Church flag, the American flag, and the British flag were all carried in the procession and recessional. Likewise all three were presented at the chancel steps while the two national anthems were sung.

The litany, on page 2, according to Bishop Page, comes from England, and he used it while a chaplain at army services. As it appears here, it embodies a few changes from its original English form made by Bishop Page. In this service it was read by Bishop Wright who also took the closing prayers and benediction. The rector, the Rev. Edward R. A. Green, conducted the rest of the service, assisted by Herbert Michael as lay reader.

The Air Cadets are sponsored by the Kiwanis Club in Canada. Kiwanians from both the American and Canadian Saults attended.

RACE RELATIONS

Four Major Gains

Four major advances in race relations highlighted civil liberties during 1944, according to a review issued by the American Civil Liberties Union.

These gains, the Union said, were the United States Supreme Court decision opening up the exclusive Democratic white primary in the south to Negroes; the Supreme Court decision against forcible detention of Japanese-Americans in relocation centers and the Army order opening the west coast to their return; the continuation by Congressional appropriation of the Fair Employment Practice Committee; and the moves in Congress to extend from the Chinese to other Oriental people exemption from the Oriental exclusion act.

Other gains cited included the defeat of bills in Congress and in the states making criminal the spread of anti-racial propaganda, which the Union termed "a gain for freedom of speech."

NURSERY SHELTER

Special Contributions

THE LIVING CHURCH NURSERY SHELTER FUND recently received two contributions worthy of special notice.

From the Church of the Epiphany and El Nathan Home in Valdez, Alaska, came a check of $35.75, the offering taken at the Union Thanksgiving service in the church. Credit for the bulk of this offering goes to the children and staff of El Nathan Home. Most of the children are orphans of Indian or "mixed" blood and have very little spending money at any time, having put aside their contributions by tithing out of their very small earnings or gifts. Originally Fr. Wanner had planned that the offering would be divided equally between the local Home and the Nursery Shelter. However, the home itself asked that the whole offering be sent to the Nursery Shelter fund.

The children's December 24th offering of $22.40 at St. George's Church, Clarksdale, Miss., was also sent to the Nursery Shelter fund. The Rev. E. Lucien Malone, rector, was asked to dispose of the offering at his will, wrote, "How better than share it with the dear children of the Land of our Mother Church."

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ENGLAND

Dr. Geoffrey Fisher Nominated Archbishop of Canterbury

By SIDNEY C. LUCKER

Nomination of the Rt. Rev. Geoffrey Francis Fisher, 57-year-old Bishop of London, as the 99th Archbishop of Canterbury, Primate of All England, and Metropolitan, was cordially received by the press and leaders of all communions in England.

Dr. Fisher, who will succeed the late Dr. William Temple in the Church of England's highest office, was nominated by King George VI on recommendation of Prime Minister Churchill for election by the Dean and Chapter of Canterbury.

It is expected that the ceremony confirming his election will be held in St. Paul's Cathedral on January 24th, and that his enthronement as Archbishop will take place at Canterbury on February 2d.

Immediately upon learning that Dr. Fisher had been named 99th Archbishop of Canterbury, Presiding Bishop Tucker cabled his congratulations:

"Extend congratulations and express gratification on your appointment to Canterbury."

Dr. Fisher's election was expected in London church circles, although the trend of other recent appointments sent speculation in the direction of younger men. According to Religious News Service the Archbishop of York was reported to have requested that his name not be considered.

The Archbishop-designate, who has six sons, four of whom are in the British army, was a schoolmaster for 21 years. He was assistant master at Marlborough School until 1914, when he succeeded Dr. Temple as headmaster of Repton School, a position he held for 18 years. In 1932 he was appointed Bishop of Chester with no previous experience in parish work or ecclesiastical administration. Being the son of the Rev. H. Fisher, vicar of Nuneaton, in Warwickshire, however, he was familiar with parish life and work.

Dr. Fisher has the reputation of possessing great organizing and administrative ability, and since becoming Bishop of London in 1939 he has been actively engaged in planning for the future of that great diocese. He is chairman of the committee of Anglicans, Roman Catholics, and Free Churchmen coöperating on social and religious matters.

Dr. Fisher is not well known to the general public, as he has written very little, and has not figured much on national platforms.

Last year he gained widespread attention when he asked the ecclesiastical commissioners to take over the emoluments of the Bishopric of London, thus reducing the endowments of £10,000 a year and Fulham Palace to a stipend of £5,000 annually, and rooms in the palace.

Mrs. Fisher also made news in November of 1943 when she broke a precedent by being the first woman ever to make an address in St. Paul's Cathedral.

Dr. Fisher did not share the late Archbishop's connection with the Labor Party, but was closely associated with Dr. Temple in running the Malvern Conference in 1941, which was generally considered to be "a healthy outburst of Anglican social radicalism."

Urges Headquarters Staff for Archbishop of Canterbury

Creation of a headquarters staff for the Archbishopric of Canterbury has been urged by the Bishop of Chelmsford, Dr. Henry A. Tilson. He described the proposal as "one of the reforms most needed in the Church."

An adequate staff, Dr. Wilson said, should be given to the holder of the See to assist him in his "immensely important" duties as bishop of a large diocese, president of the Canterbury House of Convocation, president of the Church Assembly, leader of the Church in England, and unofficial court of appeal for the Anglican community throughout the world.

Dr. Wilson suggested that the staff be composed of men chosen by the diocesan bishops to watch the general Church situation, to advise on necessary reforms, to study developments, and to plan action. It should not, he added, include the bishops, because they are already fully occupied with administrative matters.

Ordinations Drop

Ordinations in the Church of England dropped from 300 in 1943 to 244 in 1944, according to statistics just released.

The 1944 ordinations are the lowest for a long period, Church officials stated, but nevertheless compare favorably with the total of 101 for 1918, considered to be the corresponding year of World War I. In 1938, ordinations totaled 590.

LIBERIA

Bishop and Mrs. Kroll Receive Decorations From Government

While Bishop Kroll was still confined to bed recovering from a heart attack with Mrs. Kroll in constant attendance at his bedside, a unique ceremony took place in their home in Liberia.

President Tubman of Liberia, while entertaining a distinguished gathering, requested the Secretary of State to confer, in his name, diplomas on Bishop and Mrs. Kroll in recognition of the valuable services they have rendered the country and people. In order to execute the President's behest, several government officials made the short trip across the street from the Executive Mansion to the Bishop's home; and in his bedroom presented to Bishop Kroll the grade of *Knight Commander of the Liberian Humane Order of African Redemption,* and to Mrs. Kroll the grade of *Knight Official* in the same Order.

Mrs. Kroll, as Mary Wood McKenzie, went to Liberia in 1922, as assistant to the principal of the House of Bethany School for Girls in Robertsport, Cape Mount. In 1932, she assumed the principalship, serving until her marriage to Bishop Kroll in 1943. She gradually raised the standard of education in the school and in St. John's Boys' School to high school status, combining both schools in a coeducational system under the name of the Episcopal High School.

JAMAICA

Severe Hurricane Damage

The heavy damage resulting from the recent hurricane in Jamaica is noted in a letter from Bishop Hardie of Jamaica to Bishop Davis of Antigua in which he said:

"Since my arrival I have been overwhelmed with work in connection with the hurricane. All are agreed that it is the worst within living memory. Great losses have been suffered by many people. In some parts of the Island all the fruit-bearing trees have been destroyed, and on some properties 90% of their cocoanut trees. Two hundred and forty church buildings, including some stone churches, have been ruined or badly damaged, and I anticipate that the sum of £30,000 at least will be required to put things right. Of this 50% should be received from insurance, and no doubt the government will help liberally in rebuilding our schools. but evidently there will be some thousands of pounds to be provided by or through the Church. It looks as if I shall spend my remaining years as a beggar and builder."

CHINA

Mission Becomes Self-Supporting Parish in Spite of War

A mission in China which in the midst of war becomes a self-supporting parish, is news, in the opinion of Bishop Gilman of Hankow, who has just reported the event to the National Council.

Bishop Gilman quoted a letter from the Rev. Philip Ts'en of the Church of St. John the Baptist in Hankow, saying, "I have decided not to accept any more salary from the mission office. The people of the parish got the vision that it is the best time for a temporal self-supporting plan. We started a drive for $30,000 which went on successfully and we received more than we expected. At completion of the drive we had a simple but solemn service of thanksgiving. The Rev. W. C. Shen was the preacher. So now I draw my salary and allowances entirely from St. John the Baptist."

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CORSICA

Churchmen Get Together

Efforts of Episcopalian soldiers stationed on Corsica, to establish worship services are well related in a letter written late in October by Cpl. Peter B. Duke.

"There is no Episcopalian chaplain on the island, but there was a priest for a time. He was not in the Chaplains Corps, but last Easter he thought it would be well to have a service, so we worked one out. He was agreeable if I could get all the equipment in order. Just to start from scratch was quite a job, but with a lot of hurrying around we did it. It was certainly a scramble, as we did not decide to have the service until late in Holy Week. . . . The local Protestant church here that is now used for general worship was given to us for early Easter morning. It had an altar and that is all. I borrowed the communion vessels from our Lutheran chaplain, including wine and hosts. The priest was able to get an alb and amice and cincture from the Roman chaplain he knew, and I had a friend in the French Army here who is a priest, and he lent us some lovely old vestments.

"We used medicine bottles for cruets, handkerchiefs for linens on the altar and for purificators, but had a wonderful service. One of its greatest values to me though was the fact that it was such a common service, equipment from Roman, Lutheran, general Protestant, and our own Faith all combining to make it a decent service.

"I am hoping that the local British unit here will be able to have some sort of services. They plan to, and I am looking forward to their padre coming down. We have not had any kind of a service since Pentecost.

"After reading and re-reading the LC, I give it to our local chaplain here, who is of the Lutheran persuasion, but who enjoys it too. Then he takes it to the local Red Cross club where I see it on the tables, always badly (or should I say well) worn. Through this an interesting event occurred. A fellow came up to me one day, and said he had seen on the magazine at the Red Cross my name and outfit number still on it. He was from Montana and an active Episcopalian, and had no contact with any of the Faith here. I gave him a few pointers, and tried to get him in contact with the small group that we have here."

ARMED FORCES

Summary of Chaplaincy Activities Since Pearl Harbor

A summary of the activities of army chaplains, released by Chief of Chaplains William R. Arnold, reveals that 3,971,187 religious services have been held in the United States Army since December 7, 1941, with about 240,516,009 persons attending these services.

United States Army chaplains have had at least 214,498,686 "pastoral contacts," or informal private talks with men in the armed services, and 71,907,248 contacts with civilians, during the three years of war.

In the same period, army chaplains have administered the sacrament of Communion to 30,420,189 participants; have made 2,976,385 hospital or guardhouse visits; have ministered at 23,569,924 army functional occasions; and have participated in 891,110 functional occasions for civilians.

Chaplain Kenneth C. Wilson Is Awarded Bronze Star

Chaplain (Captain) Kenneth C. Wilson, former rector of St. Mark's, Cincinnati, was awarded a Bronze Star Medal in a special ceremony held at Fort Knox Regional Hospital recently.

The citation on which the medal was awarded read: "For meritorious achievement in connection with military operations against the enemy at New Georgia, and Bougainville, Solomon Islands, from 23 July, 1943, to 18 September, 1944. By command of Major General Beightler: A. R. Walk, Colonel, CSC, Chief of Staff."

Chaplain Frank Dearing, USNR, Describes Chaplains' Busy Rounds

How to do a sailor a good turn when troubles of every variety beset him is suggested in an account sent to the General Commission on Army and Navy Chaplains by Chaplain Frank Dearing, USNR. To the chaplain, even his men sentenced to the brig appear to be good fellows whose mistakes he is eager to help correct.

Chaplain Dearing has been for some time in the European Theater of Operations, assigned to amphibious forces. He writes of a chaplain's duties and opportunities as follows:

"It is early morning in the chaplain's office ashore. One of the big boys who is swabbing the deck stops beside the chaplain. 'May I speak to you a moment, sir?' 'Sure thing. What's the trouble?' 'Well, sir, you see . . .' Then comes the story. Because of his late return from leave he had been sentenced to the brig, also his pay had been checked with the result that the folks at home haven't starting getting his allotment yet. They need money. What can he do?

"Fortunately the chaplain knows where to turn. Over the phone the Navy Relief Office says, 'Send him down.' Next, call the chief of the guard detail at the brig. Yes, he'll arrange for the boy to get there.

"The day looks much brighter to that boy. The chaplain has no military authority. But he has three priceless tools. The first is a willing ear and a ready understanding of sailors' problems. The second is a knowledge of all the agencies to which a sailor can turn for help. The third is influence; knowing how put in the right word with the right person when the need is real. This last is a delicate instrument. Use it wrongly once and you destroy it.

"Before the swab crew leave, the men have started coming in. All day long they keep coming, and on into the night. Sailor men 16 years old—'Yes sir. I changed that 16 on my birth certificate to 18, but they caught up with me and sent me over to see you.' Sailor men 50 years old—'I fought through the last war, chaplain. I figured they might use an old hand somewhere in this one. But my back hurts.'

"Some needs are simple and quickly met. A Sunday Missal for one. A New Testament for another. Some needs are bitter and rooted terribly deep in human souls. In the midst of a battle the chaplain will remember the Master's words 'This kind cometh not out but by prayer and fasting.'

"Sharing the joys and griefs and victories and faults of many men, he has to watch himself. If his faith falters or his sense of humor wears too thin, the load quickly becomes unbearable. His real joy is the boy who comes back, usually in a hurry, saying, 'Say, Chaplain, I got it all fixed up like you said. Gee, Chaplain, thanks a lot.' Prayers unspoken follow that boy out into the sunshine.

"Some cases show how beautifully the Navy team works when it is called into action. This boy has a letter from his wife and tears in his eyes. The chaplain reads, 'You went off and left us, and the money has given out. You didn't finish putting the oil burner together after you cleaned it, and I can't get anybody to come. It's turned cold and Betty coughs and cries all night. Why did you go and leave us? You wanted to get away from us.' Three pages of it. This boy's tears were real. He loves those people.

"There's the Red Cross on the phone. 'We'll make the investigation and get in touch with the Navy Relief for funds.—An oil burner? We never had that one before, but we'll do it. Tell him it will be burning tonight.' The boy gets stationery and an air mail stamp. Before he leaves the office he has written his letter, and the chaplain follows it with one of his own.

"Red Cross, Navy Relief, the chaplain, other forces seen and unseen, have conspired together to give him something inside that has him smiling as he goes.

"And then, one of those incredible things. A man this time with a fine pair of shoulders filling his jumper and a weatherbeaten face. 'Yes, sir, that was me you saw in the ring last night. I've been at it some time. Once I went three rounds with Max Baer in an exhibition bout. I like fighting.' So we drew him out, and the boys passing by the door stopped to watch his illustration of the different punches and blocks.

"And then, in the inner office, we got to the problem. 'Chaplain, I believe in the Navy, and I've always liked fighting, but I am a conscientious objector to war. I simply will not bear arms against any man.' Truly, the Lord has built a wonderful variety into His children."

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The Coconut Grove Clericus

American Chaplains Meet in the South Pacific

By Chaplain William Alfred Wilkins, U.S.A.

29 AUGUST, 1944

THE CLEAR morning of a tropical Pacific Island brought the sun out of the ocean by 0600. The man arose to the inquiry coming through the screened front of the hut, "Sir, do you have a container for the sandwiches?" He recognized the sergeant of the officers' mess who had consented to make some sandwiches out of "whatsoevers" in lieu of the breakfast being missed this morning, for the first week-day morning since his arrival. (We had eggs!) Wrapping paper was found; the man showered, shaved, donned his khakis, picked up the package of sandwiches, put them in his mussette bag; and, was whisked away over the coral highways, through jungle clearings and coconut groves to an entrance with the mystical letters RNZAF (Royal New Zealand Air Force), where a young gallant entered the car and directed the road to the padre.

The padre was a wiry, kindly mannered little fellow. He had arranged the altar, including a consecration stone, with indentations, symbolizing the Holy One's wounds. This stone placed on any article used for an altar would bring a sense of reverence to every chaplain conscious of his priestly mission. It might well be made available for more chaplains who have to celebrate the holy mysteries all over creation these days. To increase the reverence of this service, there were Eucharistic vestments. There was an obliging and devout server, Aircraftsman George Calvert, who assisted the celebrant into his vestments, who slightly bemused sought to reconcile liturgical differences of the Church of England in New Zealand and the Episcopal Church, USA.

In the liturgy of the New Zealand Anglicans, the name of the King is inserted in the "Prayer for the whole state of Christ's Church." It was a clumsy but impressive amendment, when the celebrant spoke the names, "George, thy servant, King, and Franklin, thy servant, President." Here were citizens and communicants from divergent nations, united in this sacramental offering, remembering their nations' leaders as they prayed.

In the congregation, there was a robust, heroic-cast officer wearing a gold leaf. Later, his cross could be discerned on the other side of his opened collar. He had made possible this assembling of the Anglican and Episcopalian clergy in the first meeting of the Coconut Clericus, "somewhere in the South Pacific." Earlier in Hawaii, he had been instrumental in starting the Pineapple Clericus. Here amidst waving palms and ripening coconuts of his present domicile, he felt moved to initiate this clericus and the brethren agreed.

So, here we were before the Blessed Sacrament, seeking its strength, renewing our fellowship: (1) The Padre, Fr. Cecil E. B. Muschamp of the Royal New Zealand Air Force, vicar of St. Michael and All Angels in the city and diocese of Christ Church, N. Z. His parents were pioneers in Tasmania, where the father was an outstanding priest of the Anglican Church. Padre attended Oxford in England for his degree of Master of Arts, 1927. (2) Regimental Chaplain, Major, the Rev. Frank L. Titus, belonged to a division of the Army Ground Forces, AUS, which had been places and done things. He is a canon of the Albany Cathedral, sometime rector of Emmanuel Church, Little Falls, N. Y., diocese of Albany, the "Pater" of the clericus. (3) Chaplain, Lieutenant, the Rev. Virgil P. Stewart of the Naval Hospital, graduate of the University of the South, Sewanee, Tenn., missionary in Tennessee when Bishop Demby was active in that diocese; now, identified with the diocese of Northern Indiana, as rector of St. John's, Elkhart, Ind. (4) Chaplain, First Lieutenant, the Rev. William A. Wilkins of the Port Battalion, sometime vicar of the Chapel of St. Barnabas, Pasadena, Calif., in the diocese of Los Angeles.

After the Eucharist, the staff of the YMCA gave us tea. One chaplain who had not drunk a cup of tea (his favorite beverage) since leaving the States, was particularly grateful. Then we piled into a jeep and rode away to the beach. Some swimming and paddling about in the water. Much talk about our homes and churches, our dioceses and the postwar order. We ate the sandwiches (which began this article) and made a visit to an old member of the French Foreign Legion. He resembled "Old Jules," hinting of his gallant deeds in another world war; sharing with us his Australian sherry. On his place lived Matthew and his wife, and Benjamin, native adults, confirmed by the Anglican Bishop some years ago. Matthew told Padre Muschamp, "Good Man, he lay hands on head." For these Padre has been having an occasional celebration of the Holy Communion. He now arranged for Chaplain Titus to come in his absence. Away over here, 9,000 miles from Church Missions House, "281," New York, 12,000 miles from Lambeth, England, Anglican missionary coöperation has become a reality. This clericus believes in missions. Hoping to meet again if military necessity did not intervene, grateful for these hours of fellowship, we returned to our respective "parishes."

5 SEPTEMBER, '44

We had our second meeting across "the River of Rain." The Port Battalion Chaplain picked up the Padre of the Air Forces and the Naval Hospital Chaplain. The Padre guided us to our rendezvous with Chaplain Titus, in a lovely grove, overlooking a bay. Here, we had a field Mass. The Padre, celebrating, used the American Prayer Book. As we reached the "Gloria in Excelsis," the swelling crescendo of a flight of planes overhead did not seem out of place. Certainly, men on earth, on sea and in the air would "give glory to God on high" and heartily pray for goodwill and peace among all nations.

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CORSICA

Churchmen Get Together

Efforts of Episcopalian soldiers stationed on Corsica, to establish worship services are well related in a letter written late in October by Cpl. Peter B. Duke.

"There is no Episcopalian chaplain on the island, but there was a priest for a time. He was not in the Chaplains Corps, but last Easter he thought it would be well to have a service, so we worked one out. He was agreeable if I could get all the equipment in order. Just to start from scratch was quite a job, but with a lot of hurrying around we did it. It was certainly a scramble, as we did not decide to have the service until late in Holy Week. . . . The local Protestant church here that is now used for general worship was given to us for early Easter morning. It had an altar and that is all. I borrowed the communion vessels from our Lutheran chaplain, including wine and hosts. The priest was able to get an alb and amice and cincture from the Roman chaplain he knew, and I had a friend in the French Army here who is a priest, and he lent us some lovely old vestments.

"We used medicine bottles for cruets, handkerchiefs for linens on the altar and for purificators, but had a wonderful service. One of its greatest values to me though was the fact that it was such a common service, equipment from Roman, Lutheran, general Protestant, and our own Faith all combining to make it a decent service.

"I am hoping that the local British unit here will be able to have some sort of services. They plan to, and I am looking forward to their padre coming down. We have not had any kind of a service since Pentecost.

"After reading and re-reading the LC, I give it to our local chaplain here, who is of the Lutheran persuasion, but who enjoys it too. Then he takes it to the local Red Cross club where I see it on the tables, always badly (or should I say well) worn. Through this an interesting event occurred. A fellow came up to me one day, and said he had seen on the magazine at the Red Cross my name and outfit number still on it. He was from Montana and an active Episcopalian, and had no contact with any of the Faith here. I gave him a few pointers, and tried to get him in contact with the small group that we have here."

ARMED FORCES

Summary of Chaplaincy Activities Since Pearl Harbor

A summary of the activities of army chaplains, released by Chief of Chaplains William R. Arnold, reveals that 3,971,187 religious services have been held in the United States Army since December 7, 1941, with about 240,516,009 persons attending these services.

United States Army chaplains have had at least 214,498,686 "pastoral contacts," or informal private talks with men in the armed services, and 71,907,248 contacts with civilians, during the three years of war.

In the same period, army chaplains have administered the sacrament of Communion to 30,420,189 participants; have made 2,976,385 hospital or guardhouse visits; have ministered at 23,569,924 army functional occasions; and have participated in 891,110 functional occasions for civilians.

Chaplain Kenneth C. Wilson Is Awarded Bronze Star

Chaplain (Captain) Kenneth C. Wilson, former rector of St. Mark's, Cincinnati, was awarded a Bronze Star Medal in a special ceremony held at Fort Knox Regional Hospital recently.

The citation on which the medal was awarded read: "For meritorious achievement in connection with military operations against the enemy at New Georgia, and Bougainville, Solomon Islands, from 23 July, 1943, to 18 September, 1944. By command of Major General Beightler: A. R. Walk, Colonel, CSC, Chief of Staff."

Chaplain Frank Dearing, USNR, Describes Chaplains' Busy Rounds

How to do a sailor a good turn when troubles of every variety beset him is suggested in an account sent to the General Commission on Army and Navy Chaplains by Chaplain Frank Dearing, USNR. To the chaplain, even his men sentenced to the brig appear to be good fellows whose mistakes he is eager to help correct.

Chaplain Dearing has been for some time in the European Theater of Operations, assigned to amphibious forces. He writes of a chaplain's duties and opportunities as follows:

"It is early morning in the chaplain's office ashore. One of the big boys who is swabbing the deck stops beside the chaplain. 'May I speak to you a moment, sir?' 'Sure thing. What's the trouble?' 'Well, sir, you see . . .' Then comes the story. Because of his late return from leave he had been sentenced to the brig, also his pay had been checked with the result that the folks at home haven't starting getting his allotment yet. They need money. What can he do?

"Fortunately the chaplain knows where to turn. Over the phone the Navy Relief Office says, 'Send him down.' Next, call the chief of the guard detail at the brig. Yes, he'll arrange for the boy to get there.

"The day looks much brighter to that boy. The chaplain has no military authority. But he has three priceless tools. The first is a willing ear and a ready understanding of sailors' problems. The second is a knowledge of all the agencies to which a sailor can turn for help. The third is influence; knowing how put in the right word with the right person when the need is real. This last is a delicate instrument. Use it wrongly once and you destroy it.

"Before the swab crew leave, the men have started coming in. All day long they keep coming, and on into the night. Sailor men 16 years old—'Yes sir. I changed that 16 on my birth certificate to 18, but they caught up with me and sent me over to see you.' Sailor men 50 years old—'I fought through the last war, chaplain. I figured they might use an old hand somewhere in this one. But my back hurts.'

"Some needs are simple and quickly met. A Sunday Missal for one. A New Testament for another. Some needs are bitter and rooted terribly deep in human souls. In the midst of a battle the chaplain will remember the Master's words 'This kind cometh not out but by prayer and fasting.'

"Sharing the joys and griefs and victories and faults of many men, he has to watch himself. If his faith falters or his sense of humor wears too thin, the load quickly becomes unbearable. His real joy is the boy who comes back, usually in a hurry, saying, 'Say, Chaplain, I got it all fixed up like you said. Gee, Chaplain, thanks a lot.' Prayers unspoken follow that boy out into the sunshine.

"Some cases show how beautifully the Navy team works when it is called into action. This boy has a letter from his wife and tears in his eyes. The chaplain reads, 'You went off and left us, and the money has given out. You didn't finish putting the oil burner together after you cleaned it, and I can't get anybody to come. It's turned cold and Betty coughs and cries all night. Why did you go and leave us? You wanted to get away from us.' Three pages of it. This boy's tears were real. He loves those people.

"There's the Red Cross on the phone. 'We'll make the investigation and get in touch with the Navy Relief for funds.—An oil burner? We never had that one before, but we'll do it. Tell him it will be burning tonight.' The boy gets stationery and an air mail stamp. Before he leaves the office he has written his letter, and the chaplain follows it with one of his own.

"Red Cross, Navy Relief, the chaplain, other forces seen and unseen, have conspired together to give him something inside that has him smiling as he goes.

"And then, one of those incredible things. A man this time with a fine pair of shoulders filling his jumper and a weatherbeaten face. 'Yes, sir, that was me you saw in the ring last night. I've been at it some time. Once I went three rounds with Max Baer in an exhibition bout. I like fighting.' So we drew him out, and the boys passing by the door stopped to watch his illustration of the different punches and blocks.

"And then, in the inner office, we got to the problem. 'Chaplain, I believe in the Navy, and I've always liked fighting, but I am a conscientious objector to war. I simply will not bear arms against any man.' Truly, the Lord has built a wonderful variety into His children."

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The Coconut Grove Clericus

American Chaplains Meet in the South Pacific

By Chaplain William Alfred Wilkins, U.S.A.

29 AUGUST, 1944

THE CLEAR morning of a tropical Pacific Island brought the sun out of the ocean by 0600. The man arose to the inquiry coming through the screened front of the hut, "Sir, do you have a container for the sandwiches?" He recognized the sergeant of the officers' mess who had consented to make some sandwiches out of "whatsoevers" in lieu of the breakfast being missed this morning, for the first week-day morning since his arrival. (We had eggs!) Wrapping paper was found; the man showered, shaved, donned his khakis, picked up the package of sandwiches, put them in his mussette bag; and, was whisked away over the coral highways, through jungle clearings and coconut groves to an entrance with the mystical letters RNZAF (Royal New Zealand Air Force), where a young gallant entered the car and directed the road to the padre.

The padre was a wiry, kindly mannered little fellow. He had arranged the altar, including a consecration stone, with indentations, symbolizing the Holy One's wounds. This stone placed on any article used for an altar would bring a sense of reverence to every chaplain conscious of his priestly mission. It might well be made available for more chaplains who have to celebrate the holy mysteries all over creation these days. To increase the reverence of this service, there were Eucharistic vestments. There was an obliging and devout server, Aircraftsman George Calvert, who assisted the celebrant into his vestments, who slightly bemused sought to reconcile liturgical differences of the Church of England in New Zealand and the Episcopal Church, USA.

In the liturgy of the New Zealand Anglicans, the name of the King is inserted in the "Prayer for the whole state of Christ's Church." It was a clumsy but impressive amendment, when the celebrant spoke the names, "George, thy servant, King, and Franklin, thy servant, President." Here were citizens and communicants from divergent nations, united in this sacramental offering, remembering their nations' leaders as they prayed.

In the congregation, there was a robust, heroic-cast officer wearing a gold leaf. Later, his cross could be discerned on the other side of his opened collar. He had made possible this assembling of the Anglican and Episcopalian clergy in the first meeting of the Coconut Clericus, "somewhere in the South Pacific." Earlier in Hawaii, he had been instrumental in starting the Pineapple Clericus. Here amidst waving palms and ripening coconuts of his present domicile, he felt moved to initiate this clericus and the brethren agreed.

So, here we were before the Blessed Sacrament, seeking its strength, renewing our fellowship: (1) The Padre, Fr. Cecil E. B. Muschamp of the Royal New Zealand Air Force, vicar of St. Michael and All Angels in the city and diocese of Christ Church, N. Z. His parents were pioneers in Tasmania, where the father was an outstanding priest of the Anglican Church. Padre attended Oxford in England for his degree of Master of Arts, 1927. (2) Regimental Chaplain, Major, the Rev. Frank L. Titus, belonged to a division of the Army Ground Forces, AUS, which had been places and done things. He is a canon of the Albany Cathedral, sometime rector of Emmanuel Church, Little Falls, N. Y., diocese of Albany, the "Pater" of the clericus. (3) Chaplain, Lieutenant, the Rev. Virgil P. Stewart of the Naval Hospital, graduate of the University of the South, Sewanee, Tenn., missionary in Tennessee when Bishop Demby was active in that diocese; now, identified with the diocese of Northern Indiana, as rector of St. John's, Elkhart, Ind. (4) Chaplain, First Lieutenant, the Rev. William A. Wilkins of the Port Battalion, sometime vicar of the Chapel of St. Barnabas, Pasadena, Calif., in the diocese of Los Angeles.

After the Eucharist, the staff of the YMCA gave us tea. One chaplain who had not drunk a cup of tea (his favorite beverage) since leaving the States, was particularly grateful. Then we piled into a jeep and rode away to the beach. Some swimming and paddling about in the water. Much talk about our homes and churches, our dioceses and the postwar order. We ate the sandwiches (which began this article) and made a visit to an old member of the French Foreign Legion. He resembled "Old Jules," hinting of his gallant deeds in another world war; sharing with us his Australian sherry. On his place lived Matthew and his wife, and Benjamin, native adults, confirmed by the Anglican Bishop some years ago. Matthew told Padre Muschamp, "Good Man, he lay hands on head." For these Padre has been having an occasional celebration of the Holy Communion. He now arranged for Chaplain Titus to come in his absence. Away over here, 9,000 miles from Church Missions House, "281," New York, 12,000 miles from Lambeth, England, Anglican missionary coöperation has become a reality. This clericus believes in missions. Hoping to meet again if military necessity did not intervene, grateful for these hours of fellowship, we returned to our respective "parishes."

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their prayers to heaven's King. Even the din of outside activities could not interrupt this inspiration to worship. Again the Holy Sacrifice was offered, Chaplain Titus, celebrant. There fell on us all a reverential awe. It was good to be here.

In Chaplain Stewart's office, we had coffee. Here, we were joined by his "co-pastor," the Roman Catholic Chaplain, Fr. Walther, and a Methodist Chaplain of the Navy, Lieut. Portlock. Up to now we had been inter-national, inter-racial, but intra-church. We now became inter-church. We shared our store of wit and witticisms, by which the clergy are wont to relieve their weighty talk of "shop." As usual, the talk was channeled into a serious discussion of after the war, what?

We discovered as we adjourned that "Old Debbil" Military Necessity, at last, has caught up with us. Padre Muschamp is to be taken from us. But the rest of us will continue to meet until "Old Debbil" grabs the last chap from Coconut Grove.

A Tribute to William Temple

Sermon Preached in Westminster Abbey, October 29th

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

"Know ye not that there is a Prince and a great man fallen this day in Israel." II Samuel 3: 38.

THESE words of David come alive today and express what is in all our thoughts. Truly, in the death of His Grace, Doctor William Temple, Archbishop of Canterbury, a prince and a great man has fallen. So strongly do we feel this that for the moment we are all stunned and at a loss to know what we are going to do in the troublous days that lie ahead without his wise and courageous leadership. We in America, where he had many friends and disciples, share intimately your sense of loss and bewilderment and extend to you, on behalf of the Episcopal Church, and indeed of all our Christian brethren, our deep and heartfelt sympathy.

A great man is fallen today in Israel. William Temple was great first of all in the field of scholarship. He took honors at Oxford where he later became a Fellow and lecturer, then went to Repton as headmaster. He left there to become rector of St. James' Church, Piccadilly, then canon of Westminster for a brief period, after which he was appointed Bishop of Manchester, where it was my privilege first to make his acquaintance. He left this post in 1929 to become Archbishop of York; and on April 23, 1943, he was enthroned as the successor of St. Augustine in Canterbury Cathedral. One unique feature of his elevation is the fact that he was the first son ever to succeed his father in that high office, and on this occasion he spoke with deep feeling of his father as the chief inspiration of his life. He also spoke of the thing that seemed closest to his heart, namely, the importance of world fellowship as central to the Christian way of life and the need of all of us to "have hearts open to the love of God, minds nurtured by the truth of God, and wills devoted to the purpose of God."

During all this period he lectured and taught and did an amazing amount of writing, both of a devotional and doctrinal character. The mere catalogue of his writings is too long for this occasion, but mention must be made of a few. One of his earliest was, *Studies in the Spirit and Truth of Christianity,* followed shortly by the Paddock Lectures in America where he laid down what he conceived to be the right attitude of Christians towards war. A little later came one of his most important books, *Christus Veritas,* to be followed by his Gifford Lectures on *Nature, God and Man.* These constituted a plea for dialectical realism as against the dialectical materialism of Marx.

When published in 1934, to quote a recent writer, "they were greeted with a chorus of astonishment and praise: of astonishment that any book so packed with learning and deep thought could have come from the pen of an administrator; and of praise for the range of the argument, the logical cogency of the reasoning, the grandeur of the synthesis, and the intellectual integrity it displayed." This work was reckoned by competent scholars a notable contribution of permanent value to the philosophy of Christian theism. On one occasion an English university man said to me, "Temple is the only theological writer whose work secular philosophers take seriously"; and when he was translated to Canterbury, the *Times Literary Supplement* described him as "the first man of letters, in the proper sense of the term, to hold the Primacy since Edward Benson."

Social Responsibility

The social responsibility of the Church was one of his favorite themes. In *Citizen and Churchman* he contended that no state has the right to claim the ultimate allegiance which is due to God alone. And his *Christianity and the Social Order* was written, he said, "not as an expression of a purely personal point of view, but as representing the main trend of Christian social teaching." Again and again he denounced usury and the wickedness of a system that tolerated the slums of our great cities, laxity in sex relationships, and dishonesty in business life. He firmly believed that "the whole system of our industrial life in many of its parts becomes one of exploitation," and that "the present industrial and social order in certain respects that concern its structure is at variance with Christian principles." Strong assertions, these, for which he was bitterly denounced in some quarters. His ideas, however, were not based on sentiment merely but resulted from a profound knowledge of the Bible and Christian tradition; and whether he or his critics are right may safely be left to history to decide.

As chairman of the Doctrinal Commission, which endeavored to restate the principles of our Faith in the light of modern knowledge, by his wisdom, patience, tact, and understanding, he was able to guide and harmonize the proceedings so that, according to one writer, "in the final text there was more of him than of any other member."

In addition to all these writings on social, philosophical, and doctrinal matters, he published a goodly number of devotional books. The most important of these is his *Readings in St. John's Gospel;* but, in addition, he set forth many forms of service of the highest liturgical quality and issued books of devotion of great value to simple folk as well as many beautiful and searching prayers. Surely so voluminous an output on such varied subjects indicates a mind of such unusual capacity and richness as to warrant the conclusion that he was a truly great scholar.

Leader of Men

He was also a great leader. Many men can write scholarly works in their chosen field, while few can at the same time exercise leadership in the field of action. Yet this is where Doctor Temple most

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Trinity Church School, Sonoma, Calif.	20.00
Rev. Roger A. Walke	20.00
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shone, or at least where he was most widely and popularly known. In his early years, and indeed to the end, he was always eagerly welcomed by the young. From his days at Repton School to his addresses and missions at the universities, as well as in many of his writings, he made an appeal to the minds and hearts of youth such as few men have done. Not only at Malvern, but on innumerable other occasions, he evidenced his deep interest in the underprivileged who looked gladly, if sometimes surprisingly, at the Archbishop of Canterbury, who in the Name of his Lord and Master, stood up for their rights against all special privilege. Small wonder many such acclaimed him as their leader. Particularly in the ecumenical movement did his qualities of leadership appear. It was my great privilege to be a member of the Committee of Thirty-five which met in London and drew up the first plans for the great gatherings of Life and Work and Faith and Order held at Oxford and Edinburgh in the summer of 1937. Many and complex were the problems to be solved in getting representatives of so many diverse confessional groups to agree even to the modicum of coöperation necessary to the formation of the World Council of Churches.

Day after day he presided at these great gatherings at Edinburgh, enough to tax the strength and ability of most men, but in addition he presided over various committees, held numerous personal conferences, and worked on till the small hours of the morning attending to the business of his diocese. His wisdom, patience, firmness with good humor made him the ideal chairman, and to his able leadership was largely due the successful outcome of these meetings. When the chairmanship of the World Council of Churches was being considered, Temple was elected by acclaim. Nobody thought of any one else. All trusted both his fairness and his wisdom. This was perhaps the cause closest to his heart, and certainly it is the one for which he is best known and esteemed in the United States by Christians of every name. We all looked forward to the first meeting of the World Council of Churches, to be held as soon as possible after the war, with the confident expectation that he would guide us aright. How much we depended upon his leadership, and how much we need it in the troublous days that lie ahead! Without any shadow of doubt he was a truly great leader.

Above all, Archbishop Temple was a great Christian man, though he would have been the last to admit it. His faith was sound to the core, based upon the eternal verities as revealed in Holy Writ. He realized, however, that it must be reinterpreted afresh in every age; and this he was able to do with a master touch, never losing balance, yet making the old truths live again.

With all his brilliance, he had the simplicity and directness of a child. He had no airs, no pretense, no complacency, no condescension. He was a man of courage. He never hesitated to speak the truth as he saw it; and, though in some instances this aroused bitter opposition, he never swerved from his matured convictions. He had a keen sense of humor, reminiscent of Saint Francis, and his hearty laugh was both unselfconscious and infectious.

He was a lover of God and man. Though his religion was not of the emotional sort, it ran strong and deep, as evidenced by the fine spiritual quality of the prayers he set forth and by his own devotional life. His conscientiousness and devotion to duty is seen in his statement on being offered the See of York: "It is a dreadful responsibility, and that is exactly the reason why one should not refuse." On a later occasion he quoted an ancient writer to the effect that he coveted "the labors of the Apostles, not their honors."

Serenity of Greatness

Truly he was not only a great scholar and a great leader, but also a great man. He lived in troublous days but ever kept his serenity. One of his chaplains reports that he had never seen him rattled. To him we might well apply the lines of the poet:

> "As some tall rock that lifts its awful form,
> Swells from the vale, and midway leaves the storm,
> Though round its breast the rolling clouds are spread,
> Eternal sunshine settles on its head."

As late as Sunday last I had the great privilege of a visit with the Archbishop. Though somewhat weak from a long and painful sojourn in bed, he seemed much like his usual self, the mind just as alert, his interest in matters affecting the Church as keen as ever, and his ready smile and sense of humor just as before. He told me something of his hopes for the World Council of Churches and his thoughts about the next Lambeth Conference. He read with interest a letter I presented him from President Roosevelt and asked me to deliver in person his reply which he sent me with a letter written and signed on Tuesday last. It reached me the morning of his death.

With this last vivid memory and recalling a friendship which, though scarcely o be termed intimate, has been for me a very happy and fruitful one, extending over 20 years, you can understand my satisfaction at being given opportunity to pay this all too meager tribute to one who has exerted a most helpful and beneficent influence on my life, and for whose life and work I, with multitudes of others, thank God and take courage.

A great scholar, a great leader, a great Christian. Truly a prince and a great man is fallen this day. May he rest in peace and light perpetual shine upon him.

What to Write

By Chaplain George B. Wood

A FRIEND says "it is hard to know what to write" to men in fox-holes. For long it has been the habit of chaplains to encourage the folks at home to write often to their men overseas, but I have almost come to the point where I would discourage it. A letter that does not bring a smile to a man's face, a sense of repose to his weary mind, a feeling of relaxation to his tired muscles, is a letter that should not be written to a combat soldier. and there are many such letters!

I personally am very fortunate to have correspondents from whom it is always a pleasure to receive letters, but the person who wrote that he did not mind going without steaks when he knew that we were getting them over here offended the G. I. who received the letter. Even if what he said were true—which it was not—it is the incipient martyrdom that offends. The G. I. does not wish this hell on earth (this is Holland speaking!) on anyone back home, but he does resent the hero-complex on the home front, and his lips curl up in disgust, for he is quick to recognize the signs. He knows that the war has hardly touched American life (he has seen England, which is wholly ill-fed, ill-clothed, and ill-housed), so he cannot tolerate the sympathy some people demand for their minor discomforts.

The girl who lamented that she had to stand in line 25 deep waiting for dinner did not impress the chap who has to queue up 300 long three times a day. He bluntly told her to stop writing—that he had troubles enough of his own without listening to hers. A worker in a plane factory wrote to a friend of mine with smug satisfaction, "We build them—you fly them." The worker lost a friend! That sort of talk is good government propaganda for the so-called defense worker, but it does not ring well in the ear of the soldier, who can hear the ping of bullets and the blast of shells, as I and thousands of others are hearing them now.

There's something very unstable about life on the front lines, and no matter how strongly a soldier believes in God as the reality of life, and in the life everlasting as its true permanency, he still feels a strong and very human attachment to that which he has known through all his five senses. The front line makes that feel very far away; your letters can bring it near to him. He is no fool! He knows that things will be changed when he returns home, but the only stability he knows in his very unstable life is the family, home, and community, which he left behind. Do everything in your power to assure him of its stability. Make it alive and real to him in your letters. It is newsy, human interest sort of things that the fellow in the fox-hole likes to read, because it reminds him of home. And don't tell him the war will be over soon, because he knows more about that than you do. He's fighting the Jerry, and he has found him to be a worthy antagonist.

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The 1940 Hymnal

By John Lilley Bratton

THE NEW Hymnal is now fully launched upon its career, and comment is beginning to appear from numerous directions. The tenor of what has been said is generally favorable. A work of such enormous importance to the Church could not come out and escape unfavorable notice altogether. If it did, it would be a sure sign of its triteness and negativity. Absolutely, the new compilation is anything but trite and negative. As a just estimation, it may be regarded as the most noteworthy Hymnal the Church has ever had. Fine and scholarly is a good compound to describe it, and the intent is not that sense of limiting circumspection that the phrase might easily imply. It is fine because it is prepared well and beautifully printed, and it is scholarly because its plan is practical, its literature authoritative, and its music splendidly and expertly presented.

From the literary viewpoint everybody ought to be pleased. The literary department of the Church Hymnal always has been well handled, but this revision excels anything that has been done in the past. Not all of the great hymns of the other editions have been retained; but whatever is lost may be condoned by the influx of new authors, which galaxy includes some of the most famous contemporary poets. And there are other grand hymns which if not written by great names are remarkable for their high merit. It will be noticed, it is true, that some of the verses by the most notable writers were composed with no thought of hymnody; but whatever these stanzas lack in that euphony which is best for music-setting, the deficiency is more than balanced by their general worth.

Quite a number of new hymns which are translations or adaptations of hymns of other lands are included, and it will be interesting to see if many of these hymns become popular. Not a few of our old and favorite hymns are derived from the Latin and other alien tongues; but the new Hymnal goes pretty far afield, and though the job of catching the spirit and thought of the originals has been done very well, it will remain for time to tell whether these foreign hymns are as worthy of consideration as the English hymns they must have displaced.

Certain reviews of the new Hymnal already in print place, this commentator believes, too much stress upon the high standard and quality of the literary contents. For the good of the Hymnal and the Church it were better that we did not believe that our editors deliberately selected only verses from the most eminent sources, and in the purest forms. It is preferable, beyond question, that all hymns should be couched in the most seemly language possible. But in actual practice this has never happened. Some of our most used and effective hymns certainly are not fine poetry; and some of the most devout and worshipful song-utterances are the almost illiterate lines of the Negro spirituals. Assuredly good poetry does not always make the best hymns. Lest our editors be accused of literary snobbishness, it would seem best for all considerations to look upon the high literary character of the Hymnal as a normal happening, and that in attaining the pleasant result nobody was impractically puristic, or too zealously discriminative.

Omissions

Now we must touch upon one of the most unfortunate items of the new compilation. Why were many old and favorite hymns omitted? We quote the Hymnal's Preface: "Every hymn in the Hymnals of 1892 and 1916 was read with care and criticized from the viewpoints of reality, religious feeling, literary worth, and usefulness, and those which met these tests were retained." There is nothing specially wrong with this dictum, but we wonder if its accomplishment was carried out sagely. Among the hymns left out are "The shadows of the evening hours," "My God I thank Thee Who hast made the earth so bright," "I do not ask, O Lord," "Angels roll the rock away," "O come, loud anthems let us sing," "Approach, my soul, the mercy-seat," "Tarry with me, O my Saviour," and "Come unto me ye weary." These and other hymns which are missing should have passed the test of usefulness at least. They are sung in nearly every Episcopal church. They have well stood that which we call the pragmatic test. They have well done the work they were supposed to do. It is true that space had to be made for the new numbers, but why were such hymns of unmistakable popularity cast out? This reviewer notices more than 20 hymns retained from former hymns which in his long experience in choir-stalls and at consoles he has never seen used. May we venture to ask if these latter hymns were kept merely because of literary value, or for some virtue which the average Churchman would not appreciate? Already there are many expressions of regret at the passing of many popular hymns; and it would be a kindness, and it would be appreciated if some member of the Joint Commission who knows all about this subject would publish a word of explanation.

The Preface also says that an effort was made to secure new hymns for children, and also other hymns "which voice the social aspirations of our day." A fine new section for children has indeed been created, and it contains 17 selections. The 1916 Hymnal had only a brief and restricted Catechism section. As for hymns touching upon our social trends and aspirations, this is a large order. Some of the hymns of the contemporary writers new to the Hymnal are certainly up-to-date in word and presentation; but whether the Commission secured exactly what it was seeking one would hesitate to say. Perhaps there should have been more advanced, modernistic poetry in the Hymnal even if special music had to be composed for it. At present a school of poetry, the form and technique of which are decidedly novel, is coming to the fore; and though conservative critics may regard the modernists who make up this school as mere temporary faddists, their productions by new concepts of flexibility alone are expressing thoughts beautifully and with a freedom that is interesting, edifying, and instructive. The 1940 Hymnal may have a quarter-century of life before it in a very rapidly changing world, and now, when it had the opportunity, if it had somewhat anticipated the sort of poetry we are inevitably going to have in the future, it might have had ultra-timely traces of literary progressiveness in it even unto the day its successor supplants it.

Music Editing

The music editing is of the high standard one would expect. There is much of the same arbitrariness that we noticed in the 1916 Hymnal, but it must be accepted with the best grace possible. It is a pity, though, that each fresh corps of editors is impelled to change the harmonies and melodies of hymns without accomplishing a bit of practical good. The tune Martyrdom, so well-known to every Episcopalian, was harmonized differently in the 1916 Hymnal, and the new Hymnal changes it again. The old simple, straightforward harmonization of the 1892 (Hutchins) Hymn is much the best. The music plane, however, is high and excellent in the new Hymnal, and the music editors are deserving of nothing but praise. One clergyman reviewer suggests that the music plane is too high because he believes many of the new tunes are too difficult for the average congregation. The plane is not too high and the tunes are not too difficult. The technical difficulties are no harder than those of the 1916 Hymnal among whose editors were some of the most eminent and practical men in American music history. The new hymns, perhaps, seem difficult because they are unfamiliar. Actually not one of the new additions is any harder to sing than Barnby's tune "Jordan" which has been an easily mastered favorite in our churches for over 50 years.

The music editors, in the matter of innovations, have done very well for themselves. Perhaps the most startling of these innovations to the non-musical Churchman will be the complete omission of time-signatures for the tunes. The Preface states that the step has been taken because in hymns of free rhythm, now so common, time-signatures are confusing, and in perfectly regular measures, obviously needless. When all is said and done this feature is really a *tour de force;* because the signatures could have been retained as the number of free-rhythm hymns included is small compared

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to those of regular time. However, the idea of leaving out time-signatures is good. First, because there is a trend away from definite measures of time in all kinds of music, and then because the no-signature system permits closer adherence to the rhythm of the words and, when used aptly, benefits some tunes in important respects. There may be some confusion, of course, as another innovation, designed to dispense with the unsatisfactory fermata, supplies a note at the end of phrases of certain hymns to indicate the proper length the terminal note should be held. In addition, Horatio Parker's system of placing double bar-lines at the end of musical phrases has also been retained. Thus, with the regular bar-line, the arbitrary hold-note and the double bar-line close upon one another, there may be upsets in the best of regulated choirs until the new notation becomes familiar. The signatures are also omitted from the pew editions, both of which contain melody lines of notes of the tunes.

Other Innovations

Other innovations that are sure of meeting with general approval are: the inclusion of two verses or more of text within the staves of the music, and the printing of the verses outside of the staves in larger, bold type; the plan of beginning the hymns directly with the Christian Year, which means that Advent hymns start with No. 1; including the traditional carols with the regular hymns in the Christmas section; supplying very comprehensive cross-reference lists of hymns for special occasions; and increasing the General Hymns section to embrace over half of the hymns in the book, thus allowing many tunes and verses restricted to special uses in the 1916 Hymnal to be more frequently sung. There is also a clever system which uses eighth, quarter, and half notes to indicate plain-songs, chorales, and regular hymns respectively. And to establish the mode of singing the tunes, and to give vocal ease with some, there are indications or words of expression regarding the pace and mood heading every tune, and breath-marks or commas punctuating long phrases where necessary. Needless to say, the indices at the end of the book are very copious.

The feature of the Hymnal that already has caused the most discussion is the wholesale key-transposition downward of a very large number of the most popular tunes. The Preface says that thousands of letters, printed articles and resolutions by Church organizations mandated that the Hymnal basically should be arranged to promote congregational singing. The lowering of the tunes is said to conduce to that end.

To emphasize the importance and need of good congregational singing is highly commendable; but it is decidedly a moot question as to whether the mere lowering of a tune a step or half-step is of much practical value. The assumption is, of course, that the lowered tunes can be sung by more people without straining. This stand is debatable because pitch too low is uncomfortable for high voices, which among women, are in the majority. Moreover, most men sing baritone. As a matter of fact, the average American voice easily can cover a range from middle C to E natural a tenth above, and the former tessituras of a large number of the hymns now lowered are within this compass. One might easily come to the conclusion that the desired end is not gained by transposing this group of tunes, but that, on the contrary, brilliance may be taken from the music and dullness imparted to the whole performance. All musicians know that to change the pitch of a piece of music even a half-step is to risk the loss of the composition's original color. Nobody who has heard Sullivan's tune "St. Gertrude," traditionally the music for "Onward, Christian Soldiers," sung in F can possibly admit that it sounds just as well in E flat, in which key it appears in both the 1916 Hymnal and the new Hymnal. Enthusiasm and heartiness and energy make for good congregational singing, and when these are present experienced directors will tell you that the difference of a tune upward or downward in any tune is never noticed. It is reasonable to believe that too many hymns were transposed by the editors. For a good job the tessituras of the hymns should have been very carefully considered, and only those tunes which unduly maintained high notes should have been altered. Obviously this method was not followed, for if it had been many hymns now set too low would not have been touched. The whole controversy will not affect the skilled organist because he will play the tunes in any key he considers the most apt. But, as a matter of hard fact, as elemental as it is, transposition in even a rudimentary form is not easy for the average church organist, and the tunes positively will be played in most instances in the keys in which they are printed. If it is true that the lowered keys may result in dull performances, it is difficult to see how congregational singing will be helped by the situation. Here again time will tell just what the experiment is worth.

Our Musical Period

Summing up the Hymnal as a whole, it is a faithful reflection of the transitory period through which the music of the Church is now passing. For nearly 100 years the well-known and dearly beloved composers of England's Victorian period and our own imitators of them have supplied nearly everything we needed. But as lovely and effective as the creations of Goss, Smart, Barnby, Stanford, *et al,* still are, the evolution of music is leading us away from them. We must be more modern if we are to keep abreast of matters musical in their newest guise and rapid development. The great modernists whose fresh and often beautiful music is now sounding in symphony halls, everywhere, have their exponents of circumstantially smaller stature in our churches, and the situation is as it should be. There are new melodic and rhythmic concepts of music being born every day. And harmony also is taking on new colors. The awkward fifths and octaves so long tabooed are proving themselves interesting friends when well treated, and the same may be said of novel and expert uses of the chords of the ninth, eleventh and thirteenth. Anent the rise of *a cappella* singing, so long dormant among us, this is a wholesome resumption. The experimenting continues, and perhaps from it all may come an effective norm for the next 50 years. A flaw in the operation to many Churchmen is the flood of adaptations and arrangements of everything from folksongs to symphonic excerpts. These pieces in many instances are unsuited to the Church's service.

Relative to the foregoing, the 1940 Hymnal contains 48 new tunes by American and Canadian composers. It is difficult to register anything but disappointment here. Only a few of these tunes are noteworthy, and hardly any are as "modern" as one would expect. Perhaps the best is Graham George's tune, "The King's Majesty," set to Milman's "Ride on, ride on in majesty." This is a superior and up-to-date composition. It will have to compete with Dykes' very popular "St. Drostane" now generally sung to the words, but eventually it is likely to be the favored tune. Not confined to the 48 tunes mentioned are a number of excellent pieces which have never appeared in the Church Hymnal before. They include popular hymns from the Hymnals of other denominations; some very striking and beautiful hymns from other lands, especially France and Germany; and quite a group representing lesser known and contemporary England. All of these fresh additions deserve full exploration. Apropos of the new English hymns, we hope they compensate for the great reduction in the number of popular tunes by the Victorians which the tune index shows. Last but not least, some old hymns and tunes omitted in the 1916 Hymnal are given back to us. And we must not fail to append the information that the Service Music section at the back of the book is much fuller, and infinitely more satisfactory than the same department in the 1916 Hymnal.

In conclusion, the Church should give very warm and hearty thanks to the Joint Commission which produced this fine Hymnal. These brethren have done what has always been a difficult task better than it has ever been done before. Faults the new work may have, but its virtues far outnumber them. And there is no logical reason for any rector to content himself with a few favorite hymns annually once his parish adopts it. He will have at hand a treasury of enormous variety with which to work; and if he does not improve that standard of worship which effective hymn-singing affords, the fault will be only his own.

CHURCH CALENDAR

January

14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of St. Paul.
28. Septuagesima.
31. (Wednesday).

February

1. (Thursday.)
2. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

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The Church School Essay Contest

AN IMPORTANT feature of our plans for 1945 is the second annual Church School Essay Contest. Readers will recall the 1944 contest with its three excellent prize-winning papers which appeared in our May educational issue. In 1944 the contest was made a project of English, history, and sociology classes and received the enthusiastic support of schools all over the United States. In 1945, we gather from preliminary indications, the contest will be even more widely supported and more generally incorporated into school curricula.

This year's subject, carrying out the Forward in Service emphasis for the year, is "Toward Christian Race Relations." Students in Church-related primary and secondary schools may write upon any aspect of this subject that they choose—national, international, local; they may select one particular pair of races as the subject of their papers, or discuss the problem in general. It must be emphasized, however, that every paper should seek to deal with the subject from the specifically Christian point of view—that is, the essayists should know and make use of the teaching of Christianity on the subject of race relations. For this purpose, the findings of the Oxford Conference on Life and Work and the principles for Negro work adopted by the National Council will be indispensable. Attention might also be given to the portions of the findings of the Delaware Conference and the Episcopal Church's Commission on Social Reconstruction which deal with race relations.

Another important source of material is the news columns of THE LIVING CHURCH, where developments in race relations are frequently reported.

Advice for further background material can be secured from Forward in Service headquarters, 281 Fourth Avenue, New York 10, N. Y., and from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

To facilitate the process of judging, we should appreciate a preliminary process of selection at the various Church schools, so that each school will be represented in the "finals" by not more than five or six essays. No doubt some schools will have a preliminary intramural contest, offering a prize or prizes of their own.

The prizes are larger this year than last. First prize will be a $100 war bond; second, a $50 war bond; third, a $25 war bond. There will also be 25 additional prizes of $1.00 in war stamps for the 25 next best papers.

As before, all undergraduates in Church-related primary and secondary schools are eligible for the contest, although primary pupils must compete with the older ones on an equal basis. The deadline for mailing entries is March 15th, and the deadline for their receipt is March 22d (to give extra-continental schools time to send in their essays). Other details are given in the announcement on page 18.

The Collect

Third Sunday after Epiphany *January 21st*

"ALL OUR dangers and necessities." How merciful God is in not letting us know beforehand all the dangers and necessities that are to befall us in this life. We find them out as our days go on; at least those which are bodily and temporal, and for the most part we cannot avoid them. On the other hand there are dangers and necessities which are spiritual, and to a large extent the Christian can foresee these and make ready a defense or plan to avoid them. The consequences of sin are known to us and we can escape them if we hold fast to God's law and right living. But our spiritual strength is often weaker than our knowledge, and so in today's collect we learn to turn to God's mercy in prayer and, recognizing our infirmities, seek His help in all our dangers and necessities, both known and unknown. Resolve to be more faithful in prayer.

Turn About Is Fair Play!

COMMENTING on our editorial on Communions at the 11 o'clock service, a correspondent writes in to make a pointed and worth-while suggestion. Since parishes which have a late Mass without Communions are asked by Evangelical-minded Churchpeople to have one with Communions, is it not fair for Catholic-minded Churchpeople to ask Evangelical parishes to have at least one Communion service every Sunday? Certainly, the spirit of the rubric, "Sufficient opportunity shall be given to those present to communicate" would require the affording, at least once a week, of such "sufficient opportunity" by the simple expedient of having a celebration of the Holy Communion.

Indeed, our correspondent's point might be pressed further. Since there are many who cannot get to the Holy Communion at an early hour on Sunday, because of military duties or exigencies of travel, it would be well to have a celebration of the Holy Communion at 11 o'clock every Sunday and one on weekdays. That this latter practice is the intention of the Book of Common Prayer is obvious, since the proper Collect, Epistle, and Gospel for the Sunday are directed to be used "all the week after," except when special observances intervene.

Catholic-minded Churchpeople are, we believe, eager to coöperate with those of other schools in encouraging frequent attendance upon, and reception of, the Holy Communion. Most of the Anglo-Catholic clergy we know would be glad to get up at midnight or any hour thereafter to provide, in case of need, a single individual with his Communion. That is why it is so important to have the reserved Sacrament on hand at all times. After all, the fact of the matter is that it is much easier for a Churchman to find an opportunity to receive the Holy Communion in Anglo-Catholic parishes than in others.

Children in Russia

THE DURABILITY of the family as a social unit is nowhere more vividly shown than in Soviet Russia where, after an anti-family campaign of some years, Communist theory has given way before the tide of natural order. New proof of this is given in the November-December issue of the

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World's Children, organ of the British Save the Children Fund, in an article entitled "Adopting Children in Russia." The article states that, under State encouragement, "In Moscow alone 2,000 children have been adopted [by families] and in the provinces the number is far greater."

Once upon a time, "Socialist education" was designed to weaken home ties, even to the extent of removing children from their homes to State boarding schools. Now, the effort is the other way—to provide children who have been "socialized" by the fortunes of war with family life and ties. Measures are even taken to conceal from children the fact that they are adopted.

The Communist world of stateless, familyless, Godless men and women recedes more and more into the realm of fantasy as the USSR comes to terms with the laws of human life and development. It is a happy augury for the future of the world.

Funerals and Funeral Directors

AS A RESULT of our publishing [L.C., November 26th] an item about the Federal Council's study of funeral costs and practices, our attention has been directed to a statement of the postwar program committee of the National Funeral Directors Association. The statement reads:

"The fundamental place of religion in funeral customs must not be overlooked. . . . It would be well if all [funeral] service details were patterned accordingly. That means the development of even closer coöperation with the clergy in planning and conducting funerals. It includes the encouragement of church funerals, of proper committal services at cemeteries, mausoleums, and crematories, and of a larger recognition by funeral directors that their attitudes and actions should not be expanded beyond rather definitely outlined limits."

We believe that Churchpeople will welcome this evidence of the constructive influence of the National Funeral Directors Association. It suggests that the difficulties which occasionally rise between clergy and funeral directors are the exception rather than the rule.

Perhaps such difficulties are sometimes due to the fact that the family of the deceased do not know just what to do about planning the funeral, and that Episcopalians are not everywhere so numerous that funeral directors know what is proper at Church funerals. As a result, sometimes the family makes all the funeral arrangements without adequate consultation with the clergyman, who then has the unenviable duty of upsetting arrangements already made.

Funeral directors (we prefer the old-fashioned word "undertaker") are generally eager to coöperate with the clergy, if only for the practical reason that a large proportion of their clientele comes to them through the clergy. We do not doubt that a statement from diocesan headquarters or the clergy of a particular city, setting forth in a friendly way the Church's requirements for Church funerals, would go far to eliminate the points of friction which sometimes exist. Similarly, if Churchpeople could be kept informed of their responsibilities by an occasional sermon or article in the parish bulletin, they would not make the initial mistake of forgetting to consult with the priest.

In other words, the Church has a certain responsibility to make its requirements known. Perhaps it has not always done so with sufficient clarity.

All this, of course, is aside from the subject of cost. We are not sufficiently well acquainted with the subject of funeral costs to judge whether the average figure of $405 is excessive or not. There are certain little sales practices, engaged in by some funeral directors, which seem to us to be distasteful—for example, leading the bereaved past more expensive caskets to the less expensive ones. However, the fact that some lawyers, dentists, and doctors also have their own variety of commercialism does not tarnish the reputation of their whole profession. We think that the funeral directors should be equally jealous of their professional standing and should carefully avoid commercial tricks; and we feel that wise funeral directors agree on this point. We are quite certain that the clergy of every Church will be powerful friends of those funeral directors who maintain unswervingly the attitude that they are performing a professional service rather than selling something. If this attitude is maintained, the question of cost will very largely solve itself.

LIVY THE OFFICE CAT is not a Christian. This may be a blow to some readers, but he says he never saw a Christian cat. Perhaps, he says, it is because cats don't like water. Anyhow, not being a Christian, he enjoys Churchmanship rows and has been deriving considerable pleasure out of the battlesome open letters attacking the Bishop of an eastern diocese which have been gracing the pages of several other Church papers.

"It reminds me," Livy said, "of the way the boys used to take after Bishop Ziegler of Wyoming not long ago. But the Bishop has an answer now. All he has to do is stuff THE LIVING CHURCH ANNUAL down their throats."

"What does the ANNUAL have to do with it?" we asked.

"This is what," said Livy. "Bishop Ziegler came to Wyoming in 1937. Compare the figures for then and now. Baptized persons, 1937 ANNUAL, 5,920; 1945 ANNUAL, 10,326. That's an increase of 74.4%. Communicants then 4,803; now 7,003—increase, 45.8%. Here are some more figures, the 1937 ones first. Parishes and missions 49, 65; ordinations 0, 4; postulants and candidates 0, 12. Baptisms, infants, 199, 371; adults, 67, 208; total, 266, 579. Confirmations 265, 504. Contributions $58,701, $92,547.

"Meanwhile," said Livy, "the Church as a whole was increasing by 8.6% in communicants and by 7.7% in total membership. The province containing Wyoming—the 6th—was increasing by 7.6% in communicants and 7.1% in total membership, in spite of the fact that it was helped by Wyoming's 45.8% and 74.4%."

"Not being a Christian," we said, "you don't understand what's involved. The people who criticize Bishop Ziegler say that all these new people are getting the wrong kind of Church service. The more people, the more regrettable—no, that can't be exactly what they mean. They're afraid that people like that are changing the character of our beloved Church to something alien to our traditions."

"I guess they're right at that," said Livy. "Wyoming's figures certainly are alien to the rest of the table of statistics. You don't suppose that new Bishop of Long Island is going to turn out to be another statistical alien, do you?"

APROPOS OF FUNERALS, Livy the office cat calls our attention to the remark in the *Catholic Digest,* quoted from *Holy Roodlets,* that having sermons at funerals amounts to having "one man lying in the nave and another in the pulpit."

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For *now,* as never before, a man should look at his wife and family and say, "What can I offer them for the future?"

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Now is the time to make your plans for peace of mind. It's something you owe yourself ... owe your family. Buy War Bonds and hold onto them!

The Living Church

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PARISH LIFE

Faith and Loyalty Drive

St. Paul's Church, Burlington, Vt., conducted a faith and loyalty drive in the fall of 1944. Under the leadership of the rector, the Rev. Charles Martin, and the lay chairman, Harrison Cook, lay members of the committee went from house to house asking for contributions to the faith and loyalty fund of $40,000.

Emphasis was placed upon the services which St. Paul's parish can give to the city of Burlington in postwar years. Advice was asked by the rector from the servicemen of the parish as to what needs they thought the Church should meet.

The drive was opened with a service of faith and loyalty in the Church at which the Rev. Howard Kellett, chairman of the Army and Navy Commission of the diocese of Massachusetts, was the preacher.

Part of the money raised will be used immediately for reduction of the debt and needed repairs and improvements to the church building. Further renovation of the physical plant will follow.

"Most Successful" Canvass

St. John's Church, Larchmont, N. Y., has had the most successful budget campaign of its history. For the year 1944 there were 381 subscriptions totaling $16,623, but for 1945 there are 480 subscriptions totaling $24,064 with a few more still coming in. This represents a 25% increase in the number of subscriptions and a 44% increase in the total subscribed income.

The great part of the success is due to the thorough work of the chairman of the campaign, Arthur Perkins. Heretofore the parish had been canvassed by letter first and by visitation afterwards of those who had not responded to the letter. This time Mr. Perkins decided to begin the campaign with a visitation of the entire mailing list. Instead of 50 or 60 canvassers needed for the former type of visitation he enlisted 140 men, many of them only recently come into the community.

Money Sent for Offering Unharmed in Fire

★ Ensign Donald Nichiles sent some paper money to his mother to be placed in the Christmas offering at the Cathedral of St. Philip, Atlanta, Ga., from the South Pacific. The letter and enclosure arrived on Saturday. That night the house caught afire and burned to the ground, his family barely escaping with their lives. The next day, as the family raked through the ashes and charred remains of their home they found Donald's letter, all smoked and water marked, and the money nibbled at the edges by the flames but still intact. As requested, the letter and money were sent to Dean Raimundo de Ovies, who has both the money and the letter framed and hung on the Cathedral wall as a witness that the Lord receives his own.

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WASHINGTON

St. Paul's Church Gives Way To Hospital

St. Paul's Church, Washington, closed its doors on New Year's Day with a farewell service held by the Rev. Arlington A. McCallum, rector. In clearing the way for construction of a hospital connected with George Washington University, the government appropriated the church property and residence on the same square.

Previous to this, litigation had been engaged in unsuccessfully by the rector and vestry of the parish as well as by persons whose homes were condemned.

The spectacle of the rector stripping the altar and removing the sacred articles associated with the church's services was a sad occasion to those of the congregation who sat with bowed heads in the 80-year-old church.

A site on K Street, between 24th and 25th Streets, where a new St. Paul's will be constructed, has been secured by the parish.

In the meantime through the invitation of the rector and vestry of St. Thomas' parish, the congregation will worship there until a new church is completed. The government has provided storage space for the church's furnishings and has shown a disposition to assist in any way possible in view of its demand upon the parish for its property.

The architect of the Washington Cathedral, Philip Hubert Frohman, will design the new St. Paul's Church, which will be styled after the Gothic parishes in England during the 14th century.

Bishop Dun de-consecrated the church property in a service held January 2d.

Episcopal Fellowship Elects Officers

The recently formed Episcopal Fellowship of Washington, an organization of men within the diocese of Washington, has elected for its first year of activity the following board of governors: the Hon. William R. Castle and Bert T. Amos, of St. Agnes Parish; Col. F. Granville Munson, of the Cathedral; H. M. Ward of St. James' Parish; Sherman A. Kruesberg of St. Stephen's and the Incarnation; Douglas Brinkley of St. Andrew's, College Park; John C. Russell of St. Matthew's, Seat Pleasant; James A. Larson of Emmanuel, Anacostia; and Dr. Shirley Weber of St. Paul's, 23d Street.

The officers are: Mr. Castle, president; Colonel Munson, 1st vice-president; Mr. Ward, 2d vice-president; Mr. Amos, treasurer; Mr. Russell, secretary; the Rev. Arlington A. McCallum, chaplain; and the Rev. Nathaniel C. Acton of College Park, assistant chaplain.

The organization is to meet bi-monthly, their first meeting having been held November 20th, at which time over 125 laymen representing some 16 parishes of the diocese attended.

At the next meeting of the Fellowship on January 15th at the Church of St. Stephen and the Incarnation, the Rev. William H. Dunphy, rector of St. Mark's, Philadelphia, will speak on the relations between the Anglican and the Eastern Orthodox Catholic churches.

ALASKA

Miss Bessie Blacknall Injured In Train Derailing

When Miss Bessie B. Blacknall, missionary in Alaska for 27 years, was en route from Fairbanks to Nenana the train left the tracks and the coach in which she was riding was overturned. She was badly shaken and bruised, with a fracture of the second vertebra. Physicians believe she will make a complete recovery, but it will be slow.

Miss Blacknall's work has been the operation of St. Mark's Mission, which has a boarding school for Indian and part-Indian boys and girls. The school enrolls 35 to 40 children, taking regular graded work as followed by elementary public schools up to the eighth grade. The work is financed from the United Thank Offering. Miss Blacknall was trained for Church work at the Philadelphia Church Training School for Women.

NEW YORK

Series of Nine Lectures Sponsored By Library of St. Bede

A series of nine lectures, under the main headings of *The Revelation of God, Why the Christian Prays,* and *The Christian in the World Today,* will be given under the auspices of the Library of St. Bede, New York, during the winter of 1945. Through the courtesy of the Rev. Roelif H. Brooks, they will be held in the Guild Hall of St. Thomas' Church, New York. An admission of 50 cts. will be charged for each lecture, the first of which was given by the Rev. Alan C. Whittemore on January 8th. Among the other speakers are the Rev. John Crocker, the Rev. Gordon B. Wadhams, and the Rev. C. Avery Mason.

St. George's Calls Meeting To Discuss "Oaks" Plan

Hailing the Dumbarton Oaks proposals as the first step toward United States collaboration with the rest of the world, the Social Responsibility Committee of St. George's Church, New York, on December 28th made public a letter to Secretary of State Edward R. Stettinius jr. A meeting to discuss world security pro-

A Priest and His People

Oh, of course everybody knows that one gets closer to their Parish Priest whenever there is sickness or death in the family,—but, heavens, who wants to wait for that sort of thing to get to know, appreciate, and love your Father in God, your own Parish Priest? What other contacts are YOU, you average, run-of-the-mill parishioner, having with YOUR Parish Priest except to sit in services under him? As a woman, do you touch him in Auxiliary, Chapter, or Altar Guild work, or in the Church School,—or perhaps, in that most forgotten and overlooked job, that of Choir Mother?

As a man, where do YOU contact him? In The Vestry, The Ushers' Guild, or as an adult Altar Server, in The Men's Club, or, we hope, in The Church School? But, both men AND women, there is one place where many of you have never met or contacted him,—and that is in The Confessional, where you should come and confess and drop the shame and shackles of your petty, or great, meannesses and sins, and get both counsel and absolution. There, in The Confessional, you touch your Priest and he touches you, in one of the highest relationships possible on earth. Through him, as God's duly authorized Agent, and BY AUTHORITY OF OUR CHURCH, you may receive the good news that through absolution, because of your penitence, your confessed sins are forgiven! Through him comes that priceless counsel, to guide and help you in the control of "that sin which doth so easily beset you", and there, as he deals with your most intimate and deepest self, you learn of your Priest's godliness, his marvelous training in the cure of souls, of his great interest and concern for YOU,—and no two people can meet in such an intimate relationship and remain untouched by it.

And, another thought, if more of us contacted OUR OWN Parish Priests, in OUR OWN churches, and made their confessions to THEM, we'd clear up almost automatically many of the personal and parochial problems which have developed between Priests and their people.

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ANNOUNCEMENT

Second Annual

Church School Essay Contest

Sponsored by The Living Church

In Connection with its semi-annual Educational Issue

Subject: Toward Christian Race Relations.

Eligibility: All undergraduates in Church related primary or secondary schools.

PRIZES

FIRST PRIZE: One $100 U. S. War Bond

SECOND PRIZE: One $50 U. S. War Bond

THIRD PRIZE: One $25 U. S. War Bond

The 25 next best will each receive $1.00 in War Stamps.

Judges: To be announced.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and postmarked not later than midnight, March 15, 1945, to *Contest Editor, The Living Church, 744 North Fourth Street, Milwaukee 3, Wisconsin,* and received not later than March 22, 1945. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere.

Announcement of winners will be made in the May 13, 1945, Educational issue of *The Living Church.*

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posals was also held January 3d at St. George's Memorial House.

This meeting was one of the first in the country to be held as a result of the recent appeal by Secretary of State Stettinius for discussion of world organization by church and religious groups. Dr. James G. McDonald, honorary chairman, Foreign Policy Association, and chairman, President's Advisory Committee on Political Refugees, addressed the group.

The letter to Secretary Stettinius recognized the use of force as "indispensable" if used "rightfully," but warned that "there should be a specific statement of what constitutes aggression and when the use of force by the United Nations is justified."

ARKANSAS

Bishop's Office Moves To New Address

Bishop Mitchell of Arkansas has moved his office from 509 Scott Street to 1604 Center Street, Little Rock. All mail for him, for the diocese, or for the *Arkansas Churchman* should be sent to the new address. News items for Mrs. Walter G. McDonald, THE LIVING CHURCH correspondent from Arkansas, should also be sent to the new office address.

DELAWARE

Rev. Robert Hatch to Be Dean Of St. John's, Wilmington

The Rev. Robert M. Hatch, rector of St. John's Church at Arlington, Mass., accepted the deanship of the Cathedral Church of St. John, Wilmington, Del. Formal installation and public reception will be postponed until after Lent, although Mr. and Mrs. Hatch will be in residence at the deanery March 18th, when he will begin his duties at the Cathedral.

Mr. Hatch is chairman of the Youth Department of the diocese of Massachusetts, leader of the Concord Conference of Young People of the New England Province, and author of a number of publications issued by the Social Service Department of the diocese of Massachusetts.

SAN JOAQUIN

New Mission Started In Delano

A new mission has been started in Delano, Calif., in the district of San Joaquin. The clergy of the deanery will take services in rotation. A Woman's Club meets weekly, and plans are under way to establish a Church school.

Two additional new missions are being planned, one at Corcoran, and the other, under sponsorship of St. John's, Stockton, will be in a suburb of that city in a new defense housing area.

Fr. Tiedemann, OHC, has been holding a series of Schools of Prayer in various parishes and missions throughout San

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Joaquin. The response is reported to be gratifying, and interest increased in missions, as Fr. Tiedemann told about his work among the Piute Indians in Nevada, and the need for help in working among Indians of this country.

San Joaquin Advent Church School Offering is to be used for the Church School by Mail, directed by Deaconess Ormerod.

OREGON

Dean of Juneau Cathedral To Take Charge of Albany Church

The Very Rev. Charles E. Rice, for 23 years dean of Holy Trinity Cathedral in Juneau, Alaska, has taken up his residence in Albany, Ore. He has been asked by Bishop Dagwell of Oregon to take charge of the services at St. Peter's, Albany, which has been without a vicar since the Rev. Osmond S. Whiteside resigned a year ago to become an army chaplain. He will receive no salary for his services although he will occupy the residence provided by the church. St. Peter's is accumulating a building fund in the hope that a suitable church can be erected after the war.

UPPER S. C.

Diocese Purchases Student Center At Winthrop College

With great appreciation of what the Rev. and Mrs. W. P. Peyton have accomplished by building the student center at Winthrop College, Rock Hill, S. C., the diocese of Upper South Carolina has obtained permission from them to purchase the property for the continued use of Church students at Winthrop. Mr. Peyton has accepted a call to Arlington, Va., and moved from Rock Hill.

Because of genuine and devoted interest in Episcopal students attending Winthrop College, the Rev. and Mrs. Peyton had built from their private funds an attractive and useful student center located conveniently near the college. Holy Communion is celebrated in its chapel frequently, with breakfast following in the dining room. Many student meetings are held in the center.

This purchase has been accomplished by the trustees of the diocese with some funds that were available, and others that had to be borrowed and which will be raised later.

$10,000 Gift

Major and Mrs. W. B. Moore of York have given to the Protestant Episcopal Society for the Advancement of Christianity in the diocese of Upper South Carolina $10,000 to be used for the advance work in the diocese.

This money will be managed and disposed of, both as to principal and income, in the joint discretion of the president and treasurer of that organization.

PENNSYLVANIA

Series of Seven Addresses on "The Christian and the Peace"

The Rev. E. Felix Kloman, rector of historic Christ Church in Philadelphia, announced that the Ivy League of the parish is sponsoring a series of addresses on the general theme. "The Christian and the Peace." The addresses, given on the second Sunday afternoon of each month at 4 P.M. in the church, began November 12th, when Dr. William W. Tomlinson, vice president of Temple University, spoke on "Education and the Peace." This series is for all citizens who, while recognizing the necessity of bringing Christian principles to bear in building the peace, realize that Christian ideals must be made concrete through education, economics, foreign trade, government, business, and the Church in such a way that veterans and civilians of all races and creeds can coöperate on an equal footing without bigotry or intolerance or inequality.

After the address in the church the audience will be invited to take part in a general period of questions and discussion in the Neighborhood House.

The public is cordially invited to attend.

Other speakers in the series are: *Economics and the Peace,* Dr. S. Howard Patterson, professor of Economics, University of Pennsylvania; *Foreign Trade and the Peace,* C. Robert Haines, assistant vice president, Corn Exchange National Bank & Trust Co.; *The Government and the Peace,* Earl G. Harrison, former U. S. immigration commissioner; *Employment and the Peace,* Dale Purves, vice president, Stetson Hat Company; *The Veteran and the Peace,* Robert V. Bolger, associate judge, Orphans Court; and *The Church and the Peace,* the Rev. O. Frederick Nolde, Lutheran Theological Seminary.

Congregation Honors Fr. Broburg

Fr. Philip Broburg, rector of the Church of St. Bartholomew, Wissinoming, Philadelphia, celebrated the 30th anniversary of his ordination to the priesthood on December 17th. Fr. Hursh of Emmanuel Church, Kensington, Philadelphia, preached the sermon at the Choral Eucharist. At the Eucharist, Fr. Broburg was served by his two sons, both of whom are divinity students preparing for the priesthood. The vestry and congregation presented Fr. Broburg with a purse.

ATLANTA

Bishop to Hold Seminar On Homiletics

Bishop Walker will hold a seminar on homiletics for the Atlanta clergy and any of the out of town clergy of the diocese who can attend on January 17th at the Bishop's House. This is a new venture and is eagerly anticipated by the clergy.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

William R. B. Turner, Priest

The Rev. William Reeves Barker Turner, retired, died suddenly December 26th in the Church Home and Hospital, Baltimore, where he had been taken that morning.

Funeral services, held at the Pro-Cathedral, Baltimore, December 29th, were conducted by Bishop Powell, Bishop Helfenstein, and the Rev. William Welton Shearer, rector of St. Timothy's Church, Catonsville, Md. Burial was in Cedar Hill Cemetery, Washington.

Mr. Turner was born in Mechanicsville, Md., on February 24, 1862. He was ordained deacon in 1890 and priest in 1898. Most of his ministry was spent in Maryland, his last parish being St. Paul's Parish, Frederick County, where he ministered from 1915 to 1930, when he retired.

Since retiring, Mr. Turner has been most generous in his response to the many calls to supply in vacant parishes or to assist his brother clergy.

He is survived by his wife and four daughters.

William Hatton

William Hatton, senior warden of St. John's Church, Grand Haven, Mich., and one of that city's most distinguished citizens, died on December 10th at the age of 85. He gave Grand Haven its first hospital, and was active in all community and civic affairs as well as in his church. Bishop Whittemore and the Rev. Richard Allen Lewis, rector of St. John's Church, conducted the funeral service.

Mrs. James Frederick Herrick

Christine Terhune Herrick, author, widow of James Frederick Herrick, New York newspaperman, died on December 2d in Washington, after a fall which resulted in a broken hip. She was 85 years old.

For the past 18 years Mrs. Herrick had resided in Washington and was a communicant of St. John's Church, Lafayette Square. She was an active member of the Woman's Auxiliary and, until her death, secretary of the parish Church Periodical Club. Her record of achievement was such that not only did the parish lead the diocese in this field, but, in consequence, Washington led in C.P.C. work among the 13 dioceses in the province of Washington. All this she accomplished entirely without assistance, though hampered by lameness, growing deafness, and approaching total blindness. Her brilliant mind, sparkling wit, and deep spirituality contributed to her charming personality.

Mrs. Herrick belonged to a distinguished literary family. Her parents were the Rev. and Mrs. Edward Payson Terhune, the latter well-known under the pen name of Marion Harland; her brother was the late Albert Payson Terhune, writer; and a sister, who survives, Mrs. Virginia Terhune van der Water, is also an author. Besides books on home economics Mrs. Herrick published *The Letters of the Duke of Wellington to Miss J.* taken from the correspondence between the great British soldier and an otherwise anonymous lady.

Mrs. Herrick leaves two sons, Horace Terhune Herrick, director of the Northern Regional Research Laboratory of the Agriculture Department; and James Frederick Herrick, author, of New York City; also several grandchildren.

Blair Lee

Former Senator Blair Lee, first United States Senator elected by popular vote, died Christmas night at Norwood, near Silver Spring, Md., at the home of his elder son, Lt. Col. E. Brooke Lee.

Born in Silver Spring, the home of his parents, Rear Admiral Samuel Phillips Lee and Elizabeth Blair Lee, Senator Lee was elected in 1913 to fill the vacancy caused by the death of Isidor Rayner.

He served in the United States Senate until 1917, having previously been a member of the Maryland Assembly for two terms.

Senator Lee was a delegate to the convention of the diocese of Washington and active in Church affairs until recent years.

Mrs. Francis Porcher Lewis

Mrs. Francis Porcher Lewis, grandmother of the Rev. Cotesworth P. Lewis, canon of Trinity Cathedral, Little Rock, Ark., with whom she made her home, died December 22d after a few days' illness, at the age of 88. Funeral services were held at the Cathedral, December 23d by Bishop Mitchell of Arkansas, with burial in Little Rock.

Survivors include five grandsons in addition to Canon Lewis: Cmdr. Porter Lewis, USN; Lt. John Lewis, USNR; Frank P. Lewis, Houston, Tex.; Cadet Richard P. Lewis, Army Air Forces; Edmund B. Lewis, New York City; and three granddaughters: Mrs. Roger D. Burr, Little Rock, Ark.; and Misses Deborah and Catherine Lewis, New York City.

Her life was characterized by extreme religious devotion and knowledge, sparkling wit, and an indomitable will. She rallied the people of Coalburg, Ala., a suburb of Birmingham, and brought about the organization of St. Thomas' Mission there. Nothing but the most extreme illness of a member of her family ever prevented her attendance at church both on Sundays and holy days, and throughout her long life her devotion was an inspiration to the entire congregation.

Morgan W. Price

Morgan W. Price, senior warden of All Saints' Church, Winter Park, Fla., and one of the Church's most loyal and valuable laymen, died suddenly December

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19th, in his 69th year. Funeral services were held in All Saints' Church, Winter Park, on December 22d, Bishop Wing officiating, assisted by the Rev. W. Keith Chidester, rector of the parish. The body was taken to Evanston, Ill., for interment on December 29th, with Bishop Randall, Suffragan of Chicago, officiating.

Mr. Price, a native of New York City, removed as a young man to Wisconsin, where he became a member of St. Matthew's Church, Kenosha, serving as a vestryman and superintendent of the Church school. Subsequently he removed to Evanston, where for many years he was on the vestry of St. Luke's Church. Upon retirement from business in 1937, he established his residence in Florida.

At the time of his death he was a member of the executive board of the diocese of South Florida, of the diocesan Endowment Fund Corporation, and was treasurer of the Cathedral School for Girls, Orlando. He represented South Florida in the House of Deputies at the Kansas City General Convention, and at several meetings of the synod of the province of Sewanee.

He is survived by Mrs. Price and three sons, Prescott, Hobart, and Morgan W. jr.

Lt. Col. Edwin Major Smith ☆

The Rev. Franklin C. Smith, canon of St. Mark's Cathedral, Grand Rapids, Mich., received word December 20th that his son, Lt. Col. Edwin Major Smith, 34, had been killed in action in Germany on December 13th. Colonel Smith is the second of Fr. Smith's sons to be killed in action his oldest brother, Franklin Campbell Smith jr., was killed in action in World War I.

Colonel Smith attended high school in Laramie, Wyo., where his father was serving as archdeacon of the diocese of Wyoming. He was graduated from the United States Military Academy at West Point and served on the faculty there. Since September, 1943, he had been overseas serving as a staff officer with the American command. He had been stationed in London and Paris until November 26th when his repeated requests for duty in the front lines brought him an assignment as battalion commander.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

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BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 8:30, 9:30, 11 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
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Rev. Otis R. Rice, Acting Chaplain
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Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
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Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6:30 P.M.

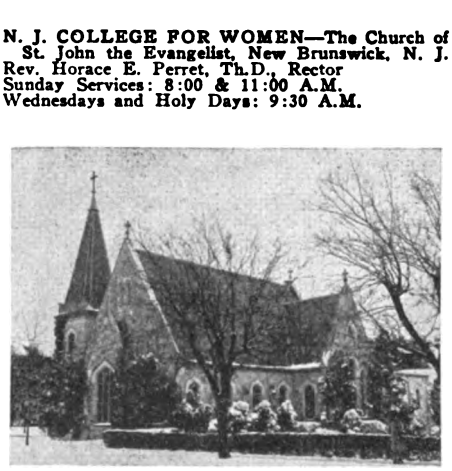
UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Rev. Lloyd W. Clarke, Rector and Chaplain
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.



ALL SAINTS' CHURCH
AUSTIN, TEXAS

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. R. Emmet Gribbin, Jr.
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex.
Rev. Joseph Harte, Chaplain
Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N., Wed. 10 A.M., Fri. 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30 A.M., E.P. 5 P.M.; Tues., Thrs., Holy Days: H.C. 10 A.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

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CLASSIFIED

ANNOUNCEMENTS

Died

ENTERED into Rest, December 16, 1944, at Orlando, Florida, **Miss Marian Scott Franklin**, of Winter Park, formerly of Chillicothe, Ohio. She was the daughter of Commander Charles Love Franklin, U.S.N., and Sarah Bedinger Thacher. Service was conducted at All Saints' Church, Winter Park, by the rector, the Rev. Keith Chidester, with committal and interment in the family lot in Grandview Cemetery, Chillicothe, Ohio, on December 23, 1944.

ALTAR BREAD

ALTAR BREAD made at **St. Margaret's Convent, 17 Louisburg Square, Boston, Mass.** Prices and samples on application.

ALTAR BREADS—Orders promptly filled. **Saint Mary's Convent, Kenosha, Wis.**

ART SERVICE

SPECIAL ART SERVICE. All types of hand lettering. Small signs for special occasions and notices, for your church bulletin board. Old English lettering and illumination on diplomas, memorials, altar cards, etc., a specialty. As secondary to parish duties, the service will be somewhat slow, but careful. Samples on request. **Trinity Parish Studio, 120 South Church St., Jacksonville, Illinois.**

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. **Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.**

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. **Redington Co., Dept. 77, Scranton 2, Pa.**

ANTIQUE SANCTUARY LAMPS. **Robert Robbins, 1755 Broadway, New York City.**

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. **Mary Fawcett Co., Box 146, Plainfield, N. J.**

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price $4.50. Also my Handbook for Altar Guilds. Price 50c. **L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER—Large experience Cathedral and fine choirs. Boys or mixed voices. **Reply Box H-2931, The Living Church, Milwaukee 3, Wis.**

PRIEST, married, last eight years college chaplain and lecturer in Bible in Middle West, desires parish in the East. References to interested parties **Reply Box S-2925, The Living Church, Milwaukee 3, Wis.**

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions Wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is $1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Appointments Accepted

Axleroad, Rev. **Benjamin F., jr.,** curate of Holy Trinity Church, West Palm Beach, Fla., will become the Bishop's chaplain of Ascension Pro-Cathedral, Porto Alegre, Brazil, January 15th. Address: Caixa 22, Porto Alegre, R.G.S., Brazil. The Rev. Mr. Axleroad was ordained deacon June 22d in the Church of the Epiphany, Washington, by Bishop Davenport of Easton, retired, acting for the Bishop of South Florida. His ordination to the priesthood will probably take place in Southern Brazil.

Culleney, Rev. **George,** formerly canon of St. John's Cathedral, Albuquerque, N. Mex., became chaplain of St. Andrew's School, Middletown, Del., December 31st.

Dimmick, Rev. **Arthur B.,** formerly rector of St. Paul's Church, Key West, Fla., became locum tenens of St. Mark's Church, Waterville, Me., December 24th. Address: 10 Center St., Waterville.

Drew, Rev. **Frederick J.,** formerly rector of Trinity Church, Alliance, Ohio, became rector of Grace Church, Menominee, Mich., January 1st.

Hardy, Rev. **Edward R., jr.,** instructor at General Theological Seminary, New York City, will become associate professor of Church History at Berkeley Divinity School, New Haven, Conn., February 1st. Address: 46 Mansfield St., New Haven 11.

Holt, Rev. **Harold G.,** formerly rector of St. Alban's Church, Cleveland Heights, Ohio, became rector of St. Jude's Church, Tiskilwa, Ill., effective January 1st. Address: St. Jude's rectory, Tiskilwa.

Horstman, Rev. **A. Webster,** rector of Varina Parish, Richmond, Va., will become rector of St. John's Church, Petersburg, Va., February 1st. Address: 842 West Washington St., Petersburg.

Ramsey, Rev. **John Rathbone,** priest in charge of St. Mark's Church, Mendham, N. J., will become assistant priest at St. Stephen's Church, Providence, R. I., February 1st. Address after January 15th: 114 George St., Providence 6.

Trapnell, Rev. **Richard W.,** rector of St. Luke's, Seaford, Del., will become rector of St. Anne's, Middletown, Del., January 15th.

Womack, Rev. **John Lee,** formerly assistant rector of St. James' Church, Baton Rouge, La., became priest in charge of St. Alban's, Jackson, La., and St. Andrew's, Clinton, La., January 1st. In addition, he is now the first full-time chaplain employed at the East Louisiana State Hospital (for mental patients). Address: St. Alban's, Jackson.

Military Service

Cochran, Rev. **David R.,** rector of St. Paul's Church, Dowagiac, Mich., has accepted appointment as an army chaplain and is at Chaplains' School, Camp Devons, Mass.

Belliss, Chaplain **F. C. Benson,** USNR, now uses the forwarding address: c/o The Annie Wright Seminary, Tacoma 3, Wash.

Resignations

Cleveland, Rev. **Edmund J.,** rector of the Church of the Ascension, Fall River, Mass., since May 14, 1922, resigned January 1st because of impaired health. His address for the new few months will be Charles Town, Jefferson County, W. Va.

Ordinations

Priests

Albany—The Rev. **William John Shane** was ordained priest December 21st in the Cathedral of All Saints, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. J. L. Whitcomb and the Very Rev. Howard S. Kennedy preached the sermon. The Rev. Mr. Shane is priest in charge of Grace Church, Greenville, N. Y., and adjacent parishes. Mr. Shane had served several years in the Methodist ministry.

Central New York—The Rev. **George Carlton Stierwald** was ordained priest December 17th in St. Paul's, Syracuse, N. Y., by Bishop Peabody of Central New York. He was presented by the Rev. Franklin P. Bennett and the Rev. A. T. Mollegen preached the sermon. The Rev. Mr. Stierwald continues as curate of St. Paul's, Syracuse, N. Y. Address: 310 Montgomery Street.

Maine—The Rev. **Charles Jonathan Buck** was ordained priest November 30th in the Cathedral of St. John the Divine, New York, by the Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, acting for the Bishop of Maine. He was presented by the Rev. Joseph S. Minnis who also preached the sermon. The Rev. Mr. Buck continues as curate of the Chapel of the Intercession, Trinity Parish, New York.

Michigan—The Rev. **Messrs. James C. Ellerhorst, Percy D. Jones, Edgar A. Lucas,** and **Sidney S. Rood** were ordained to the priesthood December 18th by Bishop Creighton of Michigan in Mariners' Church, Detroit. The Rev. Mr. Ellerhorst was presented by the Rev. George F. Flick, deaf mute clergyman of Chicago, and the Rev. Mr. Johnson, jointly; the Rev. Mr. Jones by the Rev. Edward L. Williams; the Rev. Mr. Lucas by the Rev. Gordon Matthews; and the Rev. Mr. Rood by the Rev. David T. Davies. The Rev. Irwin C. Johnson, rector of St. John's, Detroit, preached the sermon. Fr. Ellerhorst, deaf mute clergyman, is in charge of deaf mute congregations in Detroit, Flint, Lansing, and Saginaw, Mich.; Fr. Jones is missionary in charge of St. Michael's, Lincoln Park, and Trinity Church, Belleville, Mich.; Fr. Lucas, formerly a captain in the Church Army, is assistant to the City Missioner; and Fr. Rood, is missionary in charge of St. Paul's, Gladwin, and Grace Church, Standish, Mich. The service was interpreted into the deaf mute sign language for the benefit of non-hearing members of the congregation who had come to see Fr. Ellerhorst ordained priest.

Milwaukee—The Rev. **Robert Howell Schuman** was ordained priest December 21st in All Saints' Cathedral, Milwaukee, by Bishop Ivins of Milwaukee. He was presented by the Very Rev. Malcolm Maynard, dean of the Cathedral. The Rev. Mr. Schuman is curate of St. Clement's Church, Philadelphia.

Minnesota—The Rev. **Messrs. Charles Thomas Gaskell, Hugh Franklin Hall,** and **Vernon Edward Johnson** were ordained to the priesthood December 21st by Bishop Keeler of Minnesota in St. Mark's Cathedral, Minneapolis, Minn. The Rev. Mr. Gaskell was presented by the Rev. Glenn F. Lewis; the Rev. Mr. Hall by the Rev. Frederick D. Tyner; and the Rev. Mr. Johnson by the Rev. Monroe Bailie. Bishop Kemerer, Suffragan of Minnesota, preached the sermon. Fr. Gaskell is minister in charge of Holy Trinity Church, International Falls, and St. Peter's Church, Warroad, Minn. Address: International Falls. Fr. Hall is rector of Christ Memorial Church, Grand Rapids, and priest in charge of the Church of the Good Shepherd, Coleraine, Minn. Address: Grand Rapids. Fr. Johnson is minister in charge of the Church of the Good Shepherd, Windom, and Calvary Church, St. James, Minn. Address: Windom. Also participating in this ordination service were the Rev. William K. Boyle, Indian; the Rev. Melbourne R. Hogarth, Negro, and the Rev. Daisuke Kitagawa, Japanese.

Oregon—The Rev. **L. Franklin Evenson** was ordained priest December 21st by Bishop Dagwell of Oregon in Trinity Church, Portland, Ore. He was presented by his former rector, the Rev. George H. Swift, and the Rev. Lansing E. Kempton preached the sermon. The Rev. Mr. Evenson is curate of Trinity Church, Portland, Ore. Address: 147 N.W. 19th Street, Portland.

San Joaquin—The Rev. **Gerwyn Morgan** was ordained priest December 21st in St. Matthias', Oakdale, Calif., by Bishop Walters of San Joaquin. He was presented by the Rev. William McMurdo Brown and the Very Rev. James M. Malloch preached the sermon. The Rev. Mr. Morgan continues as vicar of St. Matthias' Mission, Oakdale, Calif. Address: 710 Second Ave., Oakdale.

The Rev. **Norman Ellsworth Young** was ordained priest December 20th in St. James' Church, Lindsay, Calif., by Bishop Walters of San Joaquin. He was presented by the Rev. Leo Maxwell Brown, and Bishop Sanford, retired, preached the sermon. The Rev. Mr. Young continues as vicar of St. James Mission, Lindsay, and St. John's, Tulare, Calif. Address: 201 Harvard St., Lindsay.

West Texas—The Rev. **Henry Bernard Getz** was ordained priest December 21st in St. Mark's, San Antonio, Tex., by Bishop Jones of West Texas. He was presented by the Rev. Thomas H. Wright, and the Rev. Benjamin Minifie preached the sermon. The Rev. Mr. Getz continues as one of the assistants at St. Mark's and has special charge of St. Stephen's Mission, San Antonio.

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Western Michigan—The Rev. **Louis Basso, jr.**, was ordained priest October 18th by Bishop Whittemore in Grace Church, Traverse City, Mich. He was presented by the Rev. William A. Simms of Battle Creek, who also preached the sermon. The Rev. Mr. Basso is in charge of Grace Church, Traverse City.

The Rev. **Edward McDowell Philipson** was ordained priest October 22d by Bishop Whittemore of Western Michigan at St. Andrew's Church, Big Rapids, Mich. He was presented by Canon Smith of St. Mark's Cathedral and Bishop Whittemore preached the sermon.

Deacons

Harrisburg—The Rev. **Clifton Anthony Best** (formerly a Baptist minister), **Gilbert Drew Martin, jr.**, and **Russell Drayton Smith** were ordained deacons December 26th by Bishop Heistand of Harrisburg in St. John's Church, Carlisle, Pa. Canon Paul S. Atkins, who preached the sermon, presented the Rev. Messrs. Best and Martin. The Rev. Mr. Smith was presented by the Rev. Harry D. Viets. Mr. Best will continue his American missions work, going with the Canadian Branch of the Cowley Fathers in Ontario for training. Address: 1349 Sleepy Hollow Road, York, Pa. Mr. Martin will continue studying at the Philadelphia Divinity School. He is also assisting in St. Luke's, Germantown, Pa., and at St. Mary's, Ardmore, Pa. Address: 409 S. 42d St., Philadelphia 4. Mr. Smith will go to Mt. Sinai, Long Island, N. Y., for training with the Order of St. Francis. Address: Mt. Sinai, Long Island, N. Y.

Maryland—**George Stanley Schwind** was ordained deacon January 1st by Bishop Powell of Maryland in the Chapel of the Guardian Angel, Baltimore. He was presented by the Rev. George J. G. Kromer and the Rev. Don Frank Fenn, preached the sermon. The Rev. Mr. Schwind is assistant at Emmanuel Parish, Cumberland, Md. Address: 29 Prospect Sq., Cumberland.

Diocesan Positions

Simpson, Rev. **Thomas A.**, rector of All Saints' Church, Minot, N. Dak., has been elected secretary of the Council of the Missionary District of North Dakota, and also secretary (pro-tem) of the district.

Lay Workers

Gray, Charles W., declined renomination at the annual parish election, after 57 years service as vestryman and warden of Zion Church, Greene, N. Y. He was promptly made Senior Warden Emeritus and presented with a formal tribute of appreciation of his long, active, and helpful service.

Murdock, Eldred, who is a candidate for Holy Orders, is to become lay reader at Christ Church, Mandan, N. Dak., and St. Matthew's, Linton, N. Dak., effective February 1st. Address: 208 1st Ave. N.W., Mandan.

Wilson, Albert R., lay reader in charge of St. Sylvan's (Indian Mission), Dunseith, N. Dak., has resigned.

Paddock, Captain William, Church Army, will become missionary at St. Sylvan's (Indian Mission), Dunseith, N. Dak., February 1st. He will divide his time between the Indian Mission and other missions in the northern part of the State. Address: Dunseith, N. Dak.

Corrections

Stone, Rev. Morton C., is incorrectly listed in the 1945 **Annual**. 8 Ridge Road, Bronxville 8, N. Y., is his correct address.

The post office address of the Rev. **John M. Nelson** is incorrectly listed in South Glastonbury in the 1945 **Annual**. His correct address: 2628 Main St., Glastonbury, Conn.

In the L.C. issue of December 31st, the Rev. **Winfield Post** was said to have in his charge **St. John the Baptist Mission**, Elkhorn, Wis. Instead the mission is ministered to by the Rev. **E. A. Batchelder**, rector of Holy Communion Church, Lake Geneva, Wis.

CHURCH SERVICES

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Alan Watts
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

NEW YORK—(Cont.)

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services: Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Tues. & Fri., 7:30 a.m., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11

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By

HARRIS FRANKLIN RALL

This volume seeks to bring together the two approaches to Paul which have been commonly separated, the historical and the theological. It considers Paul historically—using the results of critical scholarship, viewing him in the setting of his day, and setting forth the first great interpretation of Christianity, that "according to Paul." Its ultimate interest, however, is to inquire what help Paul can give us in our task of interpreting the Christian faith today. $2.75

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●

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SUNDAY, JANUARY 21ST
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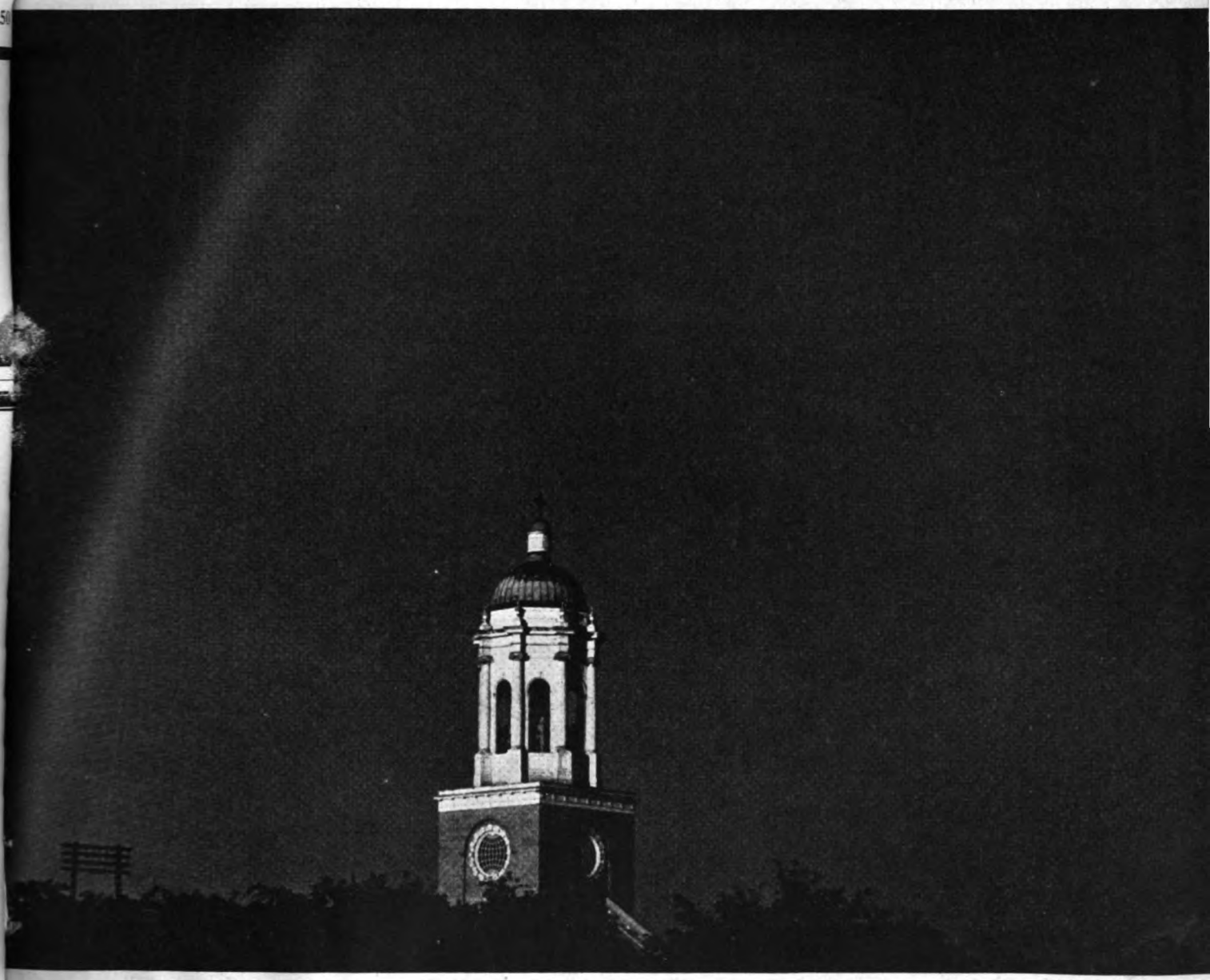
January 21, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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ADVANCE BOOK ANNOUNCEMENTS

For The Lenten Season

Coming Mid-February

WHY GO TO CHURCH?

By David K. Montgomery

A Book for Laymen. Why Go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening and readable book on this topic. We go to Church but for one reason —to Worship. "To worship means to give the best that you have, and the best that you are, to the best that you know."

Many people, says the author, lack reality in their church-going and the reason for this is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God. Price, $2.25

THIS MEANS OF GRACE

By John S. Higgins

"*This Means of Grace* is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion. It goes forth with the prayer that many will find new meanings in the lines and between the lines of our incomparable Liturgy, now tested by English-speaking peoples for almost four centuries." These are the words of the author and they express adequately what this book is about. The better we understand the service of the Holy Communion the better Christians we shall be. Price, $2.00

AND WAS CRUCIFIED

Meditations for Good Friday on the *Seven Last Words*

By Frank Damrosch, Jr.

For the Clergy these addresses will be a real *find* for preaching purposes. For the Laity, these Addresses are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

Father Damrosch says: "This book has been written in war time and could not escape the impact of war, especially in the consideration of suffering as linked with the suffering of the Passion." Price, $1.25

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Dedicated to the Members of the Royal Air Force

THE SIGN of the CROSS

By R. S. K. Seeley, D.D.
Dean of Ontario

Here is a meditation on *The Place of the Cross in Human Living.* In our estimation it is one of the finest books to come out of Canada in some time.

The Cross and my Neighbour, The Cross and the World Order, The Cross and Myself, Christ our Redeemer, The Cost of Redemption and The Sign of the Cross are the chapter topics. Price, $1.60

A New Revised Edition

"I Am a Vestryman"

By Theodore R. Ludlow, D.D.
Suffragan Bishop of Newark

"I am a Vestryman" should be placed in the hands of every man who assumes the solemn duty of a vestryman. Price, 50 cents each, $5.00 a dozen

ON THEY GO!

The American Lectionary
By Bayard H. Jones
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The Prayer Book Office
Edited by Paul Hartzell
Price, $6.00

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By James W. Kennedy
Price $2.00

Traveling the King's Highway
By Frank Dean Gifford
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Coming Mid-February

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By Henry J. Simpson

The pastoral care of nervous people is one of the most vital matters confronting the clergy in this country. The Reverend Henry J. Simpson has written a book for fellow clergymen which he explains as an introduction to a technique which brings the help of religion and psychiatry to the aid of *nervous people.*

A partial list of topics: The Plight of the Psychoneurotic; Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness; Special Therapeutic Procedures.

A "must" for every clergyman. Price, $2.25

PRAYER AND THE SERVICE OF GOD

By Daniel Jenkins

"Does it really matter whether or not I say my prayers? He Who made us for communion with Himself cannot remain indifferent when we spurn His fellowship and try to live as though He were not there."—*Daniel Jenkins*

A modern book, by an English clergyman, which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress of this grim and confused twentieth century.

Prayer and Faith; God's Will and Our Prayers; Prayer and the Bible; Prayer and the Church are some of the chapter headings. Price, $1.50

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LETTERS

Ships and Sealing Wax

TO THE EDITOR: Your final issue for the year 1944, *i.e.*, the one dated December 31st, was indeed a "bell-ringer."

First of all, the "Benediction for the Parties to a Civil Marriage," on page 7, is a very helpful technique which has been needed for a long time. Whoever was responsible deserves a hearty "thank you."

Secondly, your editorial article, "The Prayer Book Norm," is a most reasonable explanation opposing the practice of not having people communicate at a late celebration.

Thirdly, your other editorial article, "The Schismatic Spirit," deals with one of the most distressing matters in the Church. Of course, it goes way beyond the point here under discussion. Too much loyalty today within the Church hinges on likes and dislikes and personal feelings. In some parishes people refuse to support the Church or attend services because they don't like the rector. It may be for Churchmanship or for something else. Sometimes the vestry or some members of the vestry are offered as grounds for non-attendance or non-support or both. Then again a rector may be overwhelmingly popular, but when he leaves or dies people whose loyalty is so completely identified with him are in for a great "let-down." General Convention in a fair democratic way makes a ruling concerning the retirement of bishops, but certain bishops for reasons good and sufficient unto themselves refuse to "play ball," or is it "marbles," according to the rule. And the interesting thing is that one of these dear bishops is noted for his strictness in enforcing the laws of the Church when they apply to his clergy and laity.

Fourthly and lastly, your advertising department deserves a big hand for securing the advertisement for a rector which appears on page 21. If more parishes can be sold on this idea, there will be no limits to the profits. A few pictures thrown in for good measure might make this advertisement even more attractive! Your regular commercial advertisers will have to step up a bit, or else their too modest use of space will hardly be noticed. One thing is sure, whoever answers this advertisement and gets the job will probably be the most widely advertised for clergyman in the Church. Obviously I have been poking fun a bit, and if I have hurt anyone's feelings I beg forgiveness, because in nowise have I intended harm. I believe with all my heart that advertising has its place in the Church, but in all seriousness is this the place? Securing a new rector is a desperately serious business both for the parish and for the clergyman. Undoubtedly the vestry of this parish is acting with a high purpose in publishing this advertisement, and sincere capable men may offer themselves as a result of it. I'm not quarrelling with the advertisement nor with the motives back of it so much as I am with the conditions down underneath it all which make it seem necessary for this vestry, or some responsible person or committee within the parish, to publish such an attention-capturing advertisement. For a long time I have felt that the machinery in our Church is inadequate on this important business of clergy placement, and I find that this feeling is shared by others, including bishops, as well as priests and laymen. The weaknesses and occasions for cheap devious "politics" in our present machinery are well enough known by those who have given serious thought to clergy placements so that I don't think they have to be mentioned or discussed here. My hope is that some day the Church will adopt corrective measures, following the usual deliberate study for which our leaders are noted. In the meantime advertisements of this sort will keep the problem alive. Incidentally, the writer is not offering himself as a candidate for the job.

(Rev.) EDWARD R. A. GREEN.
Sault Ste. Marie, Mich.

Overseas Subscriptions

TO THE EDITOR: I have just finished writing a letter to the members of my parish of St. Agnes in Washington, requesting subscriptions to THE LIVING CHURCH and *Holy Cross* magazines for men in my division who are looking forward to Holy Orders in postwar days and it occurs to me that a word of general announcement in the magazine would not be out of place.

One finds in each unit a certain number of Churchmen who are eager and hungry for church news. They may not have read a church paper previously but they are thinking more of church these days and it is probably also true that the paper helps make up for the fact that they are not in as frequent touch with their parish as in prewar days. Parishes desiring to do something constructive for their servicemen would do well to seriously consider the importance of subscriptions to these church papers as a means of helping their servicemen and women. Such splendid articles as the recent series by Dr. B. I. Bell and "God In Battle" should have a wider circulation among the men who are in the forces. These magazines, sent overseas, would be strong missionary force too—because they would surely be read by non-Churchmen as well as Churchmen. My own copies go from hand to hand until they fall apart! From the practical standpoint of the editor, this would surely be a means of enlisting what would be a lasting interest in the church press on the part of some Churchmen who will have a lot to do with the Church of tomorrow. Let us send more subscriptions overseas!

(Rev.) ALBERT J. DUBOIS,
Chaplain, 103d Inf. Division.

Church Statistics in War Time

TO THE EDITOR: On a former occasion I wrote of my interest in Confirmation, so I hope you will bear with me again in these comments on your editorial: "Church Statistics in War Time."

You call attention to the fact that Confirmations have dropped four years in suc-

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
PETER DAY.....*Acting Editor*
JEAN DRYSDALE..*Managing & Literary Editor*
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LEON MCCAULEY.....*Director of Advertising and Promotion*
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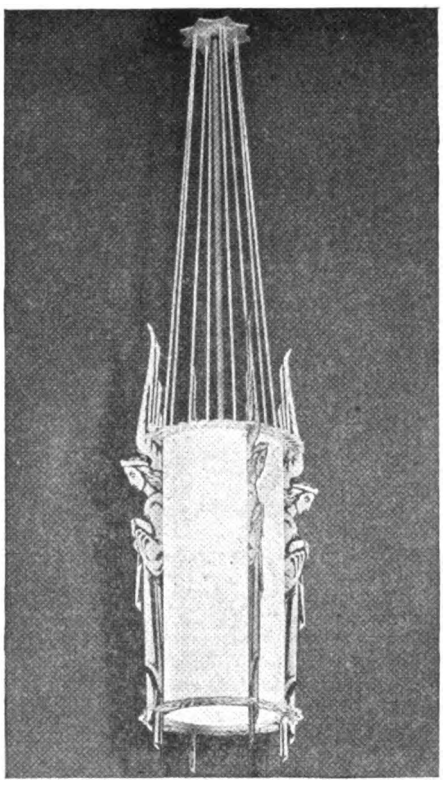
THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions $5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.



Plastics in Church Lighting

Rambusch Lantern No. 13-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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"Treaty of Lancaster"
In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

FIVE HUNDRED POUNDS was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

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LETTERS

cession but do not point out that the number reported for 1944 is, with the exception of 1929, the smallest since 1921. The average number confirmed per priest is ten and per parish is eight, in both instances considerably less than one a month. What do they do with all their time? I am well aware that the unforgivable sin is to "prod" a priest. But there is altogether too much Pollyanna Complacency; "Everything will be all right when the chaplains and the boys come home." While it is true that Confirmations resumed their increase after World War I, the rate of increase slackened noticeably. The way to assure growth *after this* war is to maintain the increase *during* the war. With 75,000,000 people not connected with any form of corporate Christianity, there certainly is no lack of "raw material." And what becomes of all the persons baptized but never confirmed?

The financial showing is of course gratifying, even in these days of easy money. But what credit is it to my diocese (Pennsylvania) that they have reached nearly or quite to the top of the list in missionary giving while, at the same time, reporting the smallest number of Confirmations in 40 years, with the exception of 1920?

Every theological seminary should have a course in "Communicant Replacement," so that priests would know just as much about what is required of them in souls as in dollars. Our Church loses its entire membership in less than 25 years. Persons confirmed do not constitute a gain until the number has exceeded 4% of the number of communicants. In a parish with 500 communicants, the first 20 persons confirmed are replacement. After that, the gain starts.

These are critical times and there should be a determined and consecrated resolve that, *every year*, the number of persons confirmed will exceed by a substantial margin the combined losses of the previous year.

FRANK V. BURTON.

Philadelphia.

Australian Reader

TO THE EDITOR: May I say how interesting I find your paper—not only for news of the Church in the United States, but also for news of Europe and Asia, of which I would otherwise never hear.

I am warden of the Bush Brotherhood in the diocese of Rockhampton and one gets a bit out of touch with things living out in the backblocks. Our building is sadly depleted—mainly owing to the war—and we are just hanging on with three members, when we really need about a dozen. Your prayers for us would be appreciated.

I was pleased to meet many Episcopalian laymen and chaplains in Rockhampton and have learned quite a lot about the American Church from them.

(Rev.) R. O. BODEY.

Rockhampton, Queensland, Australia.

News Letter Exchange

TO THE EDITOR: William Palmer, the editor of the *Church Times*, suggests that I write and ask for your help. I venture to do so.

This parish and church (All Saints', Norfolk, England) had as their rector the father of Horatio Nelson.

Can you put us in touch with any parish in your country with naval traditions to whom the interchange of news and letters would be welcome?

(Rev.) HENRY HIBBERD.

Burnham Thorpe Rectory,
King's Lynn, Norfolk, England.

"Miracles TAKE A LITTLE Longer"

Perhaps you've noticed now and again, in the offices of various war industries, a little sign which reads:

"We do the impossible immediately . . .
Miracles take a little longer."

All of us in war production have become accustomed to daily problems that must be and are overcome without ado.

But occasionally there's one for which there seems no answer — like the Great Dane Wheel Story —

One day we learned we could no longer get sufficient wheel castings for our production of army heavy duty trailers.

With the cooperation of army engineers and the W.P.B., a new wheel of steel plate was designed; special machine tools were found and installed; workers were trained in their use; materials were secured—and full production was obtained in 30 days after the emergency arose. No halt in scheduled deliveries of army trailers.

Not a miracle — and not impossible as it proved, but we're proud to add this to our list of accomplishments. It makes us more certain that we will somehow continue our deliveries of constantly better Great Danes to essential civilian users and that you will always have cause to be glad you bought a Great Dane.

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BOOKS

JEAN DRYSDALE, EDITOR

Potpourri

BETWEEN HEAVEN AND EARTH. By Franz Werfel. New York: Philosophical Library. Pp. 252. $3.

This is not a book, in the usual sense of the word. It is a potpourri of a distinguished novelist's thoughts (some random, some carefully developed) on God, religion, art, poetry, politics, science, and other matters.

As one might suppose, the volume is far from being a unity. After a foreword there follow three barely connected essays, or written lectures.

These lectures are of uneven value. One is pleased to see that Mr. Werfel is a theist, and a pronounced one. He has come to that position along the hard road of learning and study. There are flashes of brilliance in certain of his artistic, political, and religious judgments; but there is an occasional note of banality, when one suspects that he is longing for certain "good old days." One feels that the author thinks he would scrap all the advantages in our civilization, and thereby get back to a higher and nobler mental attitude than our civilization postulates. Such a view is always an historical monstrosity. *Things* do not make or break a culture; and remotely to suspect that they do is to fall into the very materialism which the author would escape.

Part IV of the book is entitled "Theologoumena." For this reviewer it is the most interesting part. Admittedly it lacks unity. It is a collection of the author's views about God, Judaism, Christianity. Some sections are sentence-long only, some are articles of considerable length. All bear evidence of his gift for parable, paradox, metaphor, and allegory. He handles these literary devices with profound and telling effect.

It is in this portion of the book that the Christian reader experiences astonishment after astonishment. It becomes apparent that the author is a Trinitarian Jew. His views on the Incarnation, the Trinity, the Redemption, the Messiahship of Jesus (and His Deity), the divine mission of the Church—all are in the main stream of historic orthodox Christianity. And yet for these very reasons Mr. Werfel thinks that no Jew should enter the Church of God! Israel's mission is to be the Suffering Servant of the Deutero-Isaiah; and that suffering has been infinitely multiplied since the cry "His blood be upon us and our children!" It becomes, therefore, the task of Israel to endure punishment for the rejection of Christ; and for an individual Jew to try to escape (by formally becoming a member of the Church) is for him to flout the divine judgment of God. He must share in that age-long punishment. Israel must renounce salvation, that she may continue to be the witness in time that Christ is eternally the Way, the Truth, and the Life! So, in the suffering of Abraham's seed all nations may see the way of blessing—a blessing which Israel has missed.

And yet he can say: "Fear not ye, O Israel." For the promises to Abraham are still valid; and on the "Last Day but One" Israel shall be brought back to her Brother, her Messiah, her Saviour, her Lord.

HEWITT B. VINNEDGE.

Experiment in Dialectical Thinking

SCIENCE AND THE IDEA OF GOD. By William Ernest Hocking. University of North Carolina Press. Pp. 124. $1.50.

This is a small volume that treats of a vast subject. There is no one, however, known to the present reviewer who is better qualified to expound the idea of God in relation to science and the sciences at their present stage of development, than Professor Hocking. Nor is this exposition, in spite of its brevity, in any way disappointing. It is sure, clear, penetrating, compact, careful, and courageous. The author has convictions, but they emerge in every case as the conclusions of an acute analysis and an impressive argument. Professor Hocking is not a metaphysician (nor a theologian) who has the rabbit in the hat already.

Science and the Idea of God might be described as an experiment in dialectical thinking, using the blessed word "dialectic" in an Hegelian (or at least a rational) rather than a Kierkegaardian sense. Hocking entertains the assumption, so widely held, that science can and must dispense with the conception of God. He evaluates the results of this position, especially with respect to psychology and sociology, and is forced to conclude that a new thesis is demanded. "In order to achieve its cure, psychiatry must organize the affections of the subject about an object which is real. . . . But the real as an object of affection is what we mean by God" (p. 48). "Humanism would gain force for living by concentration; but concentration within a finite frame is only possible by the continued consent of the infinitude beyond it. . . . God is the law of a normal social life" (pp. 82, 83).

In the final chapter Professor Hocking discusses with remarkable lucidity the conceptions of recent astronomy and physics that have been interpreted by many scientists themselves as a revisitation of "the original God-banishers." Here, in his handling of idealism or "mentalism" and in concluding that the way out of the problem which it poses is to regard the experience of sense-perception as a kind of embryonic mysticism, the author shows himself a master of dialectic. Yet he writes with notable simplicity. All who have followed recent and current discussions of science and religion, will profit immensely from this little volume.

CHARLES W. LOWRY.

ANNOUNCING

The Presiding Bishop's Book for Lent

Earth Might Be Fair

by RICHARD S. EMRICH

This book deals with man and his relationship to God, showing that man, in order to live successfully and fully, must realize and accept his dependency upon God and enter actively into the life of the Christian Church. It is his relationship with God which is the source of man's dignity, freedom, equality and responsibility. Dr. Emrich is professor of Christian Ethics at the Episcopal Theological School and rector of St. Gabriel's Church, Marion, Massachusetts.

This book will be sold to church groups at a special rate of $1.25 per copy bought in quantities of ten or more. Price $1.50

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Founded 1867—the oldest Devotional Society in the American Church. The objects are the honor due to our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood, mutual intercession (especially at the Mass), and the observance of the Catholic rule of receiving the Holy Communion fasting. Dues, 75 cts. per year, entitle members to receive the monthly "Intercession Paper." *Superior-General:* The Bishop of Milwaukee. Secretary-General: Rev. W. M. Mitcham, D.D., 7 Lawrence Ave., West Orange, N. J.

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STRICTLY BUSINESS

THE GEORGIA special issue is here. I hope it is as valuable as it deserves to be. I hope it will help to make the Churchmen of Georgia more proud of their Church. I hope Bishop Barnwell, Fr. Brady, Kenneth Palmer, and Miss Zoe Cobourn will feel it is worth all the hard work they put into it. If you think so I wish you'd tell them.

* * *

TWO GIRLS came into the M-G accounting office last week to apply for jobs as mail messengers. They had an advertisement they said had been torn from the newspaper of the day before. But we hadn't advertised. The newspaper said it hadn't run the ad. Tracing back, we found that ad had appeared *one year ago*. That speaks pretty well for the *Journal American's* advertising columns!

* * *

FIVE BISHOPS, elevated to the office in wartime Great Britain, were faced with the embarrassing problem of performing the rites of their office without proper vestments. An application was made to the ministry of supply for special clothing coupons. The ministry was sympathetic but undertaking no chances of criticism. When the special coupons arrived, each was stamped: "For theatrical purposes only."

* * *

CANON C. W. F. SMITH of Washington Cathedral points out that the 1945 ANNUAL has his family and Canon Draper's living in the same house at 2929 34th Street. "In view of the size of the house," he says, "this would be a little embarrassing!"

* * *

SOME WEEKS ago the 12th Air Force moved into a town recently occupied, where Chaplain E. M. Pennell, Jr., was able to resume services in a beautiful American Episcopal Church. Chaplain Pennell had to be away one Sunday and so arranged with a neighboring South African Anglican priest to take over the Sunday schedule. Upon his return he made inquiry as to how everything had gone. He received very enthusiastic reports on the fine manner in which Mass had been said, and a later "General Service" had been conducted. Everything was fine until near the close of the latter service, when his colleague, wishing to make a proper gesture in the closing prayers, bid the congregation to prayer for the president of the United States. The familiar phrases began, "O Lord, Our Heavenly Father, the High and Mighty Ruler of the Universe . . . behold and bless the president of the United States, Thy servant Theodore. . . . Amen." Maybe news doesn't travel very fast on the veldt!

Leon McCauley

The Question Box

• *If one's own parish is not rich in the Catholic traditions or practices would you consider it disloyal to your own parish church to go elsewhere for the Sacrament of Penance? This would probably necessitate explaining to the priest hearing my confession the reason for it being a first confession from one who obviously should have been using the Sacrament for a number of years.*

There is no disloyalty involved in going to confession to one other than your parish priest. You have an inherent right to choose any priest for your confessor. In the matter of spiritual direction it is of some advantage to have the confessor one who knows you in ordinary life and understands your background, but direction is not a primary or necessary part of the Sacrament of Penance.

There would be no occasion to make any explanation to the priest for your coming to him rather than your own pastor. Also there is no reason why, beyond the mere statement of the fact that this is your first confession, you should say anything about that. Only if the reason for delaying the confession involves sin is there any occasion for mentioning it.

• *I often see in churches an A entwined in a sort of horseshoe, what is it and why is it used?*

Our correspondent must be referring to the two Greek letters Alpha and Omega, which are frequently combined into a monogram. They have the sounds of *a* in "calm" and of *o* in "hope." They are the first and last letters of the Greek alphabet, and as the alphabet contains the names of all things they represent God the Son in His divine nature, as the eternal Word of God, who is both the origin and the final goal of all existence. The writer of the Book of Revelation (1:8, 11; 22:13) represents the Incarnate Son as applying this title to Himself.

• *Please explain the difference between consecrated burial grounds of a Religious Order and that of a good Catholic layman or priest whose burial plot has been blessed in a secular cemetery.*

As regards the burial there is no difference. A man is buried in consecrated ground just as truly if the individual grave is blessed by the officiating priest at his funeral as he would be if the entire cemetery had been previously blessed by the bishop. The cemetery of an order is, naturally, reserved for the members and associates of that order. The only reason for preferring a churchyard of monastic burial ground is that there one is resting in Christian surroundings among his Christian brethren. Also religious orders and parishes that have cemeteries frequently have requiems, processional visits, and other devotions on behalf of the souls of those buried in the cemetery.

• *(1) What is the meaning of a priest at Mass holding up the first and third fingers? (2) What is the proper thing to do when one meets a priest and he holds up three fingers, evidently indicating that the Blessed Sacrament is with him?*

(1) When a bishop gives a blessing or absolution he holds his hand with the ring- and little-fingers closed against the palm, the thumb and two central fingers extended as a symbol of the Holy Trinity, whose blessing he is conferring. A priest should bless with the whole five fingers extended and joined, and with the edge of the hand toward the people. I have occasionally seen priests give the blessing in the pontifical manner, which is, I think, the case referred to in the question.

(2) A priest carrying the Blessed Sacrament secretly does not, according to the rules usually followed, give any sign of recognition or greeting to any person or thing, not even an altar on which the Blessed Sacrament is exposed, so that cannot be the reason for the action about which the question is asked. If he is in his own parish I presume he is giving a blessing, in which case you might say "Amen," or "thank you, father." Blessing the people in passing through streets and churches pertains properly, however to a bishop in his own diocese, so perhaps your friend was simply using the three fingers to impart a Christian character to his greeting.

On meeting a priest whom you know to be carrying the Sacrament to the sick the proper custom is to make no outward sign, and give no personal greeting, but there is no reason why you should not use some ejaculatory prayer in the same secret manner as that in which the Presence is passing.

• *What is the reason a large capital P is so frequently used as a decoration in our churches? Sometimes it is crossed by an X, sometimes it stands alone, but has a short cross-bar on the upright part of the letter. Do these have different meanings?*

The symbol in question is not a P, but is the Greek letter Rho, pronounced like our R. The X is the letter Chi, which is pronounced like the Scotch hard ch sound. In ancient inscriptions chi is often shaped like our plus sign, a small cross with all four arms equal.

So in either case the meaning is the same. It is a monogram of our Lord's title "Christ," since it is made up of its opening letters.

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VOL. CX

The Living Church

NO. 3

THIRD SUNDAY AFTER EPIPHANY

GENERAL

THE PEACE

Study Conference Convenes In Cleveland

Practically all the non-Roman communions in the United States, together with allied groups and Canadian Churches, were represented at the Second National Study Conference on the Churches and a Just and Durable Peace, held in Cleveland from January 16th to 19th, inclusive. The conference had been called by the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in America.

The Cleveland meeting had a three-fold purpose, announced as follows:

1. To study the existing international situation in the light of the Six Pillars of Peace, enunciated by the Commission two years ago, which provides that the settlement must include political framework for continuing collaboration by the United Nations and eventually by the neutral and enemy nations, and in the light of the Guiding Christian Principles adopted by the Delaware, Ohio, conference sponsored by the Commission three years ago.
2. To study the basic problem of the peace strategy of the Churches.
3. To adopt such findings and make such recommendations to the Churches and government in relation to these two subjects as may be agreed upon by the conference.

J. F. Dulles Addresses 500 Delegates

The United States must actively participate now in European decisions "which will determine whether there is to be a third world war," John Foster Dulles declared to the 500 delegates at the opening session of the peace conference in Cleveland.

Calling on the government to step down from "the high level of theory" and practice international collaboration "on the low level of actualities," Mr. Dulles made it clear that he did not approve of the government's policy of aloofness as illustrated by Poland and Greece. He pointed out that this was a reversal of the decision taken in Moscow in October, 1943, where the United States, British, and Soviet governments had, in the language of their official communique, "agreed to set up machinery for insuring the closest cooperation between the three governments in the examination of European questions arising as the war develops." "Today,"

MR. DULLES: *Suggested a formula to bring collaboration out of the realm of theory, into that of reality.*

Mr. Dulles said, "the three great powers which at Moscow agreed upon the 'closest coöperation' about European questions have shifted to a practice of separate regional responsibility. That is a major setback to hopes of effective world organization." Answering the question "Where lies the responsibility for this retrogression?" Mr. Dulles dealt with the problem of "perfectionism" which President Roosevelt in his message of January 6th to Congress had said "may obstruct the paths to international peace."

Mr. Dulles recognized that "we cannot expect our government to seek to cooperate on world problems, unless the American people want it sufficiently to be tolerant of results which, in themselves, will often be unsatisfactory.

"We must change the standard by which we will judge our government's performance. No administration, of whatever party, would or could do things which . . . are gòing to be denounced whenever the outcome fails to satisfy wholly America's particular ideals."

Mr. Dulles suggested a four-point formula to meet the problem and bring collaboration out of the realm of theory and into that of reality.

"1. Our government should adopt and publicly proclaim its long-range goals. These should stem from our Christian tradition and be such as to inspire and unify us.

"2. Our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skillfully battle for them. It must do so, not merely sporadically, but steadily.

"3. Our government must, however, battle for its ideals under conditions such that no particular setback need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals."

4. If government meets these three tests, then, Mr. Dulles said, "the electorate should applaud such conduct irrespective of dissatisfaction with immediate results."

Mr. Dulles emphasized that we needed to disabuse our Allies of the thought that we were so eager to get a world organization on paper that we were willing to give up a voice in the actual decisions now being made. He referred to Winston Churchill's recent statement that the United States "have set their hearts upon world organization" and that to get this we would have to avoid any quarrel with Great Britain and Russia. Dulles agreed with Churchill that there must be no such quarrel and that if it happened, world organization would, as Churchill said, "be fatally ruptured" but, Mr. Dulles added, "also world organization will be fatally ruptured if the only way to avoid that quarrel is to abandon the practice of collaboration and divide the world into three compartments of special interest.

"It is time for the American people to arouse themselves," he continued. "They have become pleasurably immersed in an intellectual pastime. Throughout the nation men are devising ingenious formulæ

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to deal with voting on a hypothetical Security Council and for dealing with the relative control of the President and the Congress over the American member on that Council.

"These matters may be important, but they will be important only if we first make sure that we are doing something more real than playing with words. There is much risk, that, as things now stand, the Dumbarton Oaks proposals will never be more than words."

Dumbarton Oaks Principles Endorsed by Church Commission

The Joint Commission on Social Reconstruction of the Church, has endorsed the principles of the Dumbarton Oaks Proposals after a three-day conference at the College of Preachers, Washington Cathedral, and is recommending to their fellow Churchmen complete support of the proposals.

This important commission which met under the chairmanship of Bishop Scarlett of Missouri, was appointed at the last General Convention of the Church. The following speakers appeared during the conference and participated in the discussions: Vice-President Wallace; Dr. Isaiah Bowman, president of Johns Hopkins University, "The Dumbarton Oaks Conference"; the Hon. Francis B. Sayre, "Treatment of Enemy Nations"; Dr. Stringfellow Barr, president of St. John's College, "Religion and Education"; and Dr. Eduard Heimann, New School of Social Research, New York, "Man and the State."

The membership of this Commission, which reports regularly to the Church, includes: Bishop Tucker of Ohio; Bishop Carpenter of Alabama; Bishop Loring of Maine; and Bishop Quin of Texas. Members from the House of Deputies are: the Very Rev. Arthur C. Lichtenberger, New York; the Rev. Charles F. Penniman, Delaware; the Rev. Anson Phelps Stokes, jr., Southern Ohio; the Rev. John S. Higgins, Minnesota; Harper Sibley, Rochester; Clark G. Kuebler, Chicago; W. Dewey Cooke, Georgia; Milton P. Fuller, Kansas; Prof. Wm. J. Battle, Texas; and Dr. Phillips E. Osgood, New York.

Other leaders who participated in the discussion and who, in addition to Dr. Barr and Dr. Heimann have become advisers of the group, are: Congressman Jerry Voorhis, California; Bishop Penick of North Carolina; Bishop Charles S. Reifsnider, formerly Bishop of Japan; Bishop Dun of Washington; Washington Cathedral Canons Theodore O. Wedel and Charles W. F. Smith; the Rev. John M. Burgess, Cincinnati; Dr. Clifford L. Stanley, St. Louis; the Rev. William B. Spofford, New York, editor of the *Witness;* Dr. A. T. Mollegen, Virginia Theological Seminary; and Dr. Almon R. Pepper, Department of Social Relations, National Council.

Bishop Scarlett released the following resolution which was passed unanimously and will be sent to the entire Church. "The Joint Commission on Social Reconstruction, acting on its instructions by General Convention, reports to the Church as follows:

"1. Responsible use of the great power and influence of the United States of America in international relationships is, in our judgment, a primary necessity for the maintenance of the justice, order and peace of the world in the immediate future. The Dumbarton Oaks Proposals, agreed to by representatives of the United States, the United Kingdom, the Soviet Union and China, offer a forward looking plan representing the widest area of agreement yet achieved by the four Great Powers on a general organization making for world stability. The support of these proposals seems to us the first step toward a just and durable peace.

"2. These proposals have grown out of the common interests and tasks of the United Nations. They carry into the post-war era an association already established through coöperation in war. This association, existing to win the war, must be continued to win the peace; with provision for expansion and modification as experience dictates, ultimately reaching out toward universality through the inclusion of neutral and enemy states.

"We agree with the statement of the President that 'Perfectionism, no less than isolationism or imperialism or power politics may obstruct the paths to international peace.' We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.

"3. In the near future a general United Nations Conference will be called at which the Dumbarton Oaks Proposals will be used as the basis of discussion in preparing the charter for the new organization. Our representatives at that conference must know where our people stand and will need evidence of substantial support for their efforts.

"4. We therefore commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge that as citizens they support the basic principles and machinery outlined in the Proposals."

ORTHODOX

World Council of Eastern Orthodox May Be Formed in Moscow

A permanent world council of Eastern Orthodox Churches—first of its kind in history—may be the outcome of the forthcoming all-Russia *Sobor,* or council, of the Russian Orthodox Church, according to Metropolitan Benjamin (Fedchenkov), head of the archdiocese of the Aleutian Islands and North America, now en route to Moscow to participate in the election of a new patriarch.

The Metropolitan, who has been Exarch of the Moscow Patriarchate in America since 1933, asserted in an exclusive statement to Religious News Service prior to his departure that present developments in the Balkan and Near Eastern countries have given point to the suggestion last April by the late Patriarch Sergius that a central Orthodox authority to administer ecclesiastical activities be formed around a president of a universal council of bishops chosen from among bishops of world capitals.

"This proposal," Metropolitan Benjamin said, "was put forward in the late Patriarch's refutation of the claims of the Vatican that Papal Rome is a divinely appointed and necessary center of Christian unity and authority." An alternative to a council for all Orthodox, he added, would be a council for large regional areas so as to form a general advisory and consultative center of Orthodox Christian unity.

Metropolitan Benjamin said that the Soviet Union "will assume the historic Russian role of big brother and protector of all the Orthodox countries and peoples."

The present situation in the Balkan and Near Eastern countries, he added, indicates that the Soviet Union itself looks forward to a resumption of Russia's protection of Orthodox countries and peoples.

"It will be recalled," the Exarch stated, "that the Soviet Union recently opened consultates throughout the Near East and reopened the Orthodox chapel at the old Imperial Russian Embassy in Constantinople.

"It is now rumored that there will be a Soviet Secretary of State for Middle Eastern countries. At the same time, the Orthodox Church seems likely to have representatives, if not Patriarchs, from all those countries present at the Russian Church's *Sobor* and the enthronement of the new Patriarch of Moscow."

Church-State Relationship

Discussing church-state relationships, which may be one of the subjects considered at the coming Moscow council, Metropolitan Benjamin stressed that Orthodox canon law condemns interference of the church in political and international questions.

"This involves, for example," he said, "the Balkan question and attempts to establish or overthrow particular regimes or monarchs in states. Especially condemned by both church and state everywhere are the involvement of clergy in political conspiracies such as the Russian monarchist and fascist movements or the Rumanian Carolist party in which two Rumanian Orthodox priests in this country have just been convicted of illegal activity."

The Russian Exarch said he will seek an interview with Premier Stalin as well as with the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem.

In his parting message, Metropolitan Benjamin stressed the "imperative need" of complete unity of the Russian Orthodox Church in America, both within itself in this country, and with the Mother Church in Moscow. He reiterated hope that the dissident group in this country under Metropolitan Theophilus will return to canonical obedience and unity under the Patriarchate of Moscow.

"It is a source of great satisfaction to

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me," he declared, "that Metropolitan Theophilus is sending a delegation to Moscow to confer with the whole Russian Church gathered there. It is my earnest hope and prayer that complete unity and harmony with entire sincerity and conviction may result from the visit and report of his delegation. My only regret is that Metropolitan Theophilus himself did not go to Moscow as head of the invited delegation."

FEDERAL COUNCIL

Seeks Clarification of Government Ban On Conventions

The executive committee of the Federal Council has authorized its president, Methodist Bishop G. Bromley Oxnam, to appoint a committee to seek clarification in Washington of the government's ban on conventions, in behalf of its member churches. Dr. G. Roswell Barnes, associate general secretary, will represent the Council.

James F. Byrnes, war mobilization director, recently appealed for the cancellation of all national conventions or other meetings involving railroad travel, as of February 1st, if attendance of more than 50 members was required. He named a special committee to handle requests for exemptions, and it is expected that specific regulations will be announced in the near future.

Backs Social Security Plan For Church Employees

Extension of the government's present social security program to millions not covered by its provisions, including 700,000 to 1,000,000 lay employees of churches, educational and charitable institutions, has been urged by the executive committee of the Federal Council of Churches.

The committee endorsed the extension of Old Age and Survivors Insurance to agricultural workers, domestic servants, employees of non-profit organizations, and the self-employed, and called for inclusion of the churches in a Federal social security plan offering protection to their lay workers.

"We believe that such a program can be operated without impairing in any way the rights and freedoms of the churches," the committee's resolution stated.

Also recommended was a "sound plan of public insurance," the committee expressing the belief that health and disability insurance "can be provided on a democratic basis with full consideration for the rights of doctors and private hospitals."

It was pointed out that Selective Service experience has revealed that the standard of health in America is not adequate, and that a study by the National Resources Planning Board indicated 92% of the population needed some assistance in meeting the cost of medical care.

"We urge," the committee said, "that the churches be unequivocal in giving guidance to the nation in the program of broad social welfare which social security legislation represents."

FR. ARTERTON: *He will leave the National Council's Division of Youth to become rector of All Saints', Belmont, Mass.*

Action on Syrian Orthodox Archbishop Deferred

For the present the Syrian Antiochian Orthodox Church retains its membership in the Federal Council of Churches, Council officers explain. Though Metropolitan Bashir has submitted the Church's resignation, after talks with Council officials he agreed that action on the resignation should be deferred until after the meeting of Orthodox prelates in Moscow.

One important matter influencing Orthodox policy in the United States is the jurisdictional problem of the Russian Orthodox in this country. It is hoped that the Moscow *sobor* will solve this problem. Representatives of both Russian-American groups, one of which belongs to the Federal Council, will attend the meeting.

WORLD COUNCIL

Dr. R. W. Barstow Named Director Of New Commission

The Rev. Robbins Wolcott Barstow, president of the Hartford Seminary Foundation, has accepted appointment as director of the new Commission for World Council Service, according to an announcement by Dr. Henry Smith Leiper, executive of the American Committee for the World Council of Churches, in New York.

This commission, newly organized under the chairmanship of Dr. T. A. Greene of New Britain, Conn., is closely related to the Department of Reconstruction and Inter-Church Aid centered in Geneva, and the Church Committee on Overseas Relief and Reconstruction, of which Dr. Leslie Bates Moss is executive director. It will have important administrative and promotional responsibilities throughout the postwar years. It will also have much to do with giving practical expression to Christian unity and ecumenical coöperation in the life of the churches of all lands.

NATIONAL COUNCIL

Fr. Frederick Arterton Resigns

The Presiding Bishop has announced that he has received the resignation of the Rev. Frederick H. Arterton, to be effective June 1st. Fr. Arterton will become rector of All Saints, Belmont, Mass.

English born, Fr. Arterton came to the Church Missions House November 1, 1939, as executive of the newly-created Division of Youth. His work with young people dated back to the time when he was president of a parish young people's group, later he was president of the Western Massachusetts diocesan YPF, and still later president of YPF of the province of New England.

He was curate of Christ Cathedral, Springfield, Mass., then vicar of St. Barnabas', Springfield, and St. Andrew's, Ludlow, Mass., before coming to the national Church headquarters. He also was editor of the *Broadcast*.

INTERCHURCH

Conference on Christian Unity

The Conference on Christian Unity, which met recently at the College of Preachers of Washington Cathedral was the fifth such conference held yearly during successive Christmas seasons. One f its appeals is that most of the frank discussion of the members is "off the record." Men and women representing the major non-Roman communions of America have come together for sharing of concern for Christian unity, but no pronouncements have been expected, nor unity documents produced. Those attending spoke as individuals and not as negotiators for their respective Church bodies.

The conference was made up, as in past years, from three main groups—secretaries of the Federal Council of Churches, secretaries or other representatives of denominational councils, and representatives of city or state church federations.

Mrs. Harper Sibley Urges Developing Ecumenical Spirit

Mrs. Harper Sibley, recently elected president of the United Council of Church Women, has called upon all Christian women to assume the burdens of developing a real ecumenical spirit within the Church which should be something beyond interdenominational coöperation. "Women have been too satisfied," she said, "to simply sew flannel petticoats to go to the mission fields and have not sufficiently dedicated themselves to interpret the life and mind of Christ in His Church. Let us take as our motto 'God gave us the word. Great is the company of women that bear the tidings.'"

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CHINA

Bishop Tsu On Way Back

Bishop Tsu of Kunming, who has been in this country for the past year, is on his way back to China, the Overseas Department of the National Council has revealed.

While it is not possible to give details of the Bishop's return journey, it is expected that he will arrive in Calcutta, India, about the middle of February.

BULGARIA

Exarch to Be Elected to Post Vacant 30 Years

Election of a new Exarch, or supreme head, of the Bulgarian Orthodox Church, a post that has been vacant for almost 30 years, takes place January 21st, according to an announcement by the Holy Synod, broadcast over the Sofia radio and reported to the Office of War Information and to Religious News Service.

First step in the selection of the Exarch, according to Metropolitan Stefan, acting president of the Holy Synod, took place January 14th, when representatives from each parish were chosen as an electoral college to choose the new leader. Decision to hold the election has been approved by the Bulgarian government.

The first Bulgarian Exarch, Antim I, was elected in 1872, two years after the Bulgarian Orthodox Church was reorganized on an independent basis. Since the death of his successor, Exarch Joseph, in 1915, the post has been unoccupied.

The Bulgarian Church, which embraces two-thirds of the population, was declared in schism by the Ecumenical Patriarch at Constantinople (Istanbul), but has been upheld by the Patriarch at Jerusalem as well as by the Orthodox Churches of Russia, Rumania, and Serbia, which refused to accept the charge of schism as legal or valid.

INDIA

Bishop Azariah Dies

The Rt. Rev. Vedanayakam Samuel Azariah, Bishop of the South India diocese of Dornakal in the Anglican Church of India, died on January 2d, according to a delayed cable received at Episcopal Church headquarters. Cause of death is not stated and the Bishop had recently been reported in good health, but he was 70 years old and had been carrying a heavy burden of work.

His father was a clergyman in the Anglican Church in South India. Born August 17, 1874, he was educated in mission schools and the Madras Christian College. Cambridge University awarded him an honorary LL.D. in 1920. After college he was traveling secretary for the YMCA in India in 1896 and an associate general secretary, 1903-09, while studying for the ministry. He attended a conference of the World Student Christian Federation in Japan in 1907 and was its vice-president for two years. He was ordained deacon and priest in 1909.

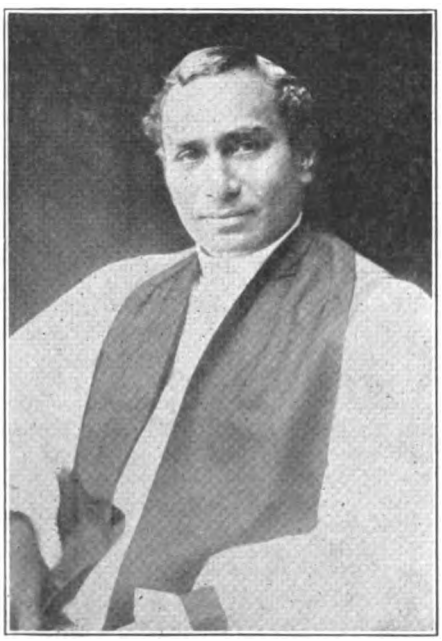
Keenly interested in developing native work in the Church, he helped to found a missionary society to be staffed by native-born men in a difficult rural field, and was himself its first missionary, in a region where at that time there were said to be more tigers than houses.

In 1912 the diocese of Dornakal was formed, consisting of some 21,000 square miles with a population of 6,000,000, set off from the diocese of Madras. The Rev. Mr. Azariah was chosen as Bishop of the new diocese, the first native-born bishop in the Anglican Church of India, consecrated December 29, 1912, in St. Paul's Cathedral, Calcutta.

In the 32 years of his episcopate, the diocese of Dornakal has become one of the strongest numerically in the entire Anglican communion, now having some 2,000 baptisms a year and a Church population of more than 200,000. The Bishop's chief difficulty has been to secure adequate staff and equipment to provide pastoral care for these untrained and largely illiterate Christians. He has 150 native clergy, half a dozen British clergy, including his assistant Bishop, Anthony Elliott, several hundred lay teachers, three hospitals with a relatively small medical and nursing staff. His Cathedral of the Epiphany in Dornakal, consecrated January 6, 1939, is one of India's most interesting churches, combining both Christian and Indo-Saracenic architecture.

Outside his diocese, Bishop Azariah has been chairman of the interdenominational "Christian Council" of India, and has worked constantly for church unity. He was an ardent advocate of the South India scheme. He attended the Edinburgh Missionary Conference of 1910, which is regarded as the parent of many subsequent international conferences. Among those in which he took an increasingly prominent part are the Conferences on Faith and Order, Lausanne, 1927, and Edinburgh, 1937; on Church, Community and State in Oxford, 1937; two Lambeth Conferences of all Anglican Bishops, 1920 and 1930. He represented the Church of India at Australia's centennial celebration of its first bishop, 1936, and addressed the Episcopal Church's General Convention of 1937, in Cincinnati. He has written in Tamil or translated into that language from English numbers of books and papers on Church and Bible subjects.

He married Anbu Mariammal Samuel of Tinnevelly, who survives him. One of their sons is in the ministry, one a doctor, one teaching agriculture, one daughter has been assisting the Bishop, and one is the wife of a clergyman.



BISHOP AZARIAH: *The Anglican Church's First Native-born Bishop in India.*

FRANCE

Doll From American Soldier Thrills Little French Girl

What joy a toy brings to a child in a newly-liberated country is well expressed in a letter from Cpl. Gilbert Southwick who is somewhere in France doing special service—planning recreation, booking movies, writing the battalion history, etc. The letter was received by Dudley McGraw, Milwaukee, whose two daughters included a lovely doll in the family's Christmas box to Cpl. Southwick. Including a toy in the box to an overseas soldier for him to give to a child, was suggested in THE LIVING CHURCH last fall.

"The lovely little doll went to 11-year-old Simone Leclerc. She is a sweet child, beautifully mannered and really appreciative. You may be able to imagine her thrill on receiving *la belle petite poupee.* The nice children over here never ask nor expect anything from the fabulously 'rich' American soldiers. They are too well brought up for that. They have been without chocolate, milk, dolls, toys, and real nourishment for over four years. A 16-year-old is so dwarfed she looks like seven or eight. It is heartbreaking to know that most of them will show the results of malnutrition all their lives.

MIGNON

"The doll you sent is more beautiful than anything most of them can remember. You can be assured that 'Mignon' will be loved and treasured for the rest of Simone's life.

"Simone lives with her grandparents as her mother works and her father was killed by the Nazis. She is very anxious to go to college and studies with all her heart. She was invited to a party for French children given by the RAF last Friday, but in spite of the fact that she would have loved to have gone, nothing her grandparents or any of us could say, would convince her that she should miss an afternoon at school."

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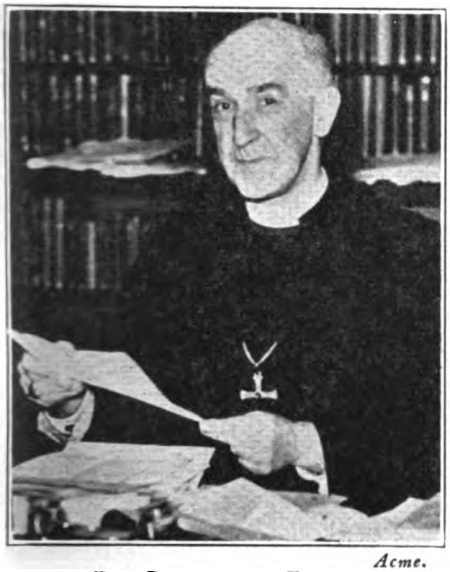
ENGLAND

Postpone Enthronement of New Canterbury Archbishop

Enthronement of the Rt. Rev. Geoffrey Francis Fisher, Bishop of London, as the 98th Archbishop of Canterbury, will be delayed until after Easter, because of the lack of central heating in Canterbury Cathedral. The ceremony was originally scheduled for February 2d.



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DR. GEOFFREY F. FISHER

Sees United States and Britain "Driven" to Wrong Action

Dr. J. H. Oldham, noted British Church editor, has warned that Great Britain and the United States are being "driven" to courses of action which are "utterly wrong in themselves" and "destructive of anything that can be called civilization." He expressed concern, particularly, at the possibility of postwar frontier adjustments in Europe involving large-scale compulsory transfers of populations.

Writing in the *Christian News Letter*, Dr. Oldham urged the Allied governments "to preserve in their own conduct a high standard of international action." He called for national self-examination "to see whether the conviction is strong enough that the only force that can prevail against tyranny and inhumanity" is "an unconquerable faith in the dignity of the human person as a child of God and reverence for man as man."

Commenting on the "disintegration" of European society caused by weakening of "conventional standards" and the loss for many of the meaning of such words as charity, good faith, tolerance, and justice, the Churchman said:

"It would be the greatest mistake to suppose that Great Britain and America are immune from the canker which is eating into the vitals of European society. Among ourselves also, the selfish interest of individuals and groups is obscuring the right understanding of freedom, and undermining the essential foundations of democratic society. The picture of Europe as the patient and ourselves as the health-bringing doctor is quite contrary to the truth.

"We have been spared thus far from acute conflicts which have created disorder in countries that have been subjected to German occupation. The poison of nihilism has penetrated less widely and deeply into our national life than has happened elsewhere. But the evils that are devouring Europe have also infected our own life, and we have to be saved ourselves if we are to help in saving others."

Geoffrey Francis Fisher

By the Rt. Rev. G. ASHTON OLDHAM, D.D.

Bishop of Albany

THE APPOINTMENT of Dr. Geoffrey Francis Fisher, Bishop of London, as Archbishop of Canterbury was just what I expected from conversations had in London, and on the whole I think him an excellent choice. Of course, there will be disappointment in some quarters if he is measured against the stature of his predecessor, but that would apply to any successor of Temple and Dr. Fisher would be the first to admit its validity. He spoke to me, as did many others, in extravagant admiration of Archbishop Temple and said there was literally no one to fill his place.

Nevertheless, Dr. Fisher possesses many of the qualifications for this high office. He is a first rate scholar, having succeeded Temple as headmaster of Repton, and took high honors at Oxford. He is in the line of distinguished schoolmaster bishops. As Bishop of Chester, he gained a reputation for wise judgment and administrative ability, and the same qualities have been evidenced in his short term as Bishop of London. He is an admirable presiding officer, combining firmness with humor. He has much of Temple's clarity of utterance, evidence of a tidy and also well-stored mind.

His statesmanship has been shown in his introduction to the Church Assembly of the measure to alter parish boundaries, its task being: "to authorize the making of new arrangements for the pastoral supervision of areas which suffered war damage or in which, by reason of causes attributable to war or as a result of planning schemes, material changes in the size, character and location of the population have occurred or are likely to occur, and to amend in certain respects the Diocesan Reorganization Committee's measure of 1941." One member of Assembly says that a deep impression was made by the "statesmanlike lucidity with which this most intricate and original measure was commended to the clergy and lay folk of the Church of England gathered in official Assembly in London. This speech earned for Fisher a reputation for high qualities of clear-headed thought and crystal clear exposition."

Owing to Temple's illness, Dr. Fisher was called on to preside at the Convocation of Canterbury, at which Bishop Hobson and I were present. There he spoke with eloquence of the links between Britain and America and their Churches as follows: "For long now our two countries have stood together against the enemies of all that our two peoples hold dear and sacred. We go forward now to victory in the west together; together we shall go on to victory in the east. Then, please God, we shall go on together to establish among the nations those high principles of brotherhood which your President and our Prime Minister have proclaimed."

In the ecumenical field Dr. Fisher worked alongside of Archbishop Temple, who was president of the British Council of Churches, while Dr. Fisher was chairman of its executive committee. He stands for coöperation with all. He is interested in the South India Reunion plan; he is also a leader in cooperation between Protestants and Roman Catholics and has presided at the joint committee which links the Religion and Life movement and the Roman Catholic Sword of the Spirit. As a speaker he is normally scholarly and restrained, though on occasions he can rise to eloquence, as witness his final words on the death of Archbishop Temple: "It is an untold loss for the Church of England and for the nation and—it is not too much to say—for the world, that so soon, so prematurely and at such a time this great Churchman, this great Englishman, should be taken from us."

In manner he is extraordinarily unaffected and genuinely sympathetic and friendly, the kind of person with whom one feels at ease in the first five minutes. I had tea with him and his wife at Fulham Palace, and nothing could have been more simple and homelike—except the temperature. He has given over most of the Palace to the authorities and lives in small quarters.

At Canterbury, for the first time in many years, there will be a family with children. He has six sons, four in the British Army. While he may not shine as Temple did, or some of his illustrious predecessors, as the ninety-eighth successor of St. Augustine in the See of Canterbury, he will be a wise, kindly Christian leader, much alive to the currents sweeping through Church and State at the present time and capable of giving them wise direction.

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HOME FRONT

Rehabilitation Booklet Published by Maryland

The rehabilitation of returning service personnel is the topic well covered in the booklet, *War to Peace,* published by the diocese of Maryland. Bishop Powell has received a number of applications for it and single copies are available free of charge to anyone interested.

Based on the report of the Bishop's Committee of the Army and Navy Commission, it presents the physical, moral and spiritual approach of the Church in the transition period for service personnel.

Of particular value to servicemen and women is the large chart glued to the inside-back cover. This presents in detail all services available for discharged veterans in Maryland and just where and to whom to go for these services.

ARMED FORCES

Urgent Plea for Young Chaplains To Serve in Combat Units

An urgent plea for chaplains under 40 years of age to serve in combat units has been made by Chaplain (Lt. Col.) Edwin R. Carter, deputy chief of chaplains in the European theater of operations.

Chaplain Carter told the executive committee of the Federal Council of Churches that all available young chaplains have been used, and that when he left the European area there were only four chaplains of combat age who could be sent to the front.

The chief of chaplains, the speaker said, recently requisitioned 115 chaplains of combat age, but had to cancel the directive because young men were not available, and he would not send older men to the fighting forces. As a result, he added, infantry and armored units do not have chaplains.

After hearing Chaplain Carter, the executive committee recommended that the Federal Council send an appeal to the Chaplaincy Commissions of its constituent churches calling attention to the needs of the services.

Paper Published in Luxemburg Gives High Praise to Chaplains

The *TTF,* tabloid newspaper published somewhere in Luxemburg by men of an infantry combat team, regards Army chaplains highly. "They live their religion on the battlefield," the writer said.

"See the chaplain for a TS slip," the article continues, "was a favorite expression among GIs in the States for chaplains were always the subject of a lot of kidding from both officers and men. And the chaplains took everything that was dished out with a big smile in their usual gracious manner.

"Today these same GIs look up to a chaplain with the greatest respect, have the biggest praise for him and are ready to go to bat for him at any time. Mention one disparaging remark about a chaplain and you've knocked the chip off the shoulder of any man who may hear it.

"Chaplains who are suffering the same hardships of fighting men in keeping in stride with the 331st Infantry Combat Team are Captains Thomas S. Clarkson (St. John's, Minden, La.), Edwin L. Swartout (Dutch Reformed), and Jean P. Cosette (Roman Catholic). Capt. Jacob M. Ott in his visits throughout the corps, holds services for Jewish men in the regiment. But there is no religious dividing line in the Army for chaplains have looked after the spiritual needs of all faiths.

"From hundreds of letters that were sent to *Stars and Stripes* in trying to prove whose chaplain was the first to land in France on D-Day, one can readily note the pride and feelings the soldier has for this man. All of this is evidenced by such phrases as 'Our Chaplain who entered France out of the blue, sweated out flak, machine gun fire even before his feet touched the soil'—'Our Chaplain was in France three hours before H-Hour and take it from us he saw plenty of action'—'Our Chaplain is the ace in our decks.'

"And the men of our combat team told of the chaplain who walked down the road to administer the last rites to the dying while sniper bullets flew all around him. Only until the fire became heavier did he leap into a ditch and wave his red cross brassard.

"A chaplain is closer to a fighting man than anyone else. In his daily contacts with men, many times during the severest strain of battle, the chaplain learns to understand them. He knows who are weaker spiritually. When a man receives bad news from home, it's the chaplain who consoles him. If battle fatigue begins to overcome a man, again it's the chaplain who tries to brace him.

"Chaplains live their religion no matter where troops may be assigned. Since the Normandy landings, chaplains have held 224 services in the field for a total of 25,817 men. They have conducted services in gun emplacements, along hedgerows, in narrow roads flanked by high trees, in apple orchards, behind the protection of a stone wall. The services were accompanied by the sound of exploding shells and planes flying overhead.

"Contrary to popular belief, the activities of a chaplain are so numerous that one would think theirs was a 48-hour day instead of 24. Besides their work with the wounded and dying at the first aid stations

Reaching the Serviceman

By Chaplain ROBERT A. GEORGE

¶ ***What a personal letter from his clergyman means to the man in service is related by Chaplain George, who is stationed on a rocky island somewhere in the South Pacific.***

MEN are proud to receive a personal letter from clergyman. Every mail call the men literally flock to me with letters they have received from their ministers. You can see their chests sticking out with pride as they show me some simple short note straight from home. Some of the letters the clergy write are pretty gruesome, and I'm afraid would never make me come to church. But the men that receive them take as much pride in them as though their ministers could spell correctly. The letters do the job and the men are going to remember the church and will return to it after the war. It's the only way a person can make a parish call on a serviceman.

Late the other evening an old salty Marine with many years in the service sneaked into my tent office when he was sure none of the selective service boys would see him. We are good friends, but he has never been to church and I hardly expect him. He showed me a letter from a Holiness preacher in south Texas. A few years ago this Marine had recruiting duty in Texas and the only place he could take a girl on Sunday night was to church. At the close of the service the preacher got his name. The letter he showed me was the second he had received from this preacher in the last four months. He couldn't remember the girl but he does remember the church and the preacher. This Marine will be honorably discharged soon. He has a physical handicap resulting from a little excitement we had a few months ago. But he took great pride in telling that he was going to have a church when he got back to civilian life.

"I'm not 'just blowing my top' when I say the chaplains of our Church rate high in the eyes of the servicemen. The Church is going to surprise itself after this war. The only competition of any kind we chaplains have is from our Roman step-brothers, and that competition is limited.

"So I urge the clergy: Write to the servicemen from your parish regularly, and I mean more than just the parish bulletin. They love your letters and look for them. And don't stop with just those former faithful acolytes, but include Mrs. Painful O'Dear's husband's cousin who visited your church one Easter morning. Write to him, for no other church does. We chaplains will keep the church for him out here. And don't be surprised if he shows up for confirmation instruction when the war is over."

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and clearing stations, they hold religious services during the week as well as on Sundays. They visit all evacuation hospitals, rest centers and replacement depots, console men in their loneliness, fear and sorrows, help build their morale and carry on a correspondence with their families. In addition they have held civilian services in nearby towns.

"Chaplains also have an eye to the future of the men. In many of his sermons Chaplain Clarkson has impressed the men with the importance of thinking of the world of tomorrow and the part they play in it to make this peace a lasting one for generations to come.

"Known as the only TS chaplain in the Army, because of his initials, Clarkson is 41 years old, has been in the service since June, 1942, and in the ministry for 15 years.

EVERYDAY RELIGION

The Meekness of Jesus

By the Rev. Laird Wingate Snell

JESUS said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Perhaps in no regard did the principles of Jesus Christ contradict and turn upside down the world's accepted values more emphatically than in His inculcation of meekness and lowliness. To the world in which He lived meekness meant weakness, and it means weakness to most minds today. But every word and deed of Jesus manifested strength, inward power, firmness immovable. We search in vain for a trace of inward or moral weakness in Him.

What then does meekness on His lips mean? for He tells us to be meek like Him, and in such meekness to find rest for our souls. Observe His conduct under tests that for us would bring expressions and actions the opposite of meek: His facing the attacks of the scribes and Pharisees; His attitude and words at His arrest; but especially His silence under the insults and indignities at the trial, and His reaction to the torturing pain of the spikes driven through hands and feet: "Father, forgive them, for they know not what they do."

In all this there was no fear of His assailants and tormentors, nor even shrinking, but a soul possessed in patience, such control of body and mind as inhibited all violence whether in speech or action. This does not mean that He was incapable of anger and indignation; it means that He placed reliance wholly and perfectly upon spiritual means to attain His aim—the aim of bringing in the Kingdom and saving the world, and not upon force.

Then His saying, Blessed are the meek for they shall inherit, or possess, the earth, means that *the time will come* when spiritual power and not physical force will maintain world order. He declares the same when He teaches us to pray, "Thy will be done on earth as it is in heaven." For there are no police, there is no government by force, in heaven. The heavenly order is the order of spontaneous response of individual wills to the perfect will of God.

Jesus would not have told us to pray for that order on earth had He not believed that it was God's purpose and assured goal for man on earth. And if He believed that, we are purely foolish not to believe it too, in spite of today's philosophers and theologians to the contrary. It is a glorious hope for this time in world history. For the Christian it should be a glorious confidence, leading ever on to the victories of faith.

But Jesus gives other teaching in His Sermon on the Mount regarding His yoke of meekness that comes closer home: "Resist not him that is evil"; and adds illustrative instances of overcoming evil with good—in meeting personal insult, or legal injustice, or governmental tyranny. Few of us have taken that yoke upon us; we do not believe that it is an easy yoke, one that would fit our shoulders. We lack the strength of soul to try to find out.

Then Jesus teaches pacifism! Well, I honor those who are truly convinced that they are called to bear witness to this teaching of Jesus by refusing to bear arms. But I would call their attention to this: His principle goes far beyond pacifism—it is anarchism. It declares that the governments of this world are unChristian, for government rests upon force, while the Kingdom must rest upon the Spirit's ordering of the wills of men, and with the Kingdom the use of force must end. This, like all of Jesus' principles, so far outreaches man's present spiritual development that only after the leaven of the Christ has worked in our sinful nature for many milleniums yet can these principles be realized in social organization.

All this is sad, as sad as the fact that we are all sinners. It but drives home the truth that the ending of sin on earth is a social and not only an individual process, and that the realization of Christ's principles in human society demands long development, and development demands time. This, it seems to me, is what the pacifists ignore.

But does Jesus give any hint or indication that to be His disciple one must not live *now* by a strict application of His principles? I faced this challenge on the specific point of pacifism after the last war. I said that I would be a pacifist out and out if that was demanded by out and out following of Jesus Christ. So I studied His words and His deeds to learn exactly, if I might, what His yoke of meekness meant. I noticed that the records tell us that once, at least, He was angry. The occasion was the hardness of the Pharisees' hearts in presence of the suffering paralytic. I noticed that He employed terrifying invective against these Pharisees, and His charges were that they shut the kingdom of heaven against men and made a proselyte twofold more a son of hell than themselves; that they ignored justice and mercy and faith, and practiced extortion and excess, and persecuted, scourged, and killed the prophets He sent unto them. Then I noted that He Himself once used physical force: He drove out of the court of the temple, with a whip of cords which He deliberately fabricated, those who had turned the temple court not only into a place of barter, but into a den of robbers. He attacked with force, that is, those who under the shield of religion were cheating and robbing the helpless poor.

I concluded that Jesus' teaching as to meekness, interpreted by His acts, demands this of the Christian: that he suffer personal indignity without retaliation; that he refuse to go to court for his rights; and that, so long as he accepts the services of worldly government, he also accept its crude inequalities and injustices; that, in short, he who owns the Crucified as his Lord recognizes that, like his Lord, he has abjured all personal rights; but that where by force he can help protect the rights of others, the weak or the oppressed, he should use force.

We are all sinners, and by that are all responsible for this wartorn world. But sinners can enlist under the banner of Jesus Christ. And today, when the spirit of antichrist has attained such organized incarnation and power of oppression and destruction as this world had never seen, we believe that those who are giving their lives to destroy this antichrist are losing them for Christ's sake and the Gospel's, and so shall find them. And we need today to remember that the sending to death of human souls, which is the work of antichrist, is infinitely worse than the death of human bodies.

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"Not for Self but for Others"

GEORGIA has always been a missionary-minded diocese, reaching out to all sorts and conditions of men. The common seal of the trustees of the colony bore the motto, "*Non sibi sed aliis*"—"not for self but for others"; and under the noble James Oglethorp the colony was designed not only as an outpost for the defense of the Carolinas but also as a haven for the poor of England and the persecuted Protestants of Germany. Georgia is asserted to be the first colony ever founded for a charitable purpose.

When John Wesley came to Georgia as a priest of the Church, he not only conducted three services in English every Sunday, including the weekly Eucharist, but also held services in French, Italian, and German for settlers of those tongues. He also made constant efforts to develop work among the Indians.

Long before the War Between the States, the Colored people of Georgia were, under the leadership of Bishop Elliott, being provided with churches of their own, and the Bishop held his White communicants to strict account for the religious welfare of their servants.

Carrying forward its missionary tradition, the diocese chose a missionary as the successor to the saintly Bishop Reese —Bishop Barnwell of the missionary district of Idaho; under his leadership today the whole diocese moves forward in the spirit of the founding trustees—"*non sibi sed aliis.*"

The general editor of the special Georgia section is the Rev. William H. Brady. Material has also been prepared and editorial help has been given by the Bishop, Kenneth Palmer, the Rev. James Lawrence, and Mrs. Roy E. Breen. As one reads of the different aspects of the work, one is impressed by the variety and strength of it—flourishing parishes, large and small; a growing Colored work in which the whole Church has an interest and commitment; a diocesan camp which is a spiritual powerhouse; a well-rounded and forward looking women's program. Georgia is not a large diocese, but it is effective in the cause of Christ because, under wise and energetic leadership, all work together not for self but for others.

To Georgia Churchpeople their glorious past history is primarily a call to meet the equally glorious opportunities of the present and future. The whole Church wishes them well as they face the adventurous times ahead.

The Collect

Conversion of St. Paul — *January 25th*

"THE PREACHING of the blessed Apostle St. Paul." It is safe to say that many earnest Christians have little realization of how much we owe to the teaching of St. Paul for his deeply penetrating insight into the meaning and purpose of our Lord's teaching. Not that St. Paul added to the Christian religion matters which our Lord did not set forth, but rather with the trained mind of a profound thinker, ordered and arranged the implications of the Gospel message and uncovered the depths of truth that were hidden under the seemingly simple surface. St. Paul's work is often hard to understand. It requires concentrated study. But such study reveals that our religion has in it such deep truths as to satisfy the most profound thinker. St. Paul can help every one of us to discover for himself greater help in following out those things which our Lord taught.

Septuagesima — *January 28th*

TODAY'S Collect must be hard for some people to use. They are unwilling to face the fact that they may offend God, or from an easy-going way of life do not realize that they have any offenses to be punished for. The earnest follower of Christ knows better. We know wherein we have failed and nearly always recognize the justice of the punishment. But happily we do not have to stop there, for we also know the goodness and mercy of God, and give glory to Him who is far more merciful than we merit and who punishes far less than we deserve. Let us give incessant thanks for His love that draws us to Him, and as we make our Communion let us promise greater obedience in loving return for His mercy and goodness.

Don't Forget!

THE PROBLEM of the inclusion of lay employees of religious bodies in the Social Security program of the federal government has been debated many times. However, the Church is definitely on record on one side of the argument, after long and careful study. The following resolution, adopted by the 1943 General Convention, is of special significance in view of the fact that extension of Social Security is one of the matters to come before the new Congress:

"Whereas, The Church has repeatedly expressed its conviction that lay employees of the Church and its institutions should have security for old age and unemployment;

"Whereas, Since 1937 a Committee of National Council and a Joint Commission of General Convention have both studied this matter, and have found no all-inclusive method of securing this by private means;

"Whereas, We understand that there are now before Congress amendments to the Social Security Act looking to the inclusion of the employees of charitable and educational institutions and the lay employees of religious bodies;

"Whereas, This Committee with the previous studies at its disposal has canvassed the whole situation and has considered thoughtfully the possible dangers involved in the inclusion of the Church's lay employees in the Federal Social Security System, namely: that by establishing itself in the status of a tax-paying employer it may become liable for further taxes on wages, or that such a step might lead to some degree of Federal regulation upon the conditions of employment;

"Whereas, The Committee has come to feel that inclusion in the Federal Social Security System is the only comprehensive method of protecting all the lay employees of the Church, and is therefore to be favored despite the risks involved;

"Therefore, Be it Resolved, that the National Council be instructed to take such measures as will lead to the inclusion of lay employees of religious bodies in the Federal Social Security Act and at the same time best protect the Church from encroachment by the state."

Among the many vitally important matters which came before the 1943 Convention, this one should not be forgotten.

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Somewhere in the South Pacific.

DEAR FAMILY: Guadalcanal, Tulagi, and New Britain have become names of importance in American history. Three years ago not one American in a thousand had ever so much as heard of these places; today they are enshrined in memory as the scenes of some of our greatest victories over the Japs, and as hallowed ground in which hundreds of brave young Americans are buried.

How many Churchpeople realize that these islands are also the scenes of great missionary victories, and the sites of missionary martyrdoms? For these islands, together with innumerable others from New Guinea in the north to New Hebrides on the south, form the diocese of Melanesia, an associated diocese of the Anglican province of New Zealand. Its first Bishop, John Coleridge Patteson, met his death at the hands of head-hunting natives in 1871; today the children of those same natives are loyal members of the Church. And Melanesia is one of the areas to which American Churchmen are contributing through our own version of lend-lease, known as "Aid to British Missions."

It has recently been my privilege to see some of the work of the Melanesian Mission at first hand. It came about in this way. In the course of my duties as a historical officer of the Marine Corps, I had occasion to visit Tulagi, where the Marines won their first great victory in this war. The American naval commander there said, "If it's history you're interested in, the people to see are the missionaries, who were here before the war and whose people have been here all through the Japanese occupation." So at my first opportunity (which happened to be a Sunday), I went across to a nearby island, arriving just in time for the morning service at the Anglican mission church. Here I got my first surprise; for the priest was English, the choir natives, and the congregation American sailors. It wasn't a bad combination, especially when it came to the singing of familiar hymns.

After the service I introduced myself to the priest, the Rev. James Edwards. He and I had separate dinner engagements, but later I climbed the hill to visit him and to find out about his work. To my further surprise, I found myself in the midst of St. Peter's College, a seminary for training native men for the ministry. The natives who had formed the choir that morning, 15 of them, were all candidates for Holy Orders. Fr. Edwards and his associate, the Rev. H. B. C. Reynolds, introduced me to all of them, and later I had the privilege of attending Evensong in their chapel, conducted by one of their number and sung in their musical language.

At the invitation of Fr. Edwards, I returned next day to visit with him some of the native villages. Travel in these parts is mostly by boat, and the mission has a little fleet of four motor boats of various sizes that somehow escaped destruction when this was an active war zone. Fr. Reynolds was leaving at the same time to visit some of the villages on Santa Ysabel Island, where the finest churches are said to be, but he was to be gone for 10 days and I had not the time to accompany him. But we saw him off with his "passengers," half a dozen native men and two native women. One of the latter appeared wearing only a bright calico skirt, smoking a pipe, balancing on her head an enormous bundle wrapped in a sheet, and carrying a very tiny, very naked, and very black baby. We were solemnly introduced, and I was even granted the privilege of holding the baby, who turned out to be solemn, smooth, and slippery. But like most babies she took to a Marine instantly, as I did to her.

For a time there was a great bustle, with Fr. Reynolds and his party getting away in one direction while Fr. Edwards, several of the native men, and I boarded another boat and set off in another direction. The last we saw of the other party was the native mother puffing her pipe furiously and waving the baby's little black hand at us.

We went to Siota, which before the war was the diocesan center. Today there is nothing left there of the native village except the ruins of the cathedral—a large thatch church capable of accommodating as many as 1,000 worshipers, as I am told it had done on several occasions. At one time it had a beautifully carved and inlaid altar and ornaments, but the altar had been destroyed in a bombing raid and the ornaments looted. The people themselves had moved inland, and the wrecked cathedral

CHURCH OF CHRIST THE KING, TULAGI: *Originally erected as a memorial to Bishop J. C. Patteson, it was destroyed by enemy action in 1942.*

alone bore mute evidence of the native Christian life that had once centered there. I have seen much more pretentious cathedrals in England, ruined by enemy bombing, but somehow this one—probably the most notable monument of native architecture in the Solomon Islands and all Melanesia—filled me with even greater sadness.

At Siota, however, I met Dr. Charles E. Fox, veteran missionary who has ministered to the people in these islands for 42 years, and who is still tirelessly devoting himself to their cause. During the Jap occupation, he went back in the hills with them and then made his way to a mission station that was never visited by the Japanese, though well behind their lines. We had a long talk about the state of the world and the Church, and he told me interesting stories of the earlier days of the mission. Here is one of them:

One time the Bishop set forth to visit a village on one of the islands, where there were about 70 native Christians. Like most of these islands, this one was surrounded by a reef and it was necessary to go ashore in a small boat, the large one being anchored outside the reef. On this occasion it proved too rough to launch a small boat, and the mission vessel lay off the reef for two days, waiting for the weather to moderate. But it got no calmer, and the Bishop announced that he would have to proceed elsewhere to keep another engagement. Thereupon the natives took counsel among themselves, and before the Bishop realized what was happening all the adults and older boys were swimming through the rough waters, across the reef, and out to the mission boat. There, after they had dried off, the Bishop gave them their Communions. At the conclusion of the service, they all leaped overboard and swam back ashore. The round trip was a distance of nearly three miles. How many Churchmen at home would swim that distance in a stormy, coral-studded sea to receive the Holy Communion?

CLIFFORD P. MOREHOUSE.

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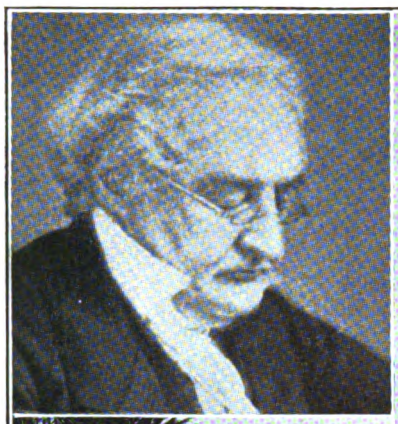

GEORGIA'S ROOTS ARE IN A GLORIOUS PAST: *(Above) Bishop Elliott, first of a noteworthy line of Georgia diocesans; (right) Fort Frederica and (below) Bloody Marsh monument, memorials of the Spanish invasion of British America* [*Terhune photos*].

The Church in Georgia

The First 225 Years

THE BEGINNINGS of Georgia go back before the coming of Oglethorpe in 1733. In 1719 the colonists in South Carolina, troubled by the Indians and by the Spaniards in Florida sent Col. John Barnwell to England to see what could be done about it. Colonel Barnwell advocated a chain of forts through the Georgia country, and brought back a detachment of English soldiers and built a fort at the mouth of the Altamaha River, near the present town of Darien. This log fort was the forerunner of the large stone fort afterwards built at Frederica by Oglethorpe, and Colonel Barnwell was the forerunner of the present Bishop of Georgia, seven generations back.

The work of pacifying the Indians had been pretty well accomplished by the time Oglethorpe landed at Yamacraw Bluff (Savannah), but the danger from the Spaniards remained. This danger was eliminated after Fort Frederica was built (the ruins of which still stand on St. Simon's Island), and the Spanish army destroyed at the Battle of Bloody Marsh, which gory name persists on the Island to the present day. It is quite probable that Colonel Barnwell read services for his soldiers on Sundays, but the real beginning of the Church in Georgia came with the landing of General Oglethorpe, who brought the Rev. Henry Herbert with him. Mr. Herbert soon became ill, and was sent back to England, but died on the way home. The Rev. Samuel Quincey of Boston came to Savannah and served for three years, when he was succeeded by John Wesley, and Wesley, after a short ministry and an unfortunate love affair, was succeeded by George Whitefield. These last two men later became the founders of the Methodist movement in England. Whitefield was a good pastor, and a great preacher, often to use his own words, "taking the fields for a pulpit and the heavens for a sounding board"; but his ministry was made somewhat ineffective by long and frequent visits to England on behalf of Bethesda Orphanage for Boys which he founded, and which is today a flourishing institution.

The most constructive work done in these early days was done by the Rev. Bartholomew Zouberbuhler who served in Savannah for 20 years. He erected the first church building on the spot where Christ Church now stands. During his administration the colony was divided into "parishes," one of which centered around present day Savannah, one around Augusta, and one around St. Simon's and Jekyll Islands.

During the American Revolution, sentiment was somewhat divided in the Georgia area, and the Rev. Haddon Smith of Christ Church fled from tar and feathers to Tybee and back to England because of his open sympathy for the mother country. The church was closed by the "Sons of Liberty" and no clergyman was allowed to officiate who was not a "Republican!" And would not this have surprised Abraham Lincoln? No "Republican" clergyman was to be found, so the church remained closed until Savannah was captured by the British in 1779. In that year the Rev. Edward Jenkins was appointed by the governor and served until the evacuation of Savannah in 1782. Mr. Jenkins was the last of the colonial clergy in Georgia, and with him ended the missionary work of the English Church in this area.

At the close of the Revolution the Church was in a bad way. For four years itinerant preachers would visit from time to time to minister to the faithful few who clung to the old English Church. In 1788 the Rev. Benjamin Lindsay accepted the work and under him was obtained "the Charter of Incorporation to the Episcopal Church in Savannah by an act of the General Assembly of Georgia, December 23d, 1789." This event really marks the beginning of the Protestant Episcopal Church

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in this diocese. In the face of suspicion and latent hostility the Church grew very slowly. When the Rev. Stephen Elliott (the great-uncle of the present Bishop) became the first Bishop of Georgia in 1841, there were in the whole state (and it is the largest state east of the Mississippi River) about 350 communicants.

Bishop Elliott's Work

In spite of its unfortunate Revolutionary experience, the Church in Georgia began slowly to grow. Bishop Elliott died the year after the War between the States ended, many people think of a broken heart. He had buried many of his dearest friends, including Leonidas Polk, first Bishop of Louisiana and lieutenant general in the Confederate army, who was killed at Cedar Mountain during the Atlanta campaign; he had spent his private fortune in maintaining the Church during the trying days of the war, and all of his sympathies were deeply involved. A volume could be written on Bishop Elliott's love of and care for his Negro people. He held his plantation people to a strict accountability for the spiritual as well as the physical well-being of their slaves. He himself catechised and confirmed them on the plantations as he moved around his diocese. He founded St. Stephen's Church for Colored people in Savannah and placed its secular affairs under a Colored vestry back in the 1850's. When the Bishop was buried from Christ Church, this Colored vestry asked for and received the honor of carrying him to his grave at Laurel Hill.

Bishop Elliott planted the seeds all over Georgia which have since grown into vigorous life. There followed the wise administration of Bishop John Watrous Beckwith, who through the trying days of Reconstruction restored and rebuilt the shattered temples of the land. It is a thrilling thing to read the sermons of these two men as they preached of love, forgiveness, healing, and peace through those dark days. Their characters have borne rich fruit in the two dioceses in Georgia today.

Bishop Beckwith was succeeded by Bishop Cleland Nelson, and under him the diocese grew until division became necessary and the diocese of Atlanta was formed. Bishop Nelson became the first Bishop of Atlanta, and the Rev. Frederick F. Reese was elected Bishop of Georgia in 1908. Bishop Barnwell was called as Coadjutor in 1935 and became Bishop of the diocese on the death of Bishop Reese in 1936.

The long episcopate of Bishop Reese was a great blessing to the diocese and to the General Church. For many years he served on the National Council, and in him gentleness of spirit, wisdom in council, and boldness in action were harmoniously blended. He was a remarkable combination of a great Christian and a splendid executive, and under his leadership the diocese prospered in every way. The number of communicants doubled, which in itself is remarkable, and thanks to Bishop Reese, and J. Randolph Anderson, the endowments of the diocese are in far better shape than they were before the days of the great depression, and stranger still, produce more income! The present Bishop claims that he has nothing to do except to follow in the wise paths which his predecessors have charted, and to cooperate with Mr. Anderson. Whether this is true or not, the writer does not know, but he thoroughly believes that as a result of splendid past leadership, the best days of the diocese lie ahead. And this is exactly as Bishops Elliott, Beckwith, Nelson, and Reese would have it.

Bishop Barnwell

Greetings from Governor Arnall

To the Editor:

With deep interest I learn that you are devoting a special issue of The Living Church to the work of the Episcopal Church in the diocese of Georgia. As an alumnus of the University of the South at Sewanee, I appreciate the magnificent work of the Episcopal Churches in the South, and I appreciate the recognition that you are giving to those in Georgia.

On this occasion may I express my congratulations to The Living Church for its constructive contribution of American thought in a day when, as never before, we need clarity of vision that only a religious heritage can supply.

With highest personal regards and every good wish, I am

Sincerely,

Ellis Arnall

Ellis Arnall,
Governor of Georgia.

THE BISHOP

Bishop Barnwell—Missionary

The 1908 graduating class of Virginia Theological Seminary contained six young men, who were later to be elected to the episcopate—among them Georgia's Bishop Barnwell. Also included in that number were Bishops Quin, Clingman, Gravatt, Jackson, and the Rev. Dr. W. Russell Bowie, who declined his election to the diocese of Pennsylvania.

Attending theological school after four years in the business world, Bishop Barnwell had received his earlier education in the Louisville, Ky., public schools, and Center College, a Presbyterian school at Danville, Ky. He was the son of the Rev. Stephen Elliott Barnwell and Elizabeth Cleland. The Barnwell family had long been connected with the Episcopal ministry and the young Middleton S. Barnwell had grown up with the Church as a familiar part of his background. Among

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The Bishop as Cyclist.

his ancestors was Georgia's first Bishop and his father had spent many years serving as rector of St. John's Church, Louisville.

Four years in the business world led the Bishop to abandon his profession and he turned to the ministry. After his graduation in 1908 from Virginia Theological Seminary he was ordained deacon and priest by Bishop Woodcock, who preached at his consecration as Bishop in Idaho in 1925.

The Bishop began his ministry in Shelbyville, Ky., which he left to serve as assistant at Christ Church, Baltimore, where he remained two years. The cotton mills city of New Bedford, Mass., next claimed his attention and then came 12 years at the Church of the Advent, Birmingham, Ala.

In 1924 he served as field secretary for the National Council, and in 1925 was elected Bishop of Idaho by the General Convention which met at New Orleans. The years in Idaho were busy ones, and when he left to become Georgia's Coadjutor, there were permanent monuments to his industry. In the nine and a half years he spent there he had founded the Idaho Summer Camp on Payette Lake, Boise Junior College, and built St. Luke's Hospital.

Arriving in Georgia about nine years ago, he served as Coadjutor until he succeeded Bishop Reese, as diocesan, on his death in 1935. The diocese of Georgia has gone steadily forward under his leadership and Church statistics show an increase in almost every branch.

Bishop Barnwell and his wife, the former Margaret Thorne Lighthall of Syracuse, N. Y., whom he married in 1912, now live in Savannah. When the fighting in Europe is ended and the need for bandages has lessened, the Bishop and his wife will move into the handsome home now used by the Red Cross, which has been recently given to the diocese as the Bishop's residence by Mr. and Mrs. Robert Groves of Savannah. As part of his contribution to the war effort, Bishop Barnwell is often to be seen pedaling his bicycle about Savannah, saving his car for longer trips.

WOMAN'S AUXILIARY

A Comprehensive Program

The Woman's Auxiliary of the diocese of Georgia has translated the Presiding Bishop's slogan, "Through World Evangelism to World Fellowship in Christ," into a comprehensive and vigorous diocesan program of missions, education, and fellowship.

With Bishop Barnwell, the women are promoting increased support to the world-wide work of the National Council. They are also working hard to strengthen diocesan missions, increasing their own contributions for this purpose and helping small churches to grow toward self-support. Some missions of the diocese are supported almost entirely by the Auxiliary, among them being St. Anne's, Tifton, and St. Luke's, Hawkinsville.

Young people's work is helped by the Auxiliary in many ways. In coöperation with the diocesan Department of Religious Education, the women provide scholarships for Camp Reese, the diocesan conference center. Plans are being made for a diocesan college work program, including a full-time worker to give vocational guidance as well as to minister to students and teachers.

Vocational guidance among college students is stressed by Mrs. Roy E. Breen, diocesan W.A. president, as one of the important fields of future service. "There is need of leaders in the Church today," Mrs. Breen declares. "The opportunities of service through Church work should be presented to our best boys and girls. Shall we not begin development in this field and grow along with expanding colleges? Recruiting workers is our personal responsibility."

Worship and prayer have an important place in the Auxiliary's program. Prayer committees are functioning through which the women grow in the prayer life, get a clearer idea of God's nature and will deepen their knowledge of the gospels, and strengthen their fellowship in Christ.

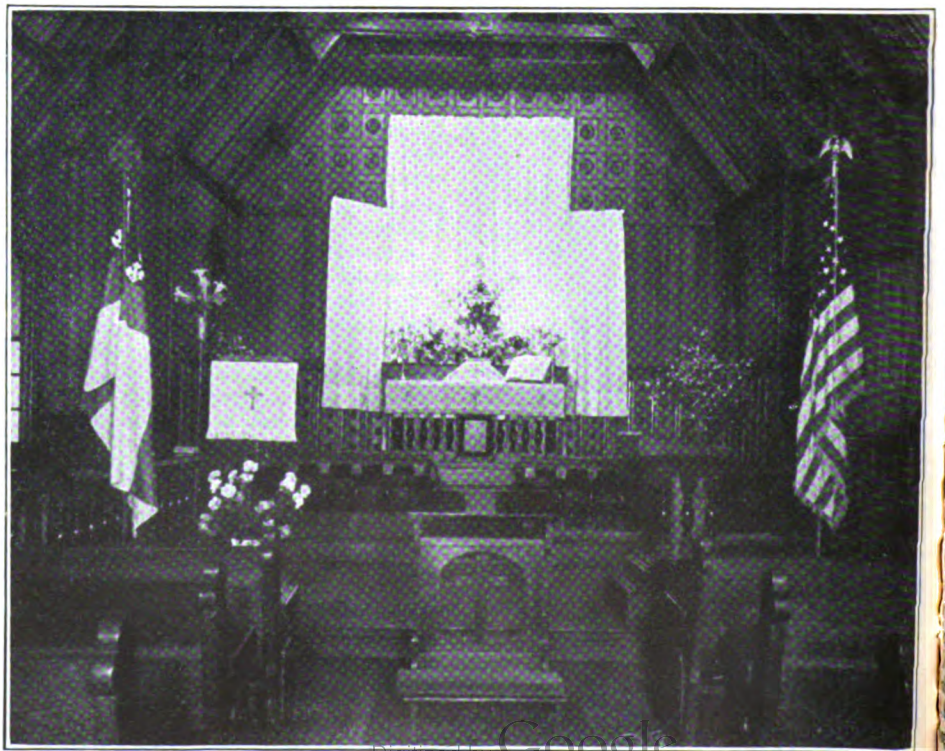
Seeking to apply Christian principles to the whole fabric of life, the women are studying plans for making a better world for all people, socially, politically, and economically.

The Georgia Woman's Auxiliary is actively carrying out the call of the Cleveland triennial meeting for a definite study of principles of proportionate giving—personal, parochial, and diocesan. This is resulting in a complete revision of the diocesan Auxiliary budget to meet the needs of the present time.

Study programs are being developed in accordance with the Forward in Service emphasis for the year on international and interracial understanding as a means of extending fellowship in Christ. The Auxiliary, through its individual members, is also stressing personal evangelism, with the objective of bringing more men and women to baptism and confirmation and increasing church attendance.

Calling Georgia Churchwomen to more effective Christian service, Mrs. Breen

ST. LUKE'S, HAWKINSVILLE *(right), and* ST. ANNE'S, TIFTON *(below), are largely supported by the Georgia Woman's Auxiliary. St. Anne's is famous for its beautiful interior of long leaf yellow pine.*



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ST. STEPHEN'S, SAVANNAH: *Fr. Guy, the Bishop, and a recent confirmation class.*

says, "Women of the Auxiliary, find your place in the Church's program; let us all fulfil our responsibilities as co-workers with God in the extension of His Kingdom."

COLORED WORK

Schools and Churches

Before 1854, there were no separate Negro churches in Savannah. Up until that time the Colored folk attended services in the White churches. In 1854, led by Bishop Elliott, some of the members of Christ Church, Savannah, realized the need for the Colored people of Savannah to have a church of their own.

This work was begun very simply. A room in the Old Grist Mill was rented for use as a Sunday school. But so rapidly did the work grow, that in a very few years St. Stephen's was admitted into the diocese as a parish. This parish organized the first kindergarten for Negro children in Savannah and served as a pathfinder for the work of the Church among the Negro people of the diocese.

In 1872, only 18 years after its own humble beginning, St. Stephen's organized St. Augustine's Church and located it in a strong Negro section of the city. Together these two parishes have ministered faithfully to the needs of the Colored people throughout the years. The present merger of these churches [see next column] is but evidence of their united intention to carry their people forward in God's work.

Notable work has been done in schools supported by the diocese and the national Church at several points in the diocese. It is reported that not one child who attended St. Cyprian's School, Darien, has ever been brought into civil court.

Very active church programs are being carried on in all of the Negro centers today. Outstanding work is being done under the Rev. Thaddeus P. Martin in St. Athanasius, Brunswick, and the Rev. Elliott L. Guy at St. Mary's, Augusta. The Rev. Robert N. Perry continues his faithful services as pastor of the church and principal of the school in Thomasville.

ST. MATTHEW'S

Savannah's Colored Churchmen are looking forward to one of the most attractive groups of church buildings in the entire diocese. Spurred on by the interest of local Churchpeople and the national Church in the project, St. Stephen's and St. Augustine's, which had decided to merge and become the new St. Matthew's, anticipate an enlarged field of service.

Founded by Bishop Elliott more than 90 years ago, St. Stephen's physical equipment had deteriorated and the neighborhood changed, so that a move had become necessary. St. Stephen's buildings were in a similar condition and its neighborhood had become a noisy business district. By unanimous decision of the combined vestries, the two congregations voted to merge; St. Augustine's property was sold and $10,000 was invested in a fine site, where a church, parish house, and rectory will be erected. Preliminary drawings have been prepared under the supervision of John C. Lebey, who was the architect for the lovely new St. Michael's in Savannah.

At first it had been planned to build only the church, using the money the local Colored people could raise, the money the diocese could give, and the proceeds from the sale of the two old churches. Because of the interest of the national Church and the results of a survey conducted by the Rev. George Weiland, secretary of the Department of Domestic Missions, and the Rev. Bravid Harris, secretary for Negro Work, the new St. Matthew's project was selected by the Division of the Christian Education of the National Council to be the recipient of the children's Birthday Thank Offering. With the help from the children of the Church it is planned to go ahead with the construction of the entire group of buildings. The Colored members of the two congregations have adopted an objective of $7,500 and in addition are providing new pews and all chancel furnishings.

As soon as it is possible to begin building operations it is planned to let the contract for the entire program and the Colored people of Savannah will then have a congregation of more than 600 communicants and a group of church buildings

GOOD SHEPHERD, THOMASVILLE: *The children of the parish school.*

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ST. MATTHEW'S, SAVANNAH: *A national Church project (architect's drawing).*

in which they can take justifiable pride.

Local Churchpeople hope that every diocese and parish in the Church will want to have its part in this project for strengthening the work of the Church among the Colored people. They feel that with racial tensions high as they are today, the coöperative effort of both Negroes and Whites in the project has deep significance. Any contributions sent to Dr. Lewis B. Franklin, treasurer of the National Council, 281 Fourth Avenue, New York 10, and designated for the Birthday Thank Offering will be used for the new St. Matthew's project.

SAVANNAH

The City

By KENNETH E. PALMER

Savannah, the birthplace of the state of Georgia and the see city of the diocese of Georgia, has always been one of the principal ports of the South Atlantic. It was Savannah's harbor that played so important a part in the early development of the town and state and each year on May 22d when National Maritime Day is observed throughout the country it is a tribute to the *Savannah,* the first steamship to cross the Atlantic, which embarked from this port in 1819.

When Eli Whitney invented the cotton gin at Savannah toward the end of the 19th century it became the chief factor in the plantation production through slave labor of cotton, which in time came to be known as "King" in the South. Until after World War I Savannah's cotton row on the Bay vied with the naval stores trade (turpentine and rosin) which was preeminent in this section.

Accustomed to an easy going life that was as attractive in its cultural and social aspects as the beauty of its tree-lined parks and squares, Savannah suffered from the depression and from the changed economic conditions relative to the cotton, shipping, and textile industries. But through alert civic leadership, centered in its Port Authority, Industrial Committee, and its Chamber of Commerce, Savannah was already well on the road to economic recovery long before the military, shipyard, and other war plant developments of World War II brought boom prosperity to the Southeast.

Churchmen have always been in the forefront of the business and industrial development of Savannah as they have been in its political, civic, and cultural life.

It was a Churchman who became president of the first of the system of railroads that combined with the shipping industry to give this city its early importance as a shipping center. It was a Churchman who not only led in the development of the modern residential section of the city but who organized the movement which made possible the trunk line highway system which radiates from the city. It is a Churchman for whom the first of the city's two huge, modern airports is named. It is a Churchman who heads both the Industrial Committee and the Port Authority, and who has been since the war the head of the city's civilian defense organization.

It was likewise a Churchman who, with his experiments in making paper pulp from pine trees, blazed the trail which brought the paper making industry to the South and led to the establishment in Savannah of what has become the largest kraft paper mill in the world.

In recent years Savannah's industrial life has also seen the development of important factories in the fabrication of steel and other metals and it was Churchmen who played the important roles in bringing the major plants of this type to engage in the widespread business which they enjoy today.

Above all, Savannah is a happy place in which to live, and may the pardon of literary license rather than the condemnation of blasphemy be accorded the anonymous author who penned the exaggerated but significant lines, "I would rather be a fiddler on the coast of Georgia than a harpist in the courts of heaven."

Savannah's Churches

February 12th will mark the 212th anniversary of the Church in Georgia. Savannah, just as it was the "cradle of Georgia" was also the birthplace of the first work of the Church in this state. As a matter of fact, the state of Georgia has never been without the services of a priest of the Church. When the first colonists came, they brought with them the Rev. Henry Herbert, a priest of the Church of England.

But we might date the real beginning of the Church work in Savannah, and in Georgia, with the coming of John Wesley in 1736. This great figure of religious history, thought by many to be the founder of present day Methodists, is well remembered as the founder of historic Christ Church. John Wesley remained in Savannah only two years but during that time he laid the foundations of a mighty parish which continues today to be one of the outstanding churches of the South. Under his rectorship there was formed a Sunday school for children which has been recognized by the International Sunday School Association as the oldest Sunday school in the United States.

John Wesley was succeeded at Christ Church by that other well-known religious leader, George Whitefield, who continued Wesley's evangelistic work and was instrumental in starting the first orphanage in America. This orphanage was called Bethesda and is today a wonderful home for some 100 boys.

The able work begun by the founders of this parish has been carried on most admirably throughout the years and Christ Church while proud of its past is a most vigorous and progressive organization. Although, never designated as a

TWO SAVANNAH CHURCHES: *(Left) St. Paul's, center for Catholic teaching; (right) St. Michael's, newly consecrated suburban church.*

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CHRIST CHURCH *(above), mother church of the diocese of Georgia. The present building was erected in 1843 and is a famous example of the church architecture of the period.*

ST. JOHN'S *(left) won Savannah its first Bishop. It is now the largest parish in the diocese.*

cathedral, this church has always been the center of diocesan life. The Bishop maintains his office there and in its sanctuary is a most exquisitely handcarved cathedra.

St. John's, the church with the chimes, had its origin at a meeting of the congregation of Christ Church on December 3, 1840. It is believed that the coming election of the first bishop for the state of Georgia had a lot to do with the creation of this parish. Up until that date no city in the state had more than one church and so none had claim to be the see city. And so the people of Christ Church founded another parish to give Savannah the prestige it needed to bring the bishop to their city.

As was hoped, the Bishop, the Rt. Rev. Stephen Elliott, did come to Savannah and served as rector of both Christ Church and St. John's for three years. But in a very few years, St. John's, located in a most strategic section of the city, enjoyed a large growth in membership and became and remains today the largest parish in the diocese. Its communicant list numbers some 1,200 people.

CHURCH WITH THE CHIMES

St. John's is affectionately known to Savannahians as the "Church with the Chimes." Each Sunday morning and each evening during Lent the chimes of St. John's call all men to thoughts of God and of His holy purpose for them.

The great esthetic pride of this parish is its magnificent reredos, which was erected in memory of one of its former rectors, the late William T. Dakin. The reredos depicts our Lord as King reigning above the cross (which is seen in the background) with arms outstretched inviting, "Come unto me all ye that travail."

During its entire history, St. John's has had but ten rectors. The most outstanding of these was the rectorship of the late Charles H. Strong, who served the parish for 36 years. Dr. Strong was probably the first citizen of Savannah and under him St. John's attained a leadership in civic affairs which carries on today. Its Men's Club is one of the finest organizations for men in the city.

Under the present rector, the Rev. Ernest Risley, St. John's has acquired ground for a new parish hall and social service center and has purchased the old Meldrim home (headquarters for General Sherman when he visited the South) to be used as a parish house and rectory.

The spirit of Georgia Churchmen has always been the spirit that has sent the Church into all the world. The Churchpeople of Georgia are missionary laymen and women. Just as St. John's was started by Christ Church, so St. John's has always been a strongly missionary minded parish.

ST. PAUL'S

In 1852 St. John's and Christ Church working together founded a mission called St. Matthew's. The first efforts failed, but these courageous missionary men and women were not to be stopped. And their efforts were finally rewarded when their mission was admitted as the parish of St. Paul's Church in the diocese in 1892.

St. Paul's has always been the center of Anglo-Catholicism in the diocese and has sometimes been nicknamed the "Anglo-Catholic Cathedral" of the South. The present church building, English Gothic type, was erected in 1907. And in that same year the Rev. Samuel B. McGlohon began his 25 year rectorship. Under Fr. McGlohon, the parish grew in both numbers and devotion. A schedule of daily Eucharists was begun, sacramental confession was taught, and a handsome parish hall was erected. The spirit of St. Paul's so firmly established by Fr. McGlohon is being carried forward today in a progressive program under the present rector, the Rev. William H. Brady.

The chief architectural joy of St. Paul's is the magnificent rood screen erected by the people of the parish as a thanksgiving for their Church. The rood screen, extending entirely across the chancel, serves as a dais for a most impressive woodcarved representation of Calvary.

Evidence that Church life of Savannah is in the past only because the past serves as a mighty foundation for future is found in the newly consecrated Church of St. Michael's. This parish was formed originally (about 30 years ago) as a Sunday school by Christ Church. Later it was made a mission and in 1920 it was admitted as an independent parish into the diocese. In 1941 a new church building was necessary in order to take care of the large and active membership of the church. Under the Rev. Howard McGudden Mueller, the present rector, plans were made and the money raised to erect a handsome colonial style church fashioned on Old Bruton Church, Williamsburg, Va., and in less than three years, this past December 3d, the church was consecrated.

St. Michael's is situated in a new residential section of the city and carries on the fine missionary tradition laid down by its forefathers—where the people are in Georgia, there is the church.

Savannah is proud of three former rectors who are now leading Bishops in the Church: Bishop Wing of South Florida, who was at one time rector of Christ Church; Bishop Carpenter of Alabama, one-time rector of St. John's; and Bishop Walker of Atlanta, who began his ministry in charge of several missions in the suburbs of Savannah.

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THE DIOCESE OF GEORGIA

BISHOP—The Rt. Rev. Middleton Stuart Barnwell, D.D., Office: Christ Church; Residence: 114 W. Gaston St., Savannah.

CHURCHES, CHAPELS, MISSIONS, & PREACHING STATIONS

ALBANY, St. Paul's Church
Rev. Wm. R. F. Thomas
Sun.: 8 a.m., H.C.; M.P. 11:30 a.m. (H.C. 1st Sunday)

St. John's Mission (col.)
Rev. Wm. R. F. Thomas
Sun.: E.P. at 8 p.m.

AMERICUS, Benevolence Church, Smithville Rd.
Rev. James B. Lawrence, Vicar
Sun.: 2 p.m.; 3d Sat. of each month, H.C. 11 a.m.

Calvary Church, S. Lee St.
Rev. James B. Lawrence, Rector
Sun.: 7:30 a.m., 11 a.m., 7:30 p.m.; Ch. Sch. 9:45 a.m.; Wed., 9 a.m.; Fri., 7:30 p.m.

AUGUSTA, Church of the Atonement, 11th & Telfair Sts.
Rev. Edward M. Claytor
Sun.: 11:15 a.m.

Christ Church, 1904 Greene St.
Rev. Edward M. Claytor
Sun.: 10 a.m. & 8 p.m.

Church of the Good Shepherd, 2230 Walton Way
Rev. Allen B. Clarkson
Sun.: 8 a.m. H.C.; M.P., 11:15 a.m., 1st Sun. H.C.; E.P., 7 p.m.; Holy Days: H.C., 8 a.m.; Wed.: H.C., 10:30; Family Days: H.C., 8

St. Mary's Mission (col.), 12th St.
Rev. Elliott L. Guy
Sun.: Ch. Sch., 10 a.m.; Service 11:15; 1st & 3d Sun. Matins; 2d & 4th Sun. Sung Eucharist & Sermon

St. Paul's Church
Rev. Hamilton West
Sun.: H.C. 8; 11:30 M.P.; (1st Sun. H.C.)

BAINBRIDGE, St. John's Chapel
Sun.: Services as announced

BLACKSHEAR, Grace Chapel
Rev. Chas. Wyatt-Brown
Services as announced

BLAKELY, Holy Trinity Church
Rev. James B. Lawrence, Vicar
Services: Second Tues. of each month, H.C. 11 a.m.

BRUNSWICK, St. Athanasius Church (col.), 1210 Monk St.
Rev. Thaddeus P. Martin jr.
Sun.: H.E. 7:30; E.P. & Sermon 5:45; 1st & 3d Sun. Choral Eucharist 11:15 a.m.; 2d & 4th Sun. M.P. & Sermon 11:15 a.m.

St. Mark's Church
Sun.: 8 H.C.; 11 M.P. (H.C. 1st); Thrs. & H.D. H.C. 10 a.m.

St. Paul's Chapel
Rev. W. N. Jones, priest-in-charge
Sun.: E.P. 8 p.m.

BURROUGHS, St. Bartholomew's Chapel (col.)
Sun.: Services as announced

COCHRAN, Cochran preaching station
Rev. Robert H. Daniell
Sun.: H.C. 11:30 a.m. 2d Sun.

CORDELE, Christ Mission
Rev. Chas. E. Crusoe, D.D.
Sun.: H.C. 11:30 a.m. 2d & 4th Sundays; E.P. 8 p.m. 2d, 4th & 5th Sun.

CUTHBERT, Church of the Epiphany
Rev. James B. Lawrence, Vicar
Services: 2d Mon. of each month H.C. 11 a.m., E.P. 7:30 p.m.

DARIEN, St. Andrew's Church
Rev. Frank S. Doremus
Sun.: Ch. Sch. 10:30, M.P. 11:30 every other Sun.; H.C. 1st Sun.

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St. Cyprian's Church (col.)
Rev. Frank S. Doremus
Sun.: Ch. Sch. 10:30; Prayers 3:30; H.C. 1st Sun.

DAWSON, Calvary Mission (preaching station)
Rev. James B. Lawrence, Missionary
Services: 2d Monday of each month H.C. 9 a.m.

DOUGLAS, St. Andrew's
Rev. Alex B. Hanson
Sun.: H.C. 8; 11:30 M.P. (H.C. 1st)

DUBLIN, Christ Church Mission, Academy Ave.
Rev. Jackson H. Harris
Sun.: 11:30 a.m.

FITZGERALD, St. Matthew's Chapel
Rev. Alex B. Hanson
Services as announced

FREDERICA (St. Simons Island P.O.), Christ Church
Rev. W. W. Williams, Rector
Sun.: Ch. Sch. 10 a.m.; 11:15 Kindergarten Sun. Sch.; 11:15 a.m. Ch. Services

St. Ignatius Mission (col.)
Rev. W. W. Williams
Sun.: 2d Sun. 3:30 p.m. H.C.; 4th Sun. 7:30 p.m. E.P. & Sermon

HAWKINSVILLE, St. Luke's Church
Rev. Robert H. Daniell
Sun.: 1st & 3d, 11:30 a.m.; Special prayers for Servicemen, 3d Sun.

St. Philip's Mission (col.)
Rev. Robert H. Daniell
Services as announced

ISLE OF HOPE, St. Thomas' Mission
Rev. Howard Mueller
Services as announced

JESUP, St. Paul's Church, Cherry St.
Rev. Frank S. Doremus
Sun.: Ch. Sch. 10:30; M.P. 11:30 every other Sun.; H.C. 2d Sun.

McRAE, St. Timothy Preaching Station
Rev. Robert H. Daniell
Services: 3:30 p.m. Fourth Sunday

MELDRIM, St. Andrew's Mission
The Bishop
Services as announced

MOULTRIE, St. John's preaching station
Rev. George Shirley
Services as announced

PENNICK, Good Shepherd Church (col.)
Rev. T. P. Martin
Services as announced

PENNINGTON, St. James', R.F.D., Andersonville
Rev. James B. Lawrence, Vicar
Sun.: 4 p.m.; 2d Sat. of each month, H.C. 11 a.m.

POOLER, St. James' Church
Rev. W. H. Brady, E. McGill, Lay Reader
Sun.: 1st & 3d, E.P., 8 p.m.

QUITMAN, St. James' Church
Rev. Thomas G. Mundy
Sun.: Winter months E.P. 5 p.m.; Summer, 6 p.m. 2d Sun. H.C. 11 a.m.

ST. MARYS, Christ Mission
Rev. Chas. Wyatt-Brown
Services as announced

Church of Our Saviour preaching station (col.)
Rev. Chas. Wyatt-Brown
Services as announced

SANDERSVILLE, Grace Church
Rev. J. H. Harris
Services as announced

SAVANNAH, Christ Church, Johnson Sq.
Sun.: H.C. 8 a.m.; 11:30 M.P. (H.C. 1st Sun.)

St. Andrew's preaching station
Services as announced

St. John's Church, 26 W. Charlton St.
Rev. Ernest Risley
Sun.: 8, 10 & 11:30 a.m.; Wed.: 8 & 10 a.m.; Holy Days: 10 a.m.

St. Matthew's Church, Harris & Habersham St. (col.)
Sun.: 11:15 a.m. & 8 p.m.; Sun. Sch. 10 a.m.

St. Michael's Church
Rev. Howard Mueller
Sun.: H.C. 8 a.m.; M.P. 11:30 (1st Sun. H.C. 11:30); E.P. 3d Sun. at 7 p.m.

St. Paul's Church, 1802 Abercorn St.
Rev. William H. Brady
Sun.: H.C. 8, 9:30, 11:15; Wkdys: Mon. & Thurs., 10; Tues., Fri., Sat. 7; Wed. 8; E.P. Sun. 8 p.m. (Advent-Easter)

STATESBORO, St. Ignatius preaching station
The Bishop
Services as announced

THOMASVILLE, St. Thomas' Church
Rev. George Shirley
Sun.: H.C. 8; 11:30 M.P. (1st Sun H.C. 11:30)

Good Shepherd Mission (col.)
Rev. R. N. Perry
Sun.: H.C. 8; 1st & 3d H.C. 11:30; 2d & 4th M.P. 11:30

TIFTON, St. Anne's Mission, Fourth St. & Central Ave.
Rev. Chas. E. Crusoe, D.D.
Sun.: Holy Eucharist 11:30 a.m. 1st & 3d Sun. & Saints Days; E.P. 8 p.m. 2d & 4th Sun.; M.P. 5th Sun. 11:30 a.m.

VALDOSTA, Christ Church, East Central Ave.
Rev. Thomas G. Mundy
Sun.: 11:30 a.m. M.P.; H.C. 1st Sun. & at other times

VIENNA, Prince of Peace
Rev. James B. Lawrence, Vicar
Services: First Tues. of each month, H.C. 11 a.m.

WAYCROSS, Grace Church, Mary & Pendleton Sts.
Rev. Charles Wyatt-Brown; Malcolm Russell, Lay Reader
Sun.: 8, 9:45, 11 a.m.; Thurs. 10 a.m. H.C.

St. Ambrose Chapel (col.)
Rev. Charles Wyatt-Brown
Services as announced

WAYNESBORO, St. Michael's Chapel
Rev. Hamilton West
Sun.: E.P. 8 p.m.

WOODBINE, St. Mark's preaching station
The Bishop
Services as announced

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NOTED CHURCHES

The Church in Augusta

The founding of Augusta and the establishment of the Church in this section are very closely knit together. The early settlers built their own church, "near by the King's Fort," in the year 1750 and named it St. Paul's. A plea from the congregation to the Society for the Propagation of the Gospel resulted in a priest's being sent to them. And for the next 18 years, St. Paul's not only ministered to its own congregation but served all Churchpeople for a radius of over 100 miles.

During the Revolution the building erected in 1750 was destroyed, but in 1786 a new building was erected. This latter building gave way in 1819 for the erection of one of the finest examples of Colonial architecture ever known in the South. This building of 1819 served the congregation until 1916 when it was swept by fire. In 1919 the present church was erected.

A walk about the beautiful churchyard of St. Paul's takes one back to some of the greatest moments in the history of the South. The noted Bishop-General of the South, Leonidas K. Polk and his wife were interred here until December, 1944, when their remains were taken to Christ Church Cathedral, New Orleans, in accordance with the Bishop's wishes. Here, too, are buried General Matthews who prevented the route of the American Army at Brandywine; George S. Washington, nephew of the first President; and William Longstreet, who put a steamboat on the Savannah River a year before Fulton experimented on the Hudson. Under the roof of St. Paul's was held the meeting which officially began the diocese of Georgia and here in 1862 was held the one and only meeting of the Protestant Episcopal Church of the Confederate States of America.

However, the glory of St. Paul's is not confined to the past, for under the present rector, the Rev. Hamilton West, St. Paul's stands as one of the leading parishes of the South.

Christ Church

In 1886 Augusta Churchmen began their third church center known as Christ Church. This church was located in the extremely poor residential section of the city which has since come to be known as the Mill District. Ever since the day of its founding, Christ Church has served and been most loyal to its people. In 1928 the work in this center was greatly augmented by a most generous bequest from the late Mrs. Margaret S. Byllesby. With the income from this fund the Christ Church Neighborhood House was established and endowed and began a great social service work which it continues today.

Under the present vicar, the Rev. Edward Claytor, the work of this mission is being vigorously pushed forward; the church school numbers some 200 children, the parish hall is being used continuously, and while the demands for material help are not as great as they were, the social service department is doing a wonderful work in assisting people to readjust themselves to new and trying conditions of life.

Also under Mr. Claytor's care is the Church of the Atonement. A recent editorial in an Augusta paper reports that

Good Shepherd, Augusta: *Rev. A. B. Clarkson, rector, and the junior choir. The parish places special emphasis on ministry to families.*

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this church might well be called the Resurrection. For years this parish appeared to be dying out, but under Mr. Claytor a new growth has begun which finds a large and growing church school and well attended services.

CHURCH OF THE GOOD SHEPHERD

The Church of the Good Shepherd, Augusta, with the Rev. Allen B. Clarkson as rector, is putting its emphasis on the family as the basic unit in parochial life. Each family in the parish has selected a date of special significance to them as their Family Day. On this date the family make their Communions together, with any members of the parish who wish to celebrate this day with them. The hour of the service is set for the convenience of the family, and small children attend with their parents. Intercessions are offered at the altar for each member of the family by name and for their loved ones. Some time during the day, when the whole family is at home, the rector calls upon them, and often joins them for a meal.

A regular Sunday service of Evening Prayer has developed into another means of cementing family relationships and developing fellowship within the larger family of the parish, and has become one of the high spots of parochial life. Often at this service new members are received into the Church through the Sacrament of Baptism. About four times a year the young people of the parish take complete charge, singing in the choir, reading the lessons, and making a talk. Special intercessions are offered by request in the quiet of the candle-lit church. And the junior choir of boys and girls under the direction of Mrs. Clyde Graham regularly fill the choir stalls. Whole families attend together, often with small children, for whom this service has a special appeal. Immediately afterward, the whole congregation enjoys fun and fellowship and a simple supper of sandwiches in the parish hall. In a day when Evening Prayer is never read in many churches, it is assuming an increasingly large place in the Christian life of worship, instruction, and fellowship in the family of the Good Shepherd.

Brunswick

The town of Brunswick has one of the greatest war growths of any place its size in America. From a lovely county seat of 20,000 people four years ago to a population of 65,000 in July, 1944, is a growth in population seldom read about. But despite this growth, St. Mark's Church still continues to take care of the people of that city. In order to care better for them a chapel has been erected near one of the war housing centers. Regular services are held in this chapel every Sunday, a temporary vestry has been established for it, and a full Church program put into being. St. Mark's is one of the oldest and most famous of the Georgia coastal churches. Its foundations are rooted in the past, but its glory in the future. No church in the diocese has had such tremendous problems placed upon it and met them so definitely.

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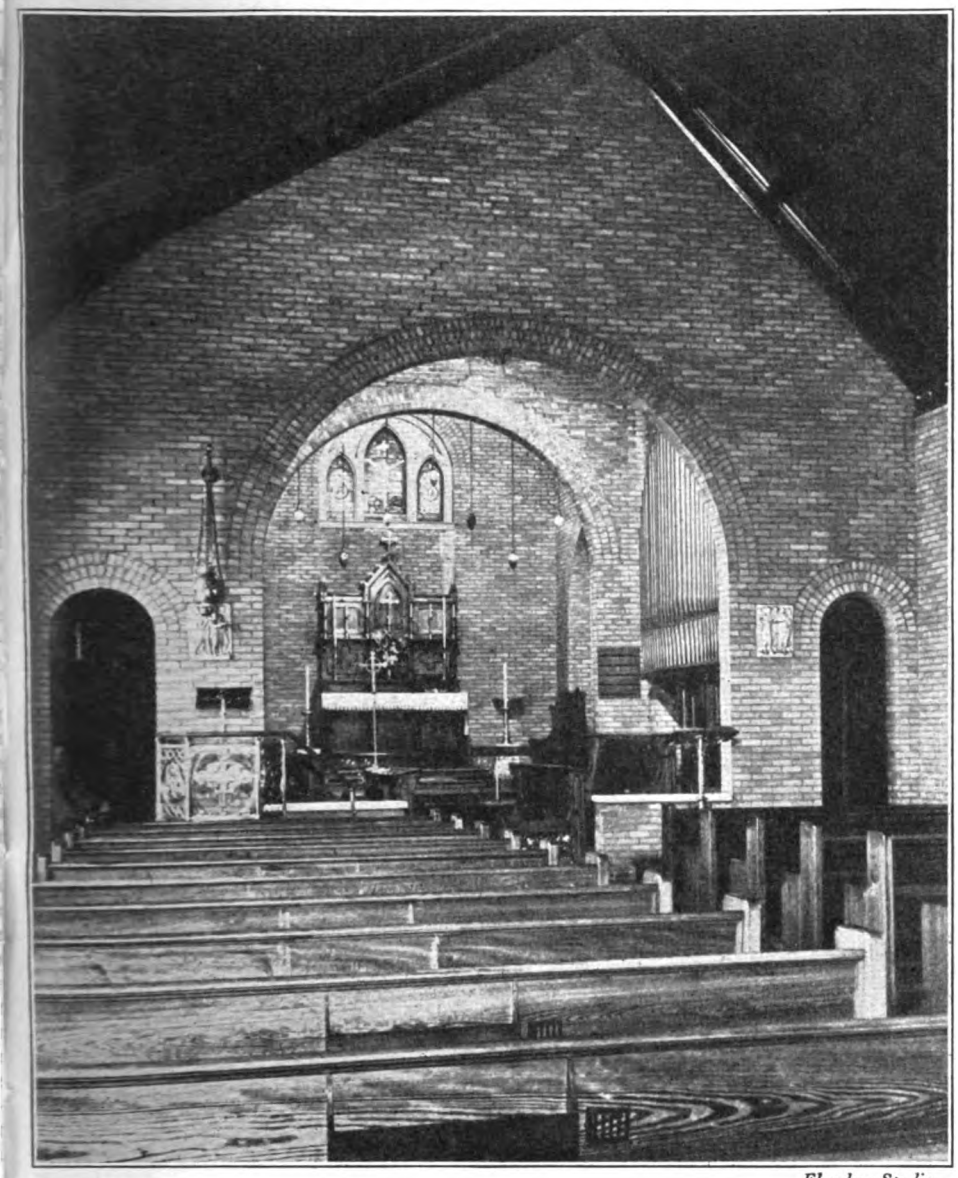

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GRACE CHURCH, WAYCROSS: *The altar is the spiritual center of the town.*

Waycross

Grace Church, Waycross, is way 'cross the state of Georgia. It is known throughout the state as a center of spiritual power and life. Its handsome altar is more than the center of the parish, it is in a real sense the spiritual center of the town. Under the present rector, the Rev. Charles Wyatt-Brown, a most enterprising community work is being carried on.

Jesup

St. Paul's, Jesup, located in the eastern part of the state, is doing a prosperous, progressive work under the leadership of the Rev. Frank Doremus.

Calvary Church and Its Missions

By the Rev. JAMES B. LAWRENCE, D.D.

Many of us have attended great services at the Cathedral of St. John the Divine. We have seen the great nave filled with those who worship with humble earnestness. We are impressed with the vastness of the church, the solemnity of the ceremonial, the beauty of the music, the eloquence of the Word spoken to a congregation of thousands.

To me not less impressive was a service I attended there on a Saturday afternoon last summer. Evening Prayer was said in St. James' Chapel. The congregation consisted of six persons, including the officiating clergyman. The service was so quieting, so intimate, so simple and straight. I went away helped and refreshed.

The great Cathedral with its great services and with its quiet services, has been an inspiration to me in the work that I am trying to do. In its small way, my work is like that of the Cathedral. Indeed the work is the same.

Calvary Church, Americus, is the heart and center of my work. It is my Cathedral Church; and the missions served are, as it were, surrounding chapels.

Calvary Church is very beautiful. Its lines are unsurpassed. The interior tends to devotion. The beautiful altar and reredos, the fine paneling in the sanctuary, the credence and the altar rail, the choir and clergy stalls, the pulpit and lectern—all made of American walnut—call forth

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reverence. The side chapel, too, is very beautiful.

In this church, services are regularly and reverently rendered. The fine organ, the faithful organist, and the choir led by the crucifer and flag-bearer cannot be too much praised. On great occasions the church is filled. On regular occasions we have a very good congregation.

Calvary Church is the center, the heart of our work. Let us now follow the streams pumped from the heart out to the missions.

Let us get up early, on the first Thursday of the month, and drive over to Cordele, 30 miles, and celebrate Holy Communion at 9:00 A.M. We leave Cordele at 10:00 A.M. and go to Vienna for the service at 11:00 A.M. Here we have six communicants and one of them, of all the people whom I have known, is the most beloved in her community. She is now approaching 90 years of age, dim of sight, and partially deaf. We hold the service, therefore, in her home. To hear her say, "We lift them up unto the Lord" in the *Sursum Corda* is worth the whole trip.

On Monday of the second week, we leave Americus at 8:00 A.M. and have the celebration at Dawson at 9:00. Here we always have a few faithful communicants.

"Bishop of Buckwheat"

We leave Dawson at 10:00 and go on 22 miles to Cuthbert and have the celebration at 11:00 in the Church of the Epiphany. This church is a monument of singular devotion. It was not only built, but actually made by a man and his wife. Years ago, after office hours, they would pour cement and sand into the forms, thus making artificial stones. They accumulated the stones and with them the church was finally built. Cuthbert is a town of great refinement. This is because of Andrew College, a Methodist Junior College, for girls. Many of the students attend our services. We spend this night in the home of a dear friend, not a member of our Church, whose home is hospitality itself, and whose table is lavish in its appointments. For breakfast we have all the batter cakes we can eat, and I wonder if it is too frivolous in this paper for me to say that some people call me "Batter Cake Jim," while others confer on me the title "Bishop of Buckwheat."

It is Tuesday morning when we have had all these cakes and we must move on 30 miles to Blakely. Holy Trinity Church is very beautiful and is well located. Here we have 20 communicants. It is a joy to minister to them.

By this time we are homesick and we start back, 90 miles to Americus and are glad to get back again to Calvary Church, the heart and center of our work. Having visited our chapels, we return to the high altar whence our inspiration derives.

Let me say here that these missions are not haphazard; but they are part of a plan. The plan is to extend the ministrations of the Church into every county of the diocese. Of the 66 counties (in round numbers), we have work in only 33. The counties touched by the missions we have just visited are Corish, Dowly, Terrell, Randolph, and Early. It is hoped that eventually there will be no county where our Church does not minister to the people.

There are two more chapels that are nourished from Calvary Church and they represent a different phase of work from those we have visited. These two churches are an attempt to introduce our Church into rural sections. In fact, it seems to me, the Episcopal Church as a whole makes its main appeal to the classes rather than the masses of the people. We bring up great leaders in the nation and in the world, but we do not touch the common man.

Five miles south of Americus is an old Methodist Church, Benevolence, where for many years, our services have been held. As a result we now have three communicants, who till the soil and actually make their living on the farm.

Twelve miles north of Americus we have a similar work, beautiful St. James, Pennington. We started work years ago in a little school house, then carried on in a small log cabin, and finally built the present church, St. James', Pennington.

This church is beautifully situated in woods now golden with autumn leaves. It is built of logs, the cracks being chinked with cement mortar. It ministers to people living on farms. It is a matter of pride with us that services are always held on Sunday afternoon. Last Sunday was the 1163d consecutive Sunday that services were held without missing a Sunday.

But it is prudent to look ahead. My rectorate at Calvary Church is now in its 40th year. I have never been rector of any other church. I am looking forward to retiring. If I live to the age of retirement, I want to live a life of prayer and contemplation at St. James', Pennington. The foundations of the vicarage there are already built. It is hoped that Herr Hitler and the vicarage will be finished in time.

On the other hand, if I don't live to finish the vicarage, I'll be dead. Dead or alive, I shall have command of the situation. For in the little cemetery in the churchyard there is my tombstone—a large field rock.

One day as I was sitting on this stone, this came to my mind:

My Rock and I

"Today I sit and rest upon my rock;
Some day my rock will lie and rest on me;
My rock and I are hewn from our same rock.
Today I sit and rest upon my rock.
O Rock of Ages, cross nor nail nor mock
May part us—Thee in me and me in Thee.
Today I sit and rest upon my rock;
Some day my rock will lie and rest on me."

"We Lift Them Up Unto the Lord": *Calvary Church, Americus (left), Dr. Lawrence's "cathedral," is the center of a vast mission field; (center) Dr. Lawrence with one of his families at Pennington; (right) rural St. James', Pennington, where services have been held for more than 1100 consecutive Sundays. The altar rail of this church, from St. James, Marietta, is the one at which Bishop Barnwell's father and mother were married.*

INSTITUTIONS

Home for Girls

Three noteworthy institutions of the diocese of Georgia are the Episcopal Home for Girls in Savannah, the Anson Dodge Home, and the diocesan camp, Camp Reese, both the latter being located on St. Simon's Island near Brunswick.

The oldest of these institutions is the Episcopal Home for Girls, which dates

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back to 1852 when Miss Mary Elliott, cousin of Bishop Stephen Elliott, started a home for two destitute orphans. During its early years the home occupied at different times two houses, but in 1919 was moved to its present location, the home during his life time of Jacob Collins, a Churchman who played an important role in the business development of the city.

Since establishment of the home in the big house, two additional buildings have been erected on the spacious grounds, a chapel, the Good Shepherd, of brick construction, and a cozy cottage for the older girls, the latter being built in 1940.

In recent years the home has accepted only girls, though a few boys were cared for in past years. The children come from non-Church as well as Church families throughout the diocese. Preference is given Church children but others are accepted, provided the child may be trained in the Episcopal Church while in the home. They attend St. Michael's each Sunday and older girls sing in the choir. Of 19 girls now in the home, two attend Savannah High School, two junior high, ten attend elementary schools and the others are of pre-school age. Normal healthy lives of school, housework, and social pursuits are led. Mrs. Semira J. Haugen, the housemother, has a staff of three assistants, one of whom was reared in the home. Prominent Churchwomen serve on the board with the Bishop, Mrs. John K. Train (neé Lilla Comer) of St. John's, a philanthropic-minded leader of the diocese, now being first directress on the board.

Anson Dodge Home

The Anson Dodge Home for Boys was founded in 1895 by the Rev. A. G. P. Dodge. It is supported by the income from an endowment left by Mr. Dodge.

This home is located on the site of the historic old fort at Frederica, on St. Simon's Island, which was built by General Oglethorpe. On the property stand several interesting ruins of Oglethorpe's original buildings and since this area has been made into a national park, part of the diocesan property has been taken over by the government. With the proceeds of the sale the diocese is planning to build a new home for the boys. The home is a small one with never more than 12 or 15 boys enrolled.

Under terms of the Dodge will these boys are trained in the faith of the Episcopal Church.

Camp Reese

Named during his episcopate in honor of the late Bishop F. F. Reese, Camp Reese, located on St. Simon's Island a few hundred yards from the rolling Atlantic Ocean, will be 21 years old this summer (1945). It has grown from 14 young people who enrolled for two weeks in 1924 with the Rev. W. A. Jonnard of St. John's, Savannah, as their leader, to an enrolment of 457 persons comprising different groups of youths and adults who attended camp last summer. For some years the name of Mrs. J. W. Griffeth of

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THE BEACH AT SEA ISLAND, GEORGIA, NEAR CAMP REESE.

Christ Church, Savannah, diocesan secretary of religious education, has been synonymous with that of Camp Reese and distinguished lay leaders, clergymen, and bishops have assisted as teachers and staff members.

Two new buildings, a chapel and a recreational hall, the latter a memorial to Lt. Carl Schuessler, U. S. Marine, who lost his life in the Southwest Pacific after serving seven years on the staff of the camp, will be constructed as soon as priorities and manpower will permit, adding to the several buildings already in use.

From the scant beginning when Mr. Jonnard and his handful of campers rented a beach hotel the camp has grown and so contributed to Church life that it has been described as "the power house of the diocese." The first $1,000 for camp improvements was raised by young people. Mrs. Charles Chapin, a winter resident of Thomasville and a friend of Bishop Reese, gave $7,500 and the main building was named Chapin Hall in her honor. In 1933 the chancel guild of St. John's, Savannah, built Jonnard Cottage; the next year people of Christ Church, Savan-

CHRIST CHURCH, FREDERICA, ST. SIMON'S ISLAND, GEORGIA.

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nah, built a cottage named in honor of their rector, the Rev. David Cady Wright, D.D.; and in time came the Augusta Cottage, built through effort of the Augusta parishes; the Aiken Cottage, named in honor of Frank Aiken of Brunswick; and a servants' house built by the young people and named in honor of Deaconess Alexander.

Camp Reese has enjoyed a great past and promises even a greater future in the life of the diocese and of the national Church.

PARISH LIFE

Second Anonymous Gift of $1,000

For the second time in six months Trinity Church, Waupun, Wis., has received an anonymous gift of $1,000. Such a contribution came late last summer, and was used to install a new heating plant in the church. At the annual parish meeting January 10th, another gift was announced, ear-marked for the installation of a new wiring and lighting job in the church. The Rev. Hewitt B. Vinnedge, Nashotah professor who is in charge of the mission, is as much in the dark as anyone else concerning the identity of the mysterious benefactors.

Christmas Present

Bishop Dagwell of Oregon received an unexpected gift of $2,500 on Christmas Eve, with the request that it be used to reduce or cancel the bills of patients at Good Samaritan Hospital who have financial problems.

"Dr. I.Q." Visits Louisville Area

James McClain, candidate for Holy Orders from the diocese of Kentucky, in other words, "Dr. I. Q." of radio fame, visited Louisville December 27th to 29th and conducted his Quiz Program, for the church schools of St. Mark's and Grace, also for the Young Churchmen of the Louisville area, besides conducting similar programs at Fort Knox and Nichols General Hospital. It was particularly interesting to hear him conducting his program among an audience consisting entirely of children.

"Dr. I. Q." is now studying at Seabury-Western Theological Seminary, Evanston, Ill. After completing his three-year seminary course, he hopes to have a church in Kentucky, where he was born in 1912.

CHURCH CALENDAR

January

21. Third Sunday after Epiphany.
25. Conversion of St. Paul.
28. Septuagesima.
31. (Wednesday).

February

1. (Thursday.)
2. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.

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DIOCESAN

ALBANY

Special Convention Called

Bishop Oldham of Albany has called a special meeting of the diocesan convention, "for counsel and advice relative to the desirability of episcopal assistance," January 23d, at the Cathedral of All Saints, Albany, N. Y. There will be a celebration of the Holy Communion, the business session to be held afterwards in the guild hall.

WYOMING

Rev. John Flagg McLaughlin Appointed Archdeacon

The Rev. John Flagg McLaughlin was appointed archdeacon of Wyoming by Bishop Ziegler on January 1st. Besides being rector of St. Paul's Church, Evanston, Wyo., he will have oversight of all the missions in the western part of the state: Kemmerer, Cokeville, La Barge, Big Piney, Bondurant, and Jackson.

Archdeacon McLaughlin, in 1937, was selected by the faculty and missionary society of Nashotah House to be subsidized by the missionary society as a missionary in Wyoming. His zeal and devotion in the Big Horn Basin of Wyoming has resulted in the development of five strong missions, one now under his leadership a parish, Christ Church, Cody. Three missionaries are now in the field where for a time Archdeacon McLaughlin served alone. There is satisfaction throughout the missionary district of Wyoming at this well-earned promotion.

Archdeacon McLaughlin succeeds the Ven. Dudley B. McNeil, who has gone to St. Matthew's Cathedral, Laramie, as dean.

VERMONT

Lay Readers Active

Vermont, hard-hit by the clergy shortage like many other dioceses, has solved this in many places by sending out lay-readers.

In St. Barnabas' Church, Norwich, J. Frederick Pfau, of the V-12 unit at Dartmouth, has charge of the Church school and Paul C. Kintzing, another V-12 student, directs the junior choir. Robert H. Porter, a candidate for Holy Orders from the Hanover parish, conducts afternoon services at the Community Church in Beaver Meadow every other Sunday.

Churches in Reading have been closed but a lay reader from Windsor, William Lee Erickson, conducts Sunday evening cottage services. Mr. Erickson is also conducting services at the Vermont State Prison in Windsor.

The Rev. Leslie Hodder of Hanover, N. H., uses the V-12 students as lay readers in five community churches. All of these community churches have appealed

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to Mr. Hodder for help in maintaining services. In South Strafford, Vt., two V-12 students from Dartmouth, Charles G. Milham, and C. James Foxlow, have worked hard enough to increase the congregations.

WASHINGTON

Rev. J. B. Mosley to Direct Department of Social Relations

The Rev. J. Brooke Mosley has accepted the position of director of the Department of Christian Social Relations of the diocese of Washington and began his duties as Washington's first full-time director December 1st. Washington is believed to be the 10th diocese in the Church to improve its social relations work and social responsibilities with a full-time director for its department. By diocesan reorganization last year, the department assumed the supervision of city missions in addition to its other functions.

NORTHERN INDIANA

Trinity Church, Fort Wayne, Buys Property for Three Missions

Recent purchase of three Fort Wayne, Ind., properties to erect missions has been announced by the Ven. J. McNeal Wheatley, rector, and by wardens and vestrymen of Trinity Church. The sites, located in the northwest, northeast, and southeast sections, all residential sections, will see building operations as soon as labor and materials are available. Trinity Church, the mother church, established in 1844, is in the west end of town, and the entire plant, consisting of church, parish house, and rectory, occupies half a block.

The decision to expand the church's services is the result of several months' study by Church officials who believe expansion is in keeping with the future religious and spiritual needs of the continually growing city.

A parcel of seven lots in the northeast part of Fort Wayne is the site of proposed St. Timothy Mission, providing adequate space for a chapel, playgrounds, and other future buildings and facilities.

A section of 20 lots in the northwest part of Fort Wayne is the site of proposed Holy Innocents Mission. These lots are so laid out that a platted street may be cut through the center of the plot if it is deemed desirable at some later date. An extensive building program is planned by several builders and real estate developers immediately after the war. This particular plot is sufficiently large that it could some day be developed to provide many facilities aside from a chapel, such as a school for young people, a hospital, or a home for orphaned children.

Five lots located in the southeast part of the city is the site of the proposed St. Stephen the Martyr Mission. This section has seen quite a building development even during the war. Already it has a considerable population, to whom Sunday schools

Lent Will Soon Be Here!

We, here in this business, have almost had our breaths taken away with the suddenness of the transition from Christmas business, with its atmosphere of joy, color, and gifts, to Lent, which is just around the corner, with its touch of sombreness, its atmosphere of definite discipline, its devotions mounting in fervor the nearer we draw nigh to The Cross, in company in our hearts with Him Who died there for us.

We'll need to watch our spiritual selves quite closely this year, quite thoughtfully, quite preparedly, if we are to make this quick transition of mood and spirit successfully. But, we have some increased impetuses spurring us on this year that past Lents have not supplied. Other men, and men near to our hearts, homes, and parishes have been living lives of terrific discipline FOR US, have been dying FOR US, and in this Lent, of all Lents, we Episcopalians had better look to our too frequently in the past having taken our Lents as just one of those unenjoyable bits of religious medicine that had to be swallowed once a year,—and in so doing, we have missed the boat entirely! We have missed entirely the need of our souls for the very diet that Lent offers, and our spiritual systems have become clogged with a surfeit of the sweets and goodies of a flabby religious experience over the months gone by. A lot of us Episcopalians, to state it baldly, haven't the spiritual guts to make, to live a real Lent, do you know that? Well, get used to knowing it then, for it is the truth, if ever it was told.

But, here's what is bothering us, and we keep harping on it. What are those hard-disciplined, death-facing boys of ours going to say when they come home, and watch us making such a farce-comedy of "giving up candy" (and NOT putting the money equivalent in our offering box),—and "Lent surely don't mean giving up the movies", (especially if there is a real salty one coming to town), and, "Oh, my goodness, no more parties till after Easter? I just can't stick it!" In other words, a lot of us Episcopalians are BLACK MARKET so far as things of discipline and the spirit are concerned. Ever think of that? Well, THINK OF IT! Or else, stand as something to be ashamed of before boys who have been through the fiery furnace of all the hell that this world can contrive, and who'll view us as representing what The Church is, and maybe quit it, for all we know, because of the sorry show that we have made of it.

Can you, DARE you, do less for Our Blessed Lord and Saviour than THEY are doing? We'd hate to see a lot of us keeping a real Lent this year because of shame-facedness, but it's better to get a start toward the real thing that way than not at all, and we've been headed definitely toward the "Not-at-all" goal-post for a long time now.

For God's Very Own sake, AWAKE! Claim the priceless heritages your matchless Church has bought and brought to you! Arise! Put on the armor of your Faith, and start letting your neighbors know that Jesus Christ still lives in your hearts, in your lives, and in your Church!

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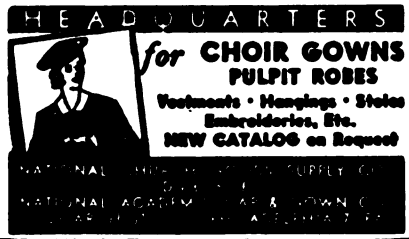

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The Rev. Gail C. Brittain, curate of Trinity Church, has already begun activities under the direction of Fr. Wheatley, toward raising the funds for the erection of an edifice for Holy Innocents Mission.

NEW YORK

Lincoln Award Voted to Mrs. Mary Simkhovitch

Mrs. Mary Kingsbury Simkhovitch, director of Greenwich House and a distinguished Churchwoman of the diocese of New York, has been chosen by vote of the 4,000 students of the Abraham Lincoln High School in Brooklyn as the New Yorker who has done most for the city of New York (which includes the borough of Brooklyn) in the past year. The selection was made after a discussion in which the entire student body took part. The majority declared that the work done by Mrs. Simkhovitch for the under-privileged children of the city was greater than any achievement of any other New Yorker in 1944.

The award will be made to Mrs. Simkhovitch at a special ceremony in the school on February 12th, Lincoln's Birthday. Mayor La Guardia will present the award, which is a medal.

The Abraham Lincoln High School began the practice of annual awards for notable services in the year 1934. Judge Samuel Seabury received the award in that first year. Others who have won it were Mayor La Guardia, Police Commissioner Lewis J. Valentine, Parks Commissioner Robert Moses, and Ole Singstad, chief engineer of the New York City Tunnel Authority.

58th Annual Church Club Dinner Scheduled for February 6th

The 58th annual reception and dinner, given by the Church Club of New York, will take place on Tuesday, February 6th. Ludlow Bull, president of the club, will preside. The speakers will be Bishop Manning of New York, Bishop Hobson of Southern Ohio, and Sir Gerald Campbell, G.C.M.G.

Bishop Manning is still in St. Luke's Hospital, where he has been a patient since December 7th; but the Bishop is steadily improving and it is confidently expected that he will be able to attend the Church Club dinner. The Bishop's malady is of a rheumatic nature. He is no longer confined to his bed but is up and about his room.

LOS ANGELES

Dr. Paul Favour Named Personnel Counsel for Rubber Company

Dr. Paul Gordon Favour, vicar of St. Clement's Church, San Clemente, Calif., has accepted the position of personnel counsel for Reeve Rubber, Inc., of San Clemente. He also continues as vicar of the church where he has inaugurated a program of social and recreational activities, especially designed to serve employees of defense plants and service personnel.

Dr. Favour retired from active pastoral service in 1940, going to California as a resident of Laguna Beach. However, last year he was asked by Bishop Stevens of Los Angeles to heed the wartime emergency and he placed his long experience at the service of the Church.

Recent additions to St. Clement's, under Dr. Favour's guidance, include the repainting and redecorating of the interior, a second sanctuary chair, a prayer desk and chair in the chancel, and a large red rug from the altar down the chancel steps and corridor. The apse above and around the altar has been refinished a light blue with gold stars above, representing the 12 Apostles. The front of the altar has been repainted in red and gold.

WESTERN N. C.

New Church for Hendersonville

Definite plans for building a new church are now being formed by St. James' parish, Hendersonville, N. C., as a result of the successful conclusion of the campaign to raise $50,000.

Work of securing the building fund was carried on under conditions strangely similar to those which had confronted the founding fathers in building the present structure 80 years ago. Then as now, the war effort engaged so greatly the thought and effort of every one, and so many from the parish were away in the service of their country.

At the time St. James' parish was organized, early after the Civil War began, much of the raising of funds was carried on by the women whose husbands were away with the armed forces. The first building, which is still in use today, was consecrated September 19, 1863, during the hours when the battle of Chickamauga was being fought.

ATLANTA

Miss Charlotte Tompkins Will Lead Series of Meetings

Miss Charlotte Tompkins of the Department of Christian Education, National Council, will be in the diocese of Atlanta the week of January 26th to February 1st. A series of meetings has been planned to be held at All Saints' Church, Atlanta. The first meeting will be a parent-teacher meeting with Miss Tompkins talking and showing slides, which she uses in visual education. A reception for Miss Tompkins will precede the meeting.

Workshops for the various age groups will be held each of the succeeding evenings and special conferences will be arranged at the different churches during the day.

Miss Tompkins taught a course at Camp Mikell Adult Conference this past summer and is welcomed into the diocese by many friends.

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MASSACHUSETTS

Service League Meeting

Second only in importance to the annual convention of the diocese, was the 25th annual meeting of the Massachusetts Church Service League on January 17th. The conference for clergy and laymen was held in the Cathedral Church of St. Paul at 11 A.M. with Prof. Carl J. Friedrich, director of Harvard University's School for Overseas Administration, speaking on "The Church and the Post-war World." The Women's Division met in New England Mutual Hall with Miss Elise G. Dexter presiding over what was also the 67th annual meeting of the Massachusetts Woman's Auxiliary. Mrs. John E. Hill of Philadelphia, member of the National Council, was speaker.

Dr. Miriam Van Waters, superintendent of the Reformatory for Women at Framingham, Mass., and Reuben L. Lurie, former member of the Massachusetts Parole Board, addressed the mass meeting of men and women. Mrs. Sherrill presided. The young people's rally was prefaced by a supper, in the Cathedral, with the Rev. Richard G. Preston of All Saints', Worcester, as speaker.

Dr. Lula Disosway to Fill Series Of Speaking Engagements

Dr. Lula M. Disosway, long at St. Elizabeth's Hospital, Shanghai, China, and more recently of the Hudson Stuck Hospital, Fort Yukon, Alaska, will fill a series of speaking engagements in the Massachusetts diocese on January 23d through 31st.

MILWAUKEE

Christian Education Institute

A Christian Education Institute is being held each Tuesday evening during January at All Saints' Cathedral, Milwaukee, with two speakers and general discussion each evening.

The speakers are the Rev. Paul Kramer of Seabury-Western; the Rev. Alexander Simpson of St. Luke's, Racine; the Rev. Henry Roth of Trinity Church, Janesville; the Rev. G. F. White, of Trinity Church, Wauwatosa; the Rev. Ralph S. Nanz of Carroll College; the Rev. Marshall Day of Christ Church, Whitefish Bay; the Rev. Maurice H. Terry of the National Conference of Christians and Jews; and Miss Winifred Maynard of All Saints' Cathedral, Milwaukee.

NEW JERSEY

Rector's 25th Anniversary

The 25th anniversary of the Rev. H. Eugene Allston Durell as rector of the Church of the Ascension, Atlantic City, N. J., was celebrated by the wardens, the vestry, and congregation January 6th and 7th. The anniversary reception for Fr. and Mrs. Durell was held in the parish house Saturday evening. The anniversary service on Sunday was the celebration of the Holy Communion at 7:30 A.M. by the rector. Bishop Gardner was present at the 10:30 A.M. service of Confirmation and the choral celebration of the Eucharist and preached the sermon.

Special music was arranged both for the reception and for the Sunday services by the choirmaster as part of the anniversary observance.

Fr. Durell guided the parish through the very lean years of depression after the first World's War and prevented the foreclosing of the mortgage on the church and guild hall. By agreement with the mortgagor to accept his own mortgage bonds at their face value instead of the depreciated market value of 70% the mortgage on the church and guild hall was settled.

In normal time the property of the Church of the Ascension is worth $500,000. It is very valuable both for parochial and diocesan purposes in this district and also for the use of the Holy Catholic Church. In the chapel, services are said in the Anglican, Syrian, Armenian, Albanian, Lithuanian and Old-Catholic rites. For 17 years the Orthodox Greeks used the chapel for their services before they built their church.

KENTUCKY

Noon Day Lenten Services to Be Held in Louisville Theater

The newly organized Episcopal Laymen's Committee of the Louisville churches in the diocese of Kentucky plans to hold noon day Lenten services beginning February 19th to March 23d in the National Theater in downtown Louisville. This is the first time in many years that these services will be held in a theater. Speakers will include the Rev. Theodore N. Barth, Calvary Episcopal Church, Memphis, Tenn., for the first week; Bishop Haines of Iowa, former dean of Christ Church Cathedral, the second week; and Bishop Dandridge, Coadjutor of Tennessee, the third week. Speakers for the following two weeks will be announced later.

SOUTHERN VIRGINIA

St. Mark's, Bracey, Holds Breakfast and Forum for Men

The Rev. Granville V. Peaks, jr., held early Mass for the men and boys of St. Mark's parish, Bracey, Va., recently, after which there was a breakfast and forum in which the group discussed the Presiding Bishop's Laymen Committee's plans on how to stimulate Church work among men.

St. Mark's Church is considered one of the largest of rural Episcopal churches, reporting 207 communicants. The church has recently installed a new set of lights given by Otis P. Jones of Lawrenceville, Va.

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SEMINARIES

Presiding Bishop's Message for Theological Education Sunday

"There is nothing more important in view of the need for bringing the influence of the Christian Church to bear upon the postwar world than adequate training for the clergy who are to be the leaders in the years that lie ahead," said Presiding Bishop Tucker in a general letter commending Theological Education Sunday, which this year is being observed January 21st.

"All our seminaries must be better financed if they are to give the kind of training that is called for," Bishop Tucker continued. "In the past we have depended very largely upon the income from endowments to carry on our theological schools. Not only has the income from endowments decreased greatly, but it does seem to me that the present generation ought to take its proper part in the support of our seminaries.

"I hope therefore that on the coming Theological Education Sunday there will be a generous response to the appeal of the various seminaries for assistance."

COLLEGES

Dedicate Lectern Bible In Hobart College Chapel

Dedication of a Bruce Rogers Lectern Bible took place January 5th in St. John's Chapel, Hobart College, Geneva, N. Y.

The Bible, published by the Oxford University Press in 1935, was presented to the college chapel in memory of Henry Hudson Eddy by his widow, Mrs. Mary Alden Eddy, of Tiverton, R. I.; his daughter, Mrs. Faith Alden Eddy Potter, and his son-in-law, Dr. John Milton Potter, president of Hobart and William Smith Colleges.

The late Mr. Eddy was a graduate of Williams College, class of 1893, and Pratt Institute, Brooklyn. He was president of the Chase Mills, Fall River, Mass., and Winooski, Vt. He was a longtime member of the Grolier Club, New York City, and throughout his life maintained an interest in fine printing.

Mr. Eddy was treasurer and vestryman of Holy Trinity Church, Tiverton, until shortly before his death in January, 1942.

INTERCHURCH

Scholarship Awards to Be Based On Evidence of Christian Service

Scholarship awards of a college education for the boy and girl showing greatest evidence of Christian service and understanding of Christian responsibility will be granted as part of the 1945 Youth Week observance January 28th to February 4th, it has been announced by the Rev. Isaac K. Beckes, director of youth work for the International Council of Religious Education and executive secretary of the United Christian Youth Movement. Five second awards and 15 partial scholarships will also be granted, according to Mr. Beckes.

First awards include $400 per year for four years in the college of the winner's choice, and a scholarship each summer covering room, board, and registration fee at a summer conference sponsored by the United Christian Youth Movement or any other accepted religious organization. The other awards include five second awards of a scholarship covering room, board, and registration fee to be granted in each of the five areas of the regional conferences of the Movement to the young person winning first rating in that area. Fifteen partial scholarships of one half the expense of room, board and registration fee to the regional conference of the United Christian Youth Movement will be granted to three contestants in each of the five regional conference areas.

"Participants must be Christian young people between 16 and 25 who are at least seniors in high school and not more than freshmen in college," Mr. Beckes declared. "Out of high school young people now holding jobs, but who have not attended college more than one year, are eligible to participate. Awards will be granted on the following bases:

"1. Evidence of Christian service in the local church or denominational agency, 25%; 2. Evidence of service in coöperative Christian youth activities in the local

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community, county or state, 25%; 3. Evidence of successful Christian citizenship in the school, at work, or in the community at large, 25%; 4. Presentation of an essay not to exceed 1,500 words on the general theme of Youth Week—'Youth Serves'—using one of the following subtopics as title: (a) Youth Serves in Reaching Others for Christ; (b) Youth Serves through Christian Coöperation; (c) Youth Serves through the United Christian Youth Movement; (d) Youth Serves in Building a Christian World; 25%.

"Official entry blanks may be secured from local or state youth councils or councils of churches, denominational youth departments, or from the national office of the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Ill."

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Ira Day Lang, Priest

The Rev. Ira Day Lang, retired, died January 7th at Touro Infirmary, New Orleans, La., after an illness of several years. The Rev. Mr. Lang served as rector of St. George's Church, and St. Philip's Chapel, New Orleans, for 12 years before his retirement in 1940.

Born in Baltimore in 1882, he was a graduate of the University of Maryland. Before his ordination in 1920 he was an attorney in Baltimore. He served as rector of a number of churches in Kentucky and in Texas before going to New Orleans.

Funeral services were held January 8th in St. George's Church. Interment was in Hope Mausoleum.

He is survived by his widow, the former Miss Ruth Schefflien of Baltimore.

Charles M. Rogerson

Charles M. Rogerson, prominent lay member of the diocese of Massachusetts, died December 27th at the age of 60. He followed in the footsteps of his father, the late Charles E. Rogerson, as lawyer and banker and in giving skilled service to both Church and community. He was director and chairman of the main budget committee of the Community Fund, and permanent secretary of the Permanent Charities Fund. He is survived by his wife.

Mrs. Sophie Knight Rousmaniere

Mrs. Sophie Knight Rousmaniere, widow of Dean Edmund S. Rousmaniere of St. Paul's Cathedral, Boston, died December 12th at the age of 79, after a long illness. Burial service was held in the Cathedral on December 14th. Mrs. Rousmaniere, married to the late dean when he was the rector of Grace Church, New Bedford, took a vital interest in Church work, particularly that associated with her beloved and influential husband, throughout her entire lifetime, and was able to bestow large benefits upon it. Her bequests for charity left by will have given $150,000 as an addition to the fund in memory of Dean Rousmaniere established at the Cathedral; $125,000 to the bishop and trustees of the diocese; $25,000 to Grace Church, New Bedford, Mass., and the same to Grace Church, Providence, R. I., of which the dean was at one time rector; $25,000 to All Saints' Church, Pontiac, R. I.; $15,000 to St. Mary's Church, Barnstable, Mass., and $5,000 to St. Monica's Home for sick Colored women and children operated by the Sisters of St. Margaret, in Roxbury, Mass. In addition, generous bequests were left to members of the clergy, especially those who had been connected with the Cathedral.

CHANGES

Appointments Accepted

Abbot, Rev. **Paul R.**, rector of St. Matthew's Church, Enid, Okla., will become rector of St. Mary's Church, El Dorado, Ark., February 1st.

Armstrong, Rev. **Paul Curry**, rector of the Church of the Incarnation, Drexel Hill, Pa., will become vicar of St. Thomas' Chapel, New York City, February 1st.

Bennett, Rev. **Sydney C.**, formerly rector of the Church of Our Saviour, Placerville, Calif., became rector of Christ Church, Cody, Wyo., in mid-January.

Canterbury, Rev. **Claude E.**, formerly rector of Good Shepherd Church, George West, Tex., became rector of Christ Church, Douglas, Wyo., and vicar of Christ Church, Glenrock, and St. George's, Lusk, Wyo., on December 15th. Address: Christ Church Rectory, Douglas.

Ehly, Rev. **Charles Francis**, rector of Trinity Church, Buckingham, Pa., and priest in charge of St. Philip's Chapel, New Hope, Pa., will become rector of the Church of the Incarnation, Drexel Hill, Pa., February 14th.

Link, Rev. **Henry A.**, formerly of St. Andrew's School, St. Andrew, Tenn., is now in residence at Christ Church rectory, Tracy City, Tenn. Fr. Link will do missionary work in the Cumberland Plateau.

Nakajo, Rev. **Kenneth William**, is vicar in charge of the Church of the Holy Cross, Layton, Utah, a new mission. Bishop Moulton writes, "We have a good number of our own Japanese communicants and I am sure this new mission will bring us many more." Fr. Nakajo's address: P. O. Box 1703, Salt Lake City, Utah.

Park, Rev. **Richard A.**, rector of Christ Church, Eagle Lake, and of St. John's Church, Columbus, Tex., and priest in charge of St. James' Mission, La Grange, Tex., became rector of St. Andrew's Church, Houston, Tex., January 15th. Address: P. O. Box 7417, Houston 8.

Southworth, Rev. **Constant W.**, rector of St. Stephen's Church, New Hartford, N. Y., will become assistant rector of St. John's Church, Larchmont, N. Y., February 15th. He will also study at Columbia University and Union Theological Seminary for his Ph.D. degree.

Trask, Rev. **Howard S.**, superintending presbyter of Yankton-Santee Mission, Greenwood, S. Dak., will become priest in charge of St. Andrew's Chariton, St. Paul's, Creston, and St. John's, Garden Grove, Iowa. Address: Chariton, Iowa.

Vaché, Rev. **Jean A.**, rector of St. Andrew's

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Church, Greensboro, N. C., will become 1st assistant of Calvary Church, Pittsburgh, on February 1st. Address: 315 Shady Ave., Pittsburgh 6.

Military Service

Peoples, Chaplain (Captain) **Joseph W., jr.,** is now post chaplain at Greenville Army Air Field, Greenville, Miss. Mail forwarding address remains: 214 Way-Lin Manor, Lansdowne, Pa.

Pratt, Chaplain (Captain) **Julius A.,** has returned from 26 months of service in the Arctic and the Aleutian Islands and is on duty with the 1326 Service Unit, Camp Lee, Va.

Sharkey, Chaplain **J. Jack,** formerly chaplain of the USS "Honolulu," is now chaplain at the National Naval Medical Center at Bethesda, Md. Address: 7927 Wisconsin Ave., Bethesda.

During the month of December the following have been appointed chaplains in the USNR: **Howard Shelton Davis** of Upper Darby, Pa.; **James Edwin Donald Skinner**; and **Robert Harold Whitaker** of New Haven, Conn.

Changes of Address

Bridgeman, Rev. Canon **C. T.,** may now be reached at 4941 Arlington Ave., Riverdale, New York City 63.

Price, Rev. **James Harry,** whose address was formerly 49 Church Lane, Scarsdale, N. Y., now has the new home address of 13 Rochambeau Road, Scarsdale.

Smaltz, Rev. **Warren M.,** missionary of deaf missions, has changed his address from 718 Guilford St., Lebanon, Pa., to R.F.D. No. 2, Lebanon.

Ordinations

Deacons

Colorado—**Frederick P. Williams** was ordained to the diaconate September 23d in Grace Cathedral: Chapel of Grace, San Francisco, by Bishop Block of California acting for the Bishop of Colorado. He was presented by the Rev. Russell B. Staines and the Rev. John C. Leffler preached the sermon. The Rev. Mr. Williams is curate of St. Mark's Church, Berkeley, Calif. Address: 5669 Ocean View Drive, Oakland 11.

Los Angeles—**C. L. Conder,** captain in the Church Army, was ordained deacon December 20th by Bishop Stevens of Los Angeles in St. Columba's Chapel, Los Angeles. He was presented by the Rev. William Cowans and Bishop Gooden, Suffragan of Los Angeles, preached the sermon. The Rev. Mr. Conder will continue as trailer chapel missionary.

Priests

California—The Rev. **Robert Richard Paul Coombs** was ordained priest January 6th in St Paul's Church, Burlingame, Calif., by Bishop Block of California. He was presented by the Rev. Francis P. Foote and Bishop Block preached the sermon. The Rev. Mr. Coombs is curate of St. Paul's Church, Burlingame, Calif. Address: 415 E. Camino Real, Burlingame.

Northern Indiana—The Rev. **Gail Colyer Brittain** was ordained priest by Bishop Mallett of Northern Indiana in Trinity Church, Fort Wayne.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

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Services: 8:30 & 11 A.M. Every Sunday
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BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 8:30, 9:30, 11 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6:30 P.M.

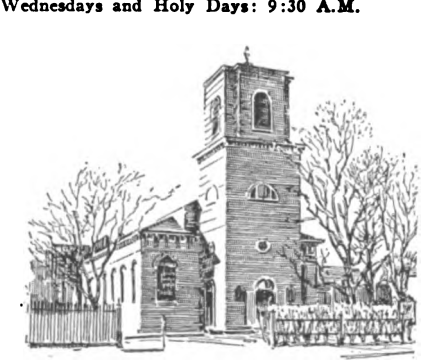
UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Rev. Lloyd W. Clarke, Rector and Chaplain
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.



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UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. R. Emmet Gribbin, Jr.
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex.
Rev. Joseph Harte, Chaplain
Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N., Wed. 10 A.M., Fri. 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30 A.M., E.P. 5 P.M.; Tues., Thrs., Holy Days: H.C. 10 A.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

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CHANGES

Ind., on December 17th. He was presented by the Ven. J. McNeal Wheatley who also preached the sermon. The Rev. Mr. Brittain is curate of Trinity Church, Fort Wayne, assisting in establishing Holy Innocents Mission.

The Rev. **William Edward Harris**, OHC, was ordained priest January 6th in the monastery chapel of St. Augustine, West Park, N. Y., by Bishop Mallett of Northern Indiana. He was presented by the Rev. Alan G. Whittemore and the Rev. McVeigh Harrison preached the sermon.

Southern Ohio—The Rev. **Laurence H. Hall** was ordained priest in Christ Church, Cincinnati, by Bishop Hobson of Southern Ohio on December 21st.

Springfield—The Rev. **Thaddeus Bowman Epting** was ordained priest in St. Paul's Church, Springfield, Ill., December 16th by Bishop White of Springfield. He was presented by the Ven. Edward J. Haughton and the Rev. Jeremiah Wallace preached the sermon. The Rev. Mr. Epting is editor of the Springfield "Churchman." Address: 300 N. Glenwood Ave., Springfield.

The Rev. **Arthur Edwin Gregory Rowley** was ordained priest December 21st in Emmanuel Memorial Church, Champaign, Ill., by Bishop White of Springfield. He was presented by the Rev. Herbert L. Mille and the Rev. Robert H. Moore preached the sermon. The Rev. Mr. Rowley is assistant rector of Emmanuel Memorial Church, Champaign, Ill. Address: 69 Glendale Rd., Chapman Court, Rantoul, Ill.

Wyoming—The Rev. **William Jacob Appel** was ordained priest December 28th in St. John's Church, Jackson, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Rev. John F. McLaughlin and the Ven. Dudley B. McNeil preached the sermon. The Rev. Mr. Appel is vicar of St. John's Church, Jackson, and the Chapel of the Transfiguration (summer chapel), Moose, Wyo. Address: St. John's Rectory, Jackson.

Corrections

In the **1945 Annual**, the Rev. **Harold G. Holt** is incorrectly listed as one of the non-parochial clergy of the diocese of Chicago, and has a "(C)" after his name in the general clergy list. From April 1, 1943, until mid-December, 1944, he was canonically resident in the diocese of Ohio and was rector of St. Alban's parish, Cleveland Heights. Fr. Holt is now transferring to the diocese of Quincy where he is rector of St. Jude's parish, Tiskilwa, Ill.

The **1945 Annual** omits the name of the Rev. **Harwood Christian Bowman, jr.**, second curate at St. Paul's Cathedral, Oklahoma City, Okla. The Rev. Mr. Bowman, who was ordained to the diaconate last June, resides at 127 N.W. 7th St., Oklahoma City.

LIVING CHURCH RELIEF FUND

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Previously acknowledged	$2,839.54
In loving memory of Mary O. Snowden Treadwell	100.00
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St. Paul's Church School, La Porte, Ind.	15.29
Christ Chapel Sunday School, Boydton, Va.	12.20
A.W.S., A.D.S., C.S.A.	12.00
Church School by Mail, Dist. of Spokane	10.56
A Friend	10.00
In Memory of Dr. George A. Underwood	10.00
Anonymous, New York City	5.00
Rev. Eric O. Robathan	2.75
Francis, Jonathan, and Sally Richardson	3.00
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Charles E. Craske	£1

War Prisoners Aid

Previously acknowledged	$ 15.00
St. Stephen's Mission, Gilroy, Calif.	5.00
Mrs. Edith R. Phillips	3.50
	$ 23.50

CHURCH SERVICES

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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NEW YORK—(Cont.)

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar

Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.

Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Tues. & Fri., 7:30 a.m., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12. Tues. 7:30, Wed. 11

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Laird Wingate Snell
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The Cleveland Conference on a Just and Durable Peace
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Editorial
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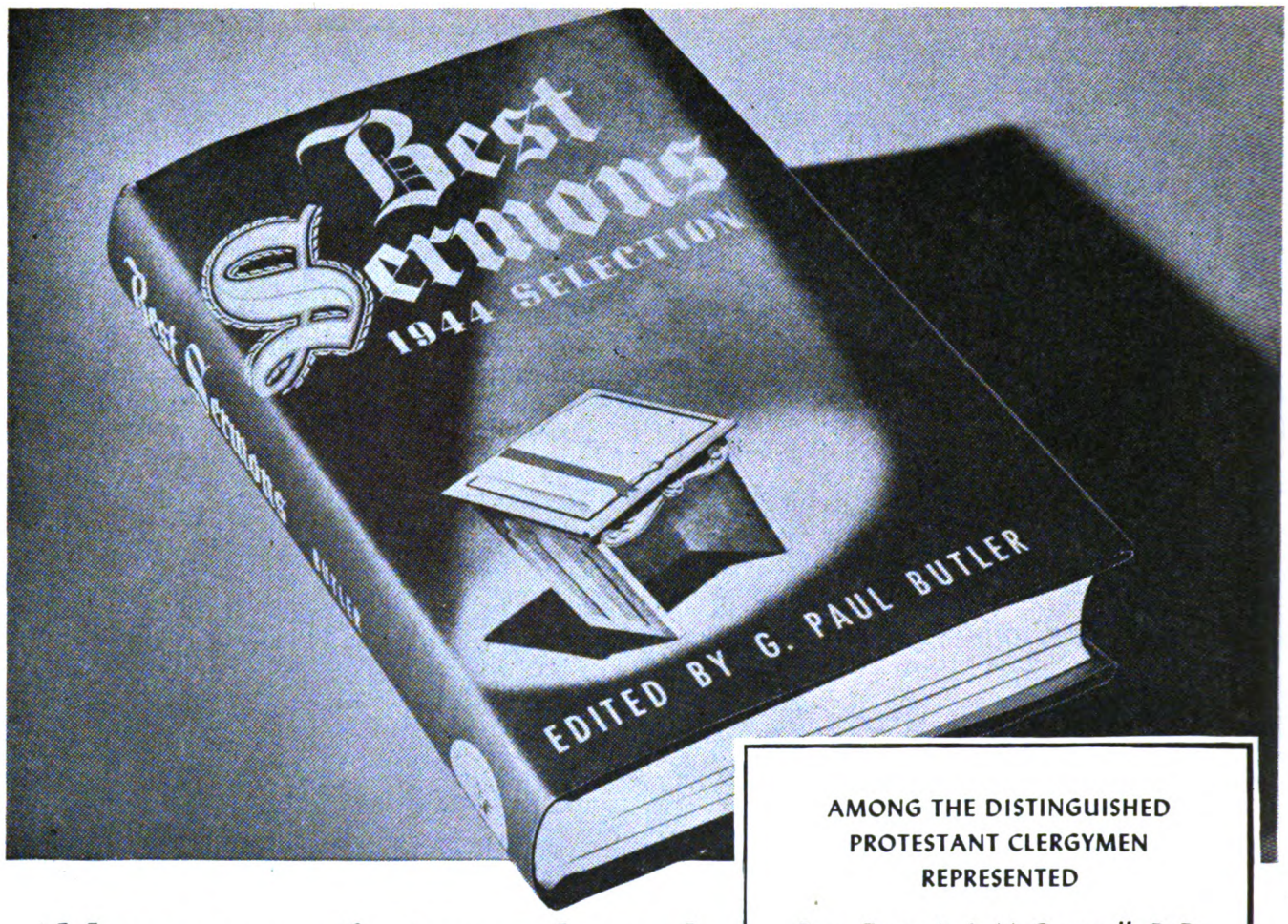

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LETTERS

After the War

TO THE EDITOR: Many thanks for publishing Fr. Bell's article "The Episcopal Church After the War." I have a special debt of gratitude as a Navy chaplain. The "message" is true and has badly needed saying, nor is it overdrawn as some people might think.

The lack of religion in the Armed Service is no doubt a reflection of the failure of the Church at home. In my battalion the Protestants, I mean the 15% minority who attend Church, have little conception of fundamental Christian belief. They simply were not taught.

I do not speak of Episcopalians in this connection. Of a crew of over 1,000 men I have not found one faithful Churchman! Two men have nominal connections, a third when he was young sang in a choir, and the wife of the fourth used to be an Episcopalian!

Members of my outfit will return home unchanged by their military experience. They are not combat troops. They have not faced death and have done no soul-searching. They are part of the vast number of troops who never get to the front line. Despite occasional lapses which in service, few escape, they will pick up family ties when they get home and carry on as before, a little the worse perhaps and scarcely any wiser for their part in the present war.

(Rev.) DONALD PLATT,
Chaplain, 17th Naval Construction Bn.

Compulsory Military Training

TO THE EDITOR: Will someone please explain why the representatives of the various religious groups have declared against the year of compulsory military training for peace-time? What religious issue is involved? Or, do they merely want to put us back to sleep until the shooting starts again? We tried unpreparedness last time and it didn't work.

If we try that again, there is going to be World War III within the next 25 years. The generation now being born will have to fight it. A large number of the present generation will live to see it and suffer its horrors. It is going to start on us Americans next time, to knock us out before we can get ready. It takes about a year to train an army —and we are not going to have the year to train it in, another time.

If we keep in training and well supplied with armament, boast that we are going to fight whenever anyone wants to take us on, the next war is very unlikely to happen. If we had done that last time, *this* war would not have happened.

American isolationism is a menace to the whole world.

Our isolationist faction is behind this objection to peace-time military training. It is not a frontal attack. It is merely to delay until the country has forgotten a past danger and the ignorant will consider it unnecessary to be ready for another one.

God gave us a second chance; *but we cannot expect Him to give us a third one.*

Educationally, this year can be sandwiched in between high school and college. It would probably make maturer and more sensible collegians, as well as a healthier basis for collegiate work. The trainees I have seen home on furlough are greatly improved in weight, appetite, general health, and maturity of attitude, with a quiet self-confidence which they did not have before—and a sense of their own responsibility. This training is just as valuable for peace as it is for war. It may make a nation of grown-ups instead of one of irresponsible children. The United States has been a fundamentally childish nation, but now it is time we came of age and faced facts realistically.

At the beginning of this war we didn't. We were going to "let George do it" for us and preach moral platitudes to him while he was about it. We sat back and let our foreign markets be destroyed and our raw material sources be barred to us.

The result is that we shall have to rehabilitate the countries which our inaction let be devastated. We cannot sell where no one is able to buy. MARY CARNAHAN HILL.

Felton, Del.

Church Pennant

TO THE EDITOR: With reference to the letters on the use of the church flag: may I draw attention to the fact that *a church flag* is not *the church pennant.*

The church pennant is flown over the national ensign during divine service on shipboard. It is a special signal to warn would-be guests that they will not be welcome at that time. That is because the ships people will be unable to fulfil the duties of host to guests without leaving service. The church pennant would be flown, the same church pennant design, for services of any religion and on ships of any nation. A church flag is denominational in character: there is no flag universally accepted by all religions. (The cross is Christian.) A federal law or established custom which applies to the church pennant does not apply to any church flag.

ROBERT SPARKS.

Hartford, Conn.

Editor's Comment:

While Mr. Sparks' point is correct, the fact remains that the Church pennant is the only one flown above the national ensign. The fact that non-Christians do not accept the Cross has no bearing, of course, on the conduct of Christians. The Cross is and must be superior to the flag, not because a lot of people follow it but because it represents God made Man, and His universal sovereignty as King of kings and Lord of lords. Whether the Church flag also represents divine sovereignty is perhaps arguable, but for any convinced Christian there can no argument at all about the Cross.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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STRICTLY BUSINESS

SAYS the Rev. Charles E. Fritz: "Recently I ran a small advertisement trying to get a certain book. All of my clerical friends and many of my lay friends greeted me right along with something like this: 'I saw your advertisement in THE LIVING CHURCH. What results have you had?'" A subscriber in Scarsdale, N. Y., also read the advertisement, and sent him the book.

* * *

FROM NEW YORK state came a contribution of $1.00 to the Church Literature Foundation, with this comment: "A mite—but not a widow's."

* * *

DO YOU THINK a suburban priest works? Here's the dope on one: Services, 362; sermons, 215; visits, 260; articles written, 445; miles traveled, 29,076; attendance, 5,790; radio audience, 3,000,000. These are figures for one year. In 13 years they total up: services, 5,762; sermons, 3,823; articles written, 3,127; attendance, 64,408; miles traveled, 308,943.

* * *

ROBERT L. SEEKINS, JR.: "I received your form letter concerning restrictions on bundle plan users with fear and trepidation, thinking you might be considering cutting out your small users. This month we got 25 copies and sold 22. I am returning the three unsold. Many thanks for allowing us to continue to distribute your fine (the only fine) Church magazine. The copies are proving of great help to me in my work here, and you would cut off my 'third hand' if you took away our sale of a small bundle of copies each week."

* * *

BRONZE PLAQUES are difficult and often impossible to buy nowadays, but I hope readers know there is available a very fine plaque, in a variety of styles, made of simulated bronze. It provides a splendid substitute memorial marker.

* * *

THIS INFORMATION, marked urgent, comes to us from Mary Fawcett Company of Plainfield, N. J.: "Owing to the great shortage of linen and the urgent need for repairs and replacements, we advise all Altar Guilds to use worn-out vestments for the repair of others, and to cut up old albs, surplices, etc., for smaller pieces such as corporals, veils, purificators, and the like. Lightweight linens are almost unobtainable and even cotton is becoming restricted."

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Leading a Discussion Period

WHEN several people talk together for a while, something happens. Not only does each person express himself (which gives him a certain pleasure and satisfaction), but he contributes something of value, his opinion, and perhaps some information. When all have spoken, a stage of assimilation is reached. Everyone gets something from the contributions of the others. Even the most opinionated is swayed, a little. The shy one finds his theory, his scrap of information, worth contributing.

But that is not all. Something new is created in a discussion time, even if not planned or anticipated, which could never otherwise have come into being. The result is not simply the total of all information and ideas; it is a new thing, the developed common mind of a group of persons acting upon each other. This is the great value of discussion, whether in classes, or committees, or in congresses. It creates something.

There are dangers. A discussion, even though you "stick to your subject," may degenerate into a mere expression of opinions. To go around the circle asking, "And what do *you* think about this?" may prove to be only the pumping of many empty wells. Very much depends on the skill and preparation and purpose of the leader.

TECHNIQUES OF THE LEADER

To see a skilled discussion leader drawing out everyone, developing a theme, injecting new material, then leading the talk into a profitable conclusion, may look very simple. But be not misled. This is one of the highest of the arts of teaching, and, along with story-telling and drill, an essential skill for teachers of any age of pupils. You can (and should) employ it from the kindergarten circle through the graduate seminar. Digest these rules, practice them for a while, and you will begin to enjoy exhilarating results.

1. Establish personal contact quickly; put them at ease. This applies especially to older groups, where the leader may be slightly self-conscious. Never speak about yourself, and never apologize for having accepted the place of leader; dive right in and *be* the leader. Make the first words attractive, vivacious. Plan your opening.

2. Next, pose a simple question, and ask for a solution. It should not be the main problem of the period, but one that leads toward it. Don't say too much yourself, but almost immediately point to individuals and ask, "How about it?"

The poor leader does it this way: "Now, I hope you'll all feel free to ask questions. . . . I'm new at this, you know. . . . I'm just the leader. . . . I hope you'll all talk right up. . . ." Then he talks vaguely for another ten minutes, and still no one says a word.

Much better: The leader steps to blackboard, writes at top "Qualities Required in a Successful Missionary." Faces group, chalk poised. Looks in every eye—brief pause. Points to one person. "You start." Writes suggestions on board.

3. Now, with some community of feeling engendered, state the general purpose of this meeting or period.

4. Work to get several individuals talking, as soon as possible. Even disagreement, at this stage, is a lucky break, because it develops the topic.

INTRODUCE CONCRETE MATERIAL

5. About this step you must get beyond opinions and have some facts to chew on. Therefore, read short statement, or call for a few pre-arranged reports from individuals. "I had asked Mrs. —— to look up some information on our subject. What did you find out?"

6. Have an agenda—memorized, or on a card—but don't reveal it too rapidly! The meeting must *seem* to take its own lead, to be spontaneous and original.

7. Let the meeting pursue any side-issues that arise, but, as leader, keep calling it back to your main objectives.

8. Have plenty of reserve amunition—stories, anecdotes, cases, quotations, statistics. But don't use these unless necessary. Matter contributed from the group is often much more vital.

9. Note any outcomes that begin to arise. This is the "project" plan. "Perhaps we might look up. . . ." And ask your temporary secretary to make a note of it. Later, these may be worked up into a group activity.

10. Never antagonize, never argue. You are not to put over any theory or point, but to lead persons to vibrate to a theme. Sometimes the violent disagreement of one person will clinch most beautifully the right view for all the rest. You may win your one maverick later, or in private. After all, truth is not a voting matter, but one of discovery, realization, and assimilation.

11. Summarize toward the end, and get a few individuals to promise to do something before next time. If a secretary has taken notes, he can be asked to review, briefly.

12. Stop the meeting while it is still interesting. You want them to come back for more, don't you?

There are your Twelve Rules for Being a Great Discussion Leader. Make them your own: practice them intelligently and often.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about *your* teaching problems.

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VOL. CX

The Living Church

NO. 4

SEPTUAGESIMA

GENERAL

THE PEACE

"Stepping Down"

The second study conference of the Churches on a Just and Durable Peace, held at Cleveland, January 16th to 19th, voted to support the Dumbarton Oaks proposals for an international organization. The final adoption of the report recommending this action was made without a dissenting vote, although a not inconsiderable minority of the delegates had grave misgivings about the proposed organization.

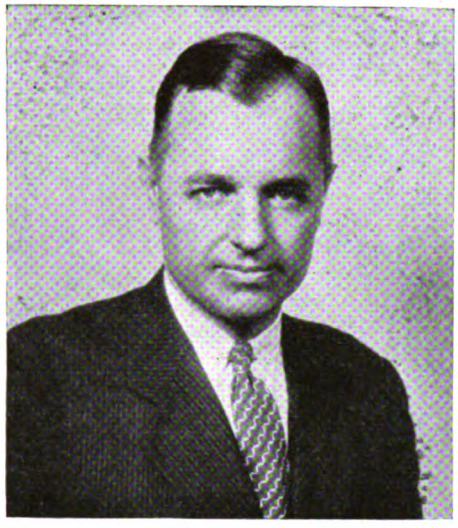
Nevertheless, there was overwhelming agreement among the 500 delegates, representing virtually every American Christian body of importance except the Roman Catholics, that the Dumbarton Oaks proposals offer the best possibility of a peaceful world order, and as such, should be supported by the Churches. The conference recommended nine "improvements" in the Oaks Plan to make the organization more just, more durable, and more acceptable to the Christian conscience.

The Oaks Plan, together with the other agenda of the conference, was studied in one of three preliminary memoranda prepared by Commissions under the chairmanship of Dr. Walter M. Horton and Dr. William E. Hocking. These memoranda, on Principles for Christian Action, Christian Standards in the Present World Situation, and a Program for Christian Action, were presented to the opening plenary session, held on the afternoon of the 16th. Then the conference divided into three groups to provide more opportunity for discussion. Unlike previous conferences of this character, all three groups discussed all three memoranda. The result, as might have been predicted, was a gain in general awareness of the problems discussed but a substantial loss in thoroughness of discussion.

Several major tensions ran through the conference. Isolationism was apparently not an issue of importance, but there was strong tension between the "idealists" and the "realists"—those who thought the Churches should hold out for a purer expression of Christian international principles and those who felt that the important thing was to develop something workable now.

Christian Goal

Memorandum 1 presented the tension between the Christian ideal and the politically possible in abstract terms, concluding that "It is the solemn duty of the Church to support proposals for world organization which, though they may not embody all that the Church seeks, and may even embody seeds of potential evil, yet hold the promise of development toward the Christian goal of a family of nations."



Mr. Taft: *Warned against "condescending approval" of Oaks Plan.*

In group 2, of which Bishop Scarlett of Missouri was chairman, this statement did not go unchallenged. Harvey O. Yoder of California raised the distinction between distant ideals and moral laws, asserting that the latter have to be obeyed now if there is to be a just and durable peace. Dr. J. M. Dawson, Southern Baptist, commented, "I'm scared of a perfectionist attitude, but I'm equally scared of compromise and expediency." In rebuttal, another delegate asserted: "We will never attain our ideals unless we take the next step. The Church owes people leadership in the next steps as well as in the ideals."

Dr. Kenneth S. Latourette pointed out that the conference could not commit anyone's conscience, saying, "Christians are honestly divided and are going to be conscientiously divided" on any political question. "The Church cannot speak as such on these questions."

Dr. E. Gordon Cisco of Canada asserted, "All of us compromise our ideals all of the time. The real question is how far we can step our ideals down."

Louis H. Washburn, Episcopal Church delegate from Philadelphia, pointed out that it is not necessarily compromise to endorse a step in the right direction, even though the step does not take us to the final goal.

The Rev. A. J. Muste, Christian pacifist leader and one of the protagonists of the so-called "idealistic" view, commented, "We are talking as if we had to convert a nation of idealists to the practical." The real problem, he felt, was to win the nation from a pagan reliance on force and selfishness to the Christian way.

Miss Ruth I. Seabury of Boston, Congregational-Christian, voiced a sentiment acceptable to both sides when she objected vigorously to talk about "stepping down" ideals. Bishop Scarlett agreed, saying that the only stepping down he contemplated was something like the "stepping down" of a high-voltage electric current to apply it to the business of lighting lights and running machinery.

When the specific merits of the Dumbarton Oaks plan came before Group 2, a new group chairman, co-chairman, and secretary were appointed while Bishop Scarlett and his fellow-officers retired to prepare the group findings on the principles for Christian action. (These findings were coördinated with the findings of the other two groups and worked into a report presented to a plenary section for adoption as part of a 3,000-word message to the Churches; a similar procedure was followed with the other two divisions of the conference's work.)

The chairman pointed out that these alternatives were possible: the group might reject the Oaks Plan entirely, accept it without modification, accept it if modified, and accept it but recommend changes. He asked for a show of hands as to whether anyone present would reject the plan entirely: no one favored this alternative.

After some discussion of the assets and liabilities of the Dumbarton Oaks Plan, Charles P. Taft, Episcopalian, rose and asserted with warmth that he feared the

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effect of a "condescending approval" of the proposal which might play into the hands of those who were interested in wrecking international coöperation. He moved the adoption of the statement from the preliminary memorandum: "These proposals mark a genuine and important step in the direction of world coöperation, and on that ground we recommend their united support by the Churches. . . . We understand that changes and modification may be made. . . . We believe that Christians must do everything in their power to effect such changes as will bring the proposals more in harmony with the ideals which the Churches have set. Our major concern is that Dumbarton Oaks proposals, which represent the tangible result from the first stage of formal international consultation will receive such support as to make certain that the next stage will follow.

"We are prompted to our support by a consideration of what the alternative to the Dumbarton Oaks proposals may be. We feel that if these proposals are rejected no world order and security organization of any kind will be possible for a long time to come. . . ."

Mr. Muste countered with equal vigor that the plan was not really an organization but a power alliance. Another speaker warned that the failure of the League of Nations was partly due to its failure to incorporate adequate moral standards.

Subject Peoples

Speaking on this point, Dr. Channing Tobias, a great Colored Christian leader, placed great stress on the absence of any effort to bring freedom to subject peoples. "When I think," he said, "of the millions of India who are left out of consideration, and the other subject peoples to whom the plan offers no hope, I wonder if the price of an international organization which leaves these millions out may not be too high."

The Rev. Vernon Holloway, Congregational-Christian social action leader, pointed out that, even though the great powers were dominant in the organization, the plan provided a basis of collaboration between them with responsibility for the welfare of the smaller nations.

The Rev. John Nevin Sayre, Episcopalian, asserted that since the proposals were still in the tentative stage there was an interval during which the Churches had time to seek for improvements in the plan. He suggested that it would be poor strategy to make a final decision now to support it whether or not it would be improved.

Mr. Washburn asserted: "Looking down our noses at the Oaks Plan may work to the advantage of isolationists and imperialists. It is the only governmentally sponsored plan we have, and the alternative is not something better but no international collaboration at all."

Dr. Muste, quoting the March Hare and Dorothy Thompson, countered with, "Nothing added to nothing still equals nothing."

Mr. Taft's resolution supporting the plan was then put to a vote and carried by a strong majority.

The debate was similar in the other two groups. The strongly internationalist section was considerably less satisfied with the plan than the rest, and it was evident that the political leadership of American non-Roman Christianity was passing to more conservative and practical-minded leaders than those of the past few years.

When the Oaks Plan came before the plenary session January 18th, the conference's statement was presented in the form of a draft of Section II of the conference's message to the Churches. The document stated (after minor amendments had been made from the floor):

Dr. Jones: *Objected to great powers' domination of the world.*

"In the light of the Guiding Principles and the Six Pillars of Peace, we offer our appraisal of the Dumbarton Oaks Proposals and we call attention to certain related matters which we believe must be considered in connection with any international organization for world order and security. . . .

"A. The proposals are the only plan which governments have thus far evolved and therefore are the only available index to the extent of agreement which is now possible.

"B. They set forth certain purposes and principles essential to world order and peace.

"C. They provide for continuing collaboration of the United Nations, and in due course of other nations.

"D. They provide through the assembly for the periodic consultation of all member nations and for promoting coöperation in the interest of the general welfare.

"E. They provide in the Economic and Social Council for facilitating solutions of international economic, social, and other humanitarian problems and for coördinating international policies and agencies in this field.

"F. They provide, through the security council, for continuing consultation of representatives of the greater powers and of selected lesser powers with a view to a peaceful settlement of disputes and the restraint of aggression.

"These proposals now stand at a formative stage and thus permit recommendations for improvement which will make them more acceptable to the Christian conscience.

"Accordingly, we recommend that the Churches support the Dumbarton Oaks Proposals as an important step in the direction of world coöperation but because we do not approve them in their entirety as they now stand, we urge the following measures for their improvement:

Needed Improvements

"(1) *Development of International Law:* The charter should anticipate the operation of the organization under international law and provision should be made in it for the development and codification of international law.

"(2) *Voting Power:* A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged by a predetermined body of international law.

"(3) *Amendment:* In order to permit such changes in the charter of the organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by *all* the permanent members of the security council.

"(4) *Colonial and Dependent Areas:* A special agency or commission should be established wherein the progress of colonial and dependent areas to autonomy, and the interim problems related thereto, may become an international responsibility.

"(5) *Human Rights and Fundamental Freedoms:* A special commission on human rights and fundamental freedoms should be established in addition to the economic and social agencies proposed under the economic and social council.

"(6) *Eventual Universal Membership:* The charter should clearly specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.

"(7) *Limitation of Armaments:* More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

"(8) *Preamble:* A preamble should reaffirm those long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere."

With John Foster Dulles, chairman of the conference, presiding, Methodist Bishop G. Bromley Oxnam of New York, president of the Federal Council of Churches, presented the report and moved its adoption.

Minor amendments were made from the floor (those that were accepted are incorporated in the above text). Delegates who remembered the excitement attending Dr. Charles Clayton Morrison's "The Church Is Not at War" at the Delaware conference, watched expectantly as he rose to raise a question. But it was only a point of verbal clarification.

A delegate asked whether the early membership of the defeated nations ought

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not to be provided for. Bishop Oxnam pointed out that this was covered in Recommendation 6, and a delegate reminded the conference that the term "peace-loving states" of the Oaks Plan might be an embarrassing one to press since Japan had fought less wars than any of the other great powers and Germany less than most.

Joe J. Mickle of the Foreign Missions Conference objected to the term "more acceptable to the Christian conscience," but Bishop Oxnam asserted that the Christian conscience was just what was involved in Christian criticism of the proposals.

Great Power Domination

At this point Dr. E. Stanley Jones, beloved Methodist missionary to India and one of the great saints and mystics of the present day, arose to speak. Haltingly, he said, "I had intended to remain silent here, but I have been moved to speak. I could not live with my conscience if I did not do so.

"We have heard again and again the objection that this plan is really a military alliance of five nations with a padding of democracy behind it. . . . It looks as though five nations are ultimately going to tell the world what to do. . . . I don't believe that this arrangement will sustain the future.

"I have been moved to propose this amendment: 'The powers of the security council as now constituted should be considered as temporary during the period of transition. As soon as possible they should be transferred to the assembly.'"

(The security council consists of the five great powers with six representatives of the smaller nations. The assembly consists of all the nations, each of whom has one vote.)

The Hon. O. K. Armstrong, Southern Baptist, supported the motion "heartily." "We seem," he said, "to be freezing the *status quo* with all its terrible injustices."

After a moment or two there began to be calls for the question from the floor. No speaker came forward against the proposal, the supporters of the Oaks Plan apparently being confident that the preliminary work of the group discussion had settled the issue in their favor.

Harnessed Power

At last, however, those who knew the tremendous moral power of Dr. Jones, were relieved to see Bishop Oxnam step forward to the microphone.

"We are confronted," said Bishop Oxnam, "with the fact of power. It exists; it determines the settlement of international affairs. The question before us is not, Is power good or bad, but Can we bring power under control?

"Does anyone here really believe that the power of the United States, the power of the British Empire, the power of the Soviet Union—their immense resources, their great armies and navies—can really be committed by the vote of any number of small nations? What we must seek to do now is to harness that power by linking it with responsibility. . . . I believe that the adoption of Dr. Jones' resolution would jeopardize the whole program."

Mr. Dulles then put the question. A voice vote was inconclusive. The chairman then called for a show of hands. The ayes (favoring the Jones amendment) made a goodly showing. But the noes looked like a veritable forest of hands.

Adjournment time was at hand, and the question of the adoption of the entire section on Dumbarton Oaks was called for. It was adopted with no dissenting votes.

Ninth Improvement

Feeling that perhaps the shortness of time had prevented some amendments from being offered, the conference leadership reopened the question of amendments to this report on the following morning. To meet the problem raised by Dr. Jones, the following amendment was proposed and adopted as a ninth desired improvement:

"(9) There should be provisions designed more clearly to protect the smaller nations from the arbitrary power of the great."

Dr. Jones objected that this statement was "too tentative, too halting. It is good, and I would vote for it by itself. But it does not meet the central problem of placing the future in the hands of five great nations." Nevertheless, no acceptable substitute was proposed, and the statement was adopted.

Bishop Oxnam: *"We are confronted with the fact of power."*

The full text of the findings of the conference will be published in The Living Church as soon as it is available—probably next week. The entire report, especially Section 3, was recognized to be in need of editing to polish and clarify it, and this task was left to a committee. Next week's issue will also contain reports of other discussions at the Cleveland conference, especially those which centered about the issue of Christianity and the economic order. Here an even deeper cleavage existed among the delegates than in the sphere of international organization.

Urge Inclusion of Religious Peace Pattern in Foreign Policy

Inclusion of the interfaith "Pattern for Peace" in the foreign policy of the United States was urged in a joint resolution introduced in the House of Representatives by congressmen representing the nation's three major religious faiths.

The "Pattern," issued by 146 Protestant, Roman Catholic, and Jewish leaders on October 7, 1943, consisted of a seven-point "declaration on world peace" that called for the establishment of a moral order based on justice and coöperation, buttressed by the use of "adequate sanctions" to enforce international law and to maintain peace.

Its seven points asserted that moral law should govern human relationship, the rights of the individual should be assured, oppressed peoples should be protected, the rights of minorities should be secured, an international organization should be created to maintain peace with justice, international economic coöperation should be fostered, and a social order based on these principles should be organized within each state.

After a lengthy preamble, the resolutions, all worded the same, said: "Resolved, That it is the desire and the will of the Congress of the United States that the following principles shall be adhered to as the basis for the establishment f peace and a just world order.

"Furthermore, the implementation of these principles shall be the object of this nation."

The three congressmen who submitted the measures were Charles M. LaFollette (R) of Indiana, a Protestant; Michael A. Feighan (D) of Ohio, a Catholic; and Samuel A. Weiss (D) of Pennsylvania, a Jew. It is expected that the joint resolution, which was referred to the House Committee on Foreign Affairs will be introduced in the Senate at an early date.

ANGLICAN SOCIETY

Annual Meeting

The American Branch of the Anglican Society held its annual meeting in New York City on January 18th, in the parish house of the Church of the Incarnation. The executive committee met first, the general meeting being held at 5:30 in order that members might come direct from their places of business. At 7:00, there was a dinner in a nearby restaurant. The extremely cold weather and the icy pavements and snow-impeded streets and highways kept the attendance down somewhat; but there was a surprisingly large attendance, notwithstanding. The honorary president, Bishop Oldham of Albany, was unable to be present, but the Rev. Canon Louis E. Daniels, for many years chairman of the extension committee and one of the most notable members, came from Oberlin, Ohio. The Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, president of the American branch, was present. The other officers were all able to attend: the Rev. Dr. J.

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Wilson Sutton, vice president; the Rev. Charles E. Hill, secretary; Richard A. Zerega, treasurer. Also present was the Rev. Francis Blake, editor of the *News Sheet* of the American branch.

The principal speaker at the dinner was the Rev. Allen W. Brown, rector of Christ Church, Hudson, N. Y. Fr. Brown was appointed chairman of the extension committee. The most important discussion of the meeting was on ways and means of extending knowledge of the Anglican Society and increasing its work.

The objects of the Anglican Society are (1) to promote and preserve the Catholic Faith in strict accordance with the principles laid down in the Book of Common Prayer; (2) to uphold and appreciate the English Use (that is, that use implied implicitly and explicitly in the Preface and rubrics of the Prayer Book), both in rite and ceremonial. This use differs in many ways from the Roman Use.

FORWARD IN SERVICE

Representatives from First Four Provinces Met in Virginia

Diocesan Forward in Service representatives from the first four provinces met with Dr. Avery Mason and Fr. George Burrill at Roslyn, Richmond, Va.

Bishop Goodwin was on hand to welcome the men. Two days were spent in reporting the progress of the Plan of Action in the several dioceses and the Plan of Action for 1945-46 was presented and discussed. This was the first of four such conferences to be conducted within the next few weeks. It also was the first to bring the men from the northern and southern Atlantic coastal dioceses together, a move which the men hoped will be repeated. Fr. Fred Warnecke was in charge of hospitality for the group.

RELIGIOUS ORDERS

Fr. H. M. P. Davidson Professed In Oratory of Good Shepherd

The Rev. H. Martin P. Davidson was professed in the Oratory of the Good Shepherd at St. Stephen's Church, Providence, R. I., on St. Thomas' Day. Fr. Davidson is chaplain of St. George's School in Newport, R. I.

The Oratory of the Good Shepherd is an association of priests and laymen founded in England during the last war. It lives on a rule of prayer, maintains community life at its house in Haxwarden and has a number of mission priests in various parts of the British Empire and in America. Its center was for a long time at Cambridge, England, and its superior, the Rev. Wilfred Knox, is dean of Pembroke College, Cambridge.

American members of the Oratory belonging to the Cambridge Chapter include two who are professed: Rev. R. P. Casey of Brown University and St. Stephen's Church, and Fr. Davidson, and seven companions, priests and lay. These are, Rev. John Butler, St. Martin's Church, Providence, R. I.; Rev. Charles Liggett, St. Luke's Church, Germantown, Pa.; Chaplain Donald Platt, USNR, 17th Naval Construction Battalion in the Pacific; Rev. Norman Pittenger, General Theological Seminary, New York; Rev. Otis Rice, rector of St. Luke's Hospital, acting chaplain of Columbia University and lecturer at General Seminary; Rev. Richard Sumner, Forest Hills, Long Island, N. Y.; and Robert Baker, Pharmacist Mate, USN.

Bishop Perry of Rhode Island is consultant of the American branch.

MISSIONARIES

Alaska and Panama Canal Zone To Get Addition to Staff

Much-needed additions to the staff of the Church's missions in Alaska and Panama Canal Zone are announced by the Appointment Committee of the National Council. Both of the appointments announced are seminarians who will go to their fields shortly after ordination.

Robert Paul Holdt, a senior at the Virginia Seminary, will be ordained in the spring and will be stationed by Bishop Bentley, probably at St. Mark's Mission, Nenana, Alaska. He is a member of the Church of the Messiah, Baltimore, and his past experience includes work as school teacher, truck driver, shipyard work, assistant to head of college in English Department, training of leaders for YPF recreation programs, and manager of Seminary Book Store. He is 22 years old.

David E. Richards, a senior at the General Seminary, will go to the Canal Zone after his ordination next summer. He will be in charge of St. Mary's, at Silver City, and St. George's, Gatun.

Mr. Richards was born in 1921. He is a member of St. Luke's, Scranton, Pa., was graduated from Lehigh University in 1942, and will graduate from seminary next May. He has served as a lay reader in a small mission, student assistant at St. Bartholomew's, New York, St. Stephen's, Port Washington, St. Thomas', New York, Epiphany, New York, and St. Peter's, West Chester. He received clinical training at Bellevue Hospital, New York.

RACE RELATIONS

Committee for Equal Justice For Mrs. Recy Taylor

Nearly 100 prominent persons from 19 states and the District of Columbia have joined a committee of sponsors for the Committee for Equal Justice for Mrs. Recy Taylor, it was announced recently by Miss Glenda Sullivan, secretary.

Purpose of the committee is to secure the prosecution under Alabama law of six white hoodlums who, on September 3d, kidnapped and raped Mrs. Recy Taylor, Negro wife and mother, at Abbeville, Ala. On October 9th the grand jury of Henry County considered the case, but refused to return an indictment despite the fact that at least one of the assailants had confessed. On December 8th, Gov. Chauncey M. Sparks of Alabama promised "an investigation" but has not made any further announcement.

"The case of Mrs. Taylor is not an isolated one," the committee announcement said. "It is not merely the case of an individual crying out for justice. It is clear that the reason no attempt has been made by Henry County authorities to punish Mrs. Taylor's assailants is because they are White and their victim a Negro. This is a fight for all American womanhood. It is a fight for equal justice and for unity of all our people."

Among the prominent Church leaders on the Committee of Sponsors are Bishop Mitchell of Arizona; Very Rev. John Warren Day, dean of Grace Cathedral, Topeka, Kans.; Rev. Aubrey C. Maxted, Bay City, Tex.; Rev. Shelton Hale Bishop, New York City; and Rev. William H. Melish, New York City.

Leading educators who have joined include Prof. John A. Mackay, president of Princeton Theological Seminary; Prof. Royal Wilbur France of Rollins College; Prof. Elbert Russell, Duke University; Prof. Walter Rautenstrauch, Columbia University; Prof. Seba Eldridge, University of Kansas; Prof. Vida D. Scudder, Wellesley.

INDIAN WORK

79 Baptisms, 20 Confirmations, At Good Shepherd Mission

"The response of the Navajo people has gone beyond my expectations," reports the Rev. David W. Clark in announcing 79 baptisms and 20 confirmations in the past year. Fr. Clark said that the work at Ft. Defiance, Ariz., had gone on steadily with improvements as possible in the physical structure, including a new engine for supplying the mission's light, heat and refrigeration.

The Good Shepherd Mission, Fr. Clark said, is now the home of 40 Navajo Indian children and a center of evangelistic work for Navajo families who live in desert and mountain. The children attend government public schools during the school year, returning home for summer vacations.

RADIO

Religious Education Council Launches Radio Program

A five-minute dramatic broadcast of religious experiences of everyday people, entitled *Victorious Living*, has been launched by the International Council of Religious Education over more than 25 local stations in 13 states, it is announced by the Rev. Philip C. Landers, the council's director of public relations.

The program is presented six days a week for 39 weeks, Mr. Landers states, and it is expected that 200 stations in the United States, and some in Canada, will carry it by the end of 1945.

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PHILIPPINES

"Pray for Us"

The first word from the Rev. Clifford E. Barry Nobes since his internment in the Philippines, has been received in THE LIVING CHURCH office. Sent on May 24, 1944, the message, confined to the 25 words allowed, read as follows: "All Northern Luzon missionaries send greetings to LIVING CHURCH FAMILY. We celebrate Mass daily. Native staff outside carrying on evangelistic medical work. Pray for us." Fr. Nobes indicates that his health is good.

HOME FRONT

Asks Special Sunday for Commission Offering

Bishops throughout the Church have been asked by Bishop Sherrill, chairman of the Army and Navy Commission, to set aside a special Sunday in February for an offering for the Commission's 1945 budget, which, as a minimum, will be $400,000.

"With almost five hundred chaplains in service throughout the world," Bishop Sherrill said, "with the war effort greatly intensified in the East and in the West, the demands upon our funds are very great. We are spending at the rate of almost $1,000 a day and we are not able to meet all the requests for help which come to us."

In 1944, Bishop Sherrill said, the Commission received gifts totaling roughly $400,000, "but this year certain special gifts may not be repeated and this figure is a minimum, so I ask even more careful planning and effort than in previous years.

"When the people realize the need and the opportunity, they will give gladly and generously. We must keep the Church with our men and women in the service!"

Church Groups Study Transportation Rulings

Pending clarification of the government's request that all group meetings requiring the presence of more than 50 persons be eliminated after February 1st, religious bodies having conventions scheduled in 1945 are withholding a definite decision on their plans, a survey by Religious News Service indicates.

While Church leaders see no reason why inspirational gatherings should not conform to the new regulations, it is pointed out that it will be difficult to cancel legislative conventions, as these comprise the governing bodies of the denominations, and are required by Church law.

The *Presbyterian*, a weekly reaching members of the Presbyterian Church in the USA, declares that the government's appeal does not apply to the denomination's General Assembly "for the reason that the Assembly is not a convention, but the highest court of our communion and an integral part of our corporate life and testimony as Presbyterians under our constitution."

A similar attitude was expressed by Church officials interviewed by Religious News Service. It was stressed that no one person or group of persons has authority to cancel meetings charged with the duty of legislating on the denomination's activities.

All Church groups are agreed that attendance at their conventions should be curtailed to an absolute minimum.

Many of the major Church bodies will not be affected by the government's ban, as their meetings are held on a biennial, triennial, or quadrennial schedule and are not due to convene this year. These include the Episcopal Church, Methodist Church, Congregational Christian Churches, United Lutheran Church, Missouri Lutheran Synod, American Lutheran Church, Norwegian Lutheran Church, Church of the Nazarene, Church of God in North America, Evangelical and Reformed Church, General Conference of Religious Society of Friends, African Methodist Episcopal Church, and several others.

Two of the largest gatherings listed this spring are those of the Northern and Southern Baptist Conventions, both mainly of an inspirational nature. It is thought likely that both will be cancelled, but official announcement will not be made until later.

JAPANESE-AMERICANS

Bishop Reifsnider in Twin Cities

Bishop Charles S. Reifsnider spent January 16th and 17th in the Twin Cities, conferring with those in charge of work among Japanese-Americans in that area, and keeping several speaking engagements.

On the morning of the 16th he met with members of the United Christian Ministry to the Nisei, the Rev. Daisuke Kitagawa, executive secretary. Other members are the Rev. Francis Hayashi, Methodist; the Rev. Paul Nagamo, Baptist; the Rev. Shimpachi Kanow, Presbyterian, and Miss Martha Akard, Lutheran, for more than 20 years a missionary in Japan and now in charge of the Twin City Hostel for evacuees.

Bishop Reifsnider spent Tuesday afternoon and evening at Fort Snelling conferring with Nisei members of the armed forces stationed there, with Maj. Paul Rusch, formerly of Japan, and others in charge at the Fort.

At noon, on the 17th, he addressed the clergy of the Twin Cities, who were guests of Bishop Keeler of Minnesota for luncheon at the Cathedral Church of St. Mark, Minneapolis. That afternoon he spoke to approximately 300 Twin City Church women at a tea held in the cathedral, and at 6:00 made an informal address at an Evensong service at the cathedral. Participating in this service were clergy members of the United Christian Ministry to the Japanese Americans, and Dean Charles P. Deems. Three numbers were sung by the 250 members of the Nisei choir from Fort Snelling which was organized by Lt. Paul Yamazaki. His father, the Rev. John Yamazaki, who is in charge of work among the Nisei in greater Chicago, accompanied Bishop Reifsnider to the Twin Cities, and participated in the services and meetings at the cathedral. After the service, refreshments were served by the cathedral women.

On Christmas Eve, at 5:00 P.M., the Japanese-American choir broadcast carols for 15 minutes over the Northwest network; at 2:37 P.M. they were on the International Army Hour, joining with soldiers in Leyte, the Aleutians, Saipan, France, and Germany; and at 11:30 P.M. for 30 minutes they were on the Northwest network with Lieutenant Yamazaki reading the Christmas Lesson.

Sifford.

JAPANESE-AMERICAN WORKERS: *Bishop Reifsnider (center) discusses Nisei problems with Miss Agard, Fr. Kitagawa, Fr. Yamazaki, and Miss Betty Bruce.*

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HAITI

Earthquake Causes Damage At Port-de-Paix

Word has been received of damage to The Church of the Innocents, Port-de-Paix, as the result of successive shocks of earthquake, the second week in January. There was damage also to the widely-known motor boat, *Eveque Carson,* which had been purchased by LIVING CHURCH readers to aid Bishop Carson in traveling about his district. The extent of the damage has not yet been learned but hope is entertained that all is of a minor character.

This parish of Holy Innocents is among the most active and locally influential of Haitian parishes, largely because of the founder of the mission, the Very Rev. Elie O. Najac, now the dean of Holy Trinity Cathedral, Port-au-Prince. The Rev. Antony Macombe, with the Rev. Georges H. Sterlin, deacon, is now in charge of the work. It includes a wide field which includes the near-by *Ile de la Tortue,* once the West Indian stronghold of pirates and buccaneers.

ENGLAND

Proposes Anglicans Confer With French Church Leaders

Dr. Geoffrey Francis Fisher, newly-appointed Archbishop of Canterbury, has proposed that a representative of the Anglican Church confer with Protestant Church leaders in France on matters of mutual interest.

The suggestion was made in a cable received in Paris by Pastor Marc Boegner, president of the French Protestant Federation, on the eve of his departure for Geneva to consult with officials of the World Council of Churches.

Church Plans Postwar Exchange of Clergymen

Postwar plans of the Church of England include a tentative proposal to appoint special canons for service abroad, with exchange clergymen from the Continent, the British colonies, and the United States taking over places in England. It is hoped that each diocese will be able to arrange one such exchange.

FRANCE

Basil Zenkovsky Appointed Dean Of Russian Seminary in Paris

Prof. Basil Zenkovsky has been appointed to succeed the late Sergius Bulgakov as dean of the Russian Orthodox Theological Academy in Paris. Dean Bulgakov died last July.

Exposed to the constant threat of political denunciation and kept under rigid surveillance by the German police, the Academy's chief concern during the occupation was to preserve its existence as a divinity school and as a center of theological research.

This it did in spite of a serious teacher and student shortage. Many of its professors, on leave in various parts of Europe when the war began, were unable to return. Lack of travel facilities for prospective candidates greatly cut down the number of students.

In the 1943-44 period, the Academy's roster showed only ten students registered, two of whom were graduated. However, several students revealed such outstanding ability that they were looked upon as likely candidates for professorial posts.

An experiment was launched in 1942-43 when a group of students expressed a desire to prepare for the priesthood despite lack of preliminary training. Theological courses were organized, including a minimum program to equip students for practical church ministry. Public evening theological lectures, to which women were admitted, were also introduced.

Among the faculty not able to return are Archimandrite Cassian who was retained on Mount Athos and is still in Greece; and Prof. B. I. Sove who is retained in Finland being considered by the Academy as on vacation and unable to rejoin his post. Prof. V. V. Zenkovsky was arrested by French authorities the very day of declaration of war and interned in a concentration camp until November 1940. Prof. L. A. Zanders spent three months in a concentration camp after the German declaration of war on Russia.

YUGOSLAVIA

Orthodox Diocese Seeks Transfer to Russian Church

A move to transfer one of Yugoslavia's Orthodox dioceses to the jurisdiction of the Russian Church, believed the first plan of its kind affecting Orthodox churches in two friendly countries, was disclosed in Moscow by a delegation of Serbian Church leaders from Mukachevo, northeast Galicia, now under Russian occupation.

A petition is being made, the delegation announced, to the Holy Synod of the Serbian Orthodox Church, for permission to transfer the diocese of Mukachevsko-Priashevsky, once part of the old Austria-Hungarian empire, and a sore spot in central European politics, to the spiritual control of the Moscow Patriarchate.

In Moscow to secure support for the petition, the Serbian delegation was headed by Deputy Bishop Abbot Feofan Sabov. Other delegates were Archimandrite Alexei Koboluk, Archpriest Dmitry Beliakov, Fr. Johannus Korolovich, and Prof. P. V. Lintur.

Acting Patriarch Alexei has assured the delegation that the Russian Orthodox Synod favors the petition, which was signed by Abbot Feofan and 20 priests of the Mukachevsko-Priashevsky diocese, and was declared to represent the wishes of all its Orthodox clergy. The petition is not expected to lead to definite action by the Russian Church until it has been approved by the Serbian Orthodox Synod.

High honors were paid the Serbian visitors by Russian Church and state officials during a three-day stay in Moscow.

Officially received by Acting Patriarch Alexei and other members of the Holy Synod, with whom they discussed church matters, the delegates also conferred with Georgi G. Karpov, chairman of the Soviet Council for the Orthodox Church.

The four clerical members of the delegation conducted memorial services at the tomb of the late Patriarch Sergius.

After their Moscow visit, the delegation left by plane for Kiev, to visit the Exarch of the Ukraine, Metropolitan Johannus of Kiev and Galicia.

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WORLD COUNCIL

European Church Relief Gets Under Way

The Department of Relief and Reconstruction of the World Council of Churches has now been set up in Geneva, Dr. A. Livingston Warnshuis, foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, declared. National Church committees representative of non-Roman groups, he said, have also been set up in France and Belgium to handle relief appeals.

Dr. Warnshuis described the machinery for administering aid to war damaged churches of Europe at a press conference following his return from England, France, and Switzerland where he studied problems of postwar relief and reconstruction on behalf of non-Roman churches of America.

Other national Church committees will be organized as continental Europe is liberated, Dr. Warnshuis said. Appeals for aid to individual churches will first be reviewed by national Church committees and later by the World Council's Department of Relief and Reconstruction. This department will then assign responsibility for providing relief to countries having reconstruction funds at their disposal.

In this country appeals for aid will be received through the newly-established Commission on World Council Services of the American Committee of the World Council of Churches. British churches recently formed a Committee on Relief in Europe which will function in a similar manner. Sweden, Switzerland, and Canada are in process of organizing parallel committees.

Pastor Alphonse Koerchlin of Basel, Switzerland, is chairman of the World Council's Department of Relief and Reconstruction. The new department will eventually embrace the functions of the existing Central Bureau for European Inter-Church Aid, Dr. Warnshuis said.

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The Tenderness of Jesus

By the Rev. Laird Wingate Snell

WHEN we think of the tenderness of Jesus we naturally think first of His attitude toward women and children, how He gave new dignity to woman such as the world had never known, and new worth to childhood. We recall His indignation with the disciples when they rebuked mothers for troubling Him with their children, and said that if grown-up people only had the attitude of children towards His Kingdom there would be more hope for them. Then He took the children in His arms, laid His hands on them, and blessed them.

Was this laying on of hands just a formality, a mere symbol? It was not. Nothing that the Lord Christ ever said or did was formal or without positive spiritual content. Always it was real, with reality such as we sinners can never know save as a gift of God's grace. What He said and did was charged with the Spirit, was overflowing with the Spirit, and its overflow marked His every word and every expression of His face or hands. For He was in the world to baptize with the Holy Ghost, and through that baptism to save the world. So His hands laid in surpassing tenderness, longing, and love upon those children's heads brought them an inward gift, wrought within them a change, marked their souls with stamp divine; and all their life long God was nearer to them, more real to them, for the hands of Jesus laid on their heads in blessing.

Faith conditioned the receiving of gifts of God from Jesus' hands then, as it does from His hands in the Church's sacraments today. For the children, whether brought to Him for blessing or for healing, it was the faith of the parents. For the paralytic, borne of four, we are told it was the faith of the bearers that led Jesus to say, "Son, thy sins are forgiven," and then to heal his body.

Jesus cared first and most for healing of the soul. To bring men's souls into living touch with the living God was the burden of all His work and teaching. Read the Sermon on the Mount and note how the moment of all its lessons is, "that ye may be sons of your Father who is in heaven." "Ye therefore shall be perfect, as your heavenly Father is perfect,"—perfection possible only through perfected union of men's souls with God. Jesus, then, sought first to bring spiritual gifts to men; and we must believe that when He healed people's bodies He also brought gifts to their souls. This was the reason that He sought and asked for faith as the condition for His gifts.

With this necessity for faith in mind, it becomes plain that Jesus was moved by a great compassion on the one and only time that He seemed to be harsh towards a seeker. The Syrophœnician woman was calling aloud to Jesus to cast a demon out of her daughter. The disciples asked Him to send her away, she was making such a disturbance. Jesus' reply pictured the actual situation: He was sent to Israel only, surely a disheartening word to the imploring mother. But Jesus must find an answer to the question, Was this woman, nurtured in paganism, able and ready for His gifts divine? Did she, that is, have the requisite faith? So He proceeded not only to find out what faith she had, but also to give her faith potency by challenging it. For faith attains its maturity and power through being expressed. If the woman could make due response, it would create as much as reveal the faith competent to receive His gifts, the loftiest richest gifts of infinite God now coming to earth through the incarnate Son.

She met the challenge: she would not be put away; she pushed through the surrounding disciples, drew near and fell at His feet with the simple cry, moving in its pathos, Lord, help me! Then the final test, as Jesus used the word of insult which the Jews employed for Gentiles. But I believe His eyes were glowing with a light divine, His face radiant with a smile of hope for her true response, and His voice revealing in its tenderness as He said, "It is not meet to take the children's bread and cast it to the dogs." The woman saw and understood, and met in full the challenge, "Yea, Lord, for even the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith, be it done unto thee even as thou wilt." And her daughter was healed from that hour.

Great faith had won, won not only a little daughter's restoration to good and normal life for the years of earth, but the opening of the woman's soul to the touch of the Spirit of holiness that should be untold blessing to mother and daughter for this world and the world to come.

As always, Jesus' words and deeds explain the ways of God to men. God has constituted man and man's relation to Himself and to the universe in such wise that the demand on faith is constant and inescapable. Every man who lives as a man and not as mere animal takes up the burden of faith every morning: faith in his fellows, faith in the future, faith in some ideal of perfection that ever calls forth his powers and urges his feet onward. Lacking faith, life comes to a standstill. Not a forward step is taken in any genuine work, as in true art, save on a positive faith. The same is true of science. For the man of science will follow his clues and refuse defeat only because he believes in a cosmical unified rational order—a tremendous faith.

Jesus' discipline of the Gentile woman points us this truth: that a vast deal of the discipline of life is shaped and meted to us each one to this end, to be the precise challenge to faith that shall call it to expression, give it reality, and make it the open door for God's gifts. For all genuine faith, traced to its roots, proves to be faith in God. And faith in God carried to its rational ultimate becomes faith in Jesus Christ, "who is made unto us wisdom from God, and righteousness and sanctification, and redemption." And faith in Jesus Christ wide-opens the soul to the coming of God, is the soul's response to the silent motions of the Holy Ghost, is man's invitation to his Creator to complete His work, to take possession, to renew him, to sanctify him and use him.

Faith in God is the great crying need of the hour. A Church today full of members who were full of faith would be the invitation and opened door for such a work of God as Dr. Jacks envisages in the July *Hibbert*. It calls for quotation: "It may be that confusion here [following the war] will be the prelude, not, as many hope, to an improved order of the existing type, less disposed to violence and more efficiently policed, but to a new kind of order, as of the City of God, which hears no tramp of armies nor even the footsteps of the policeman on his beat. It may be that just when confusion is at its height and about to break out into conflict, the clamour will be hushed by the sudden trumpet-call to a new enterprise for humanity. . . . I mean, by the unexpected emergence of some commanding aim, of an overarching purpose that would capture the imagination of the multitudes, drown their quarrels, override their disputes, make them ashamed of their former petty-mindedness and carry them forward on a tidal wave of magnanimous resolve to an end worth attaining by man. This may be too much to hope for and certainly is too much to count upon. But the like has happened before and will happen again, though none can predict the times and the seasons nor tell from what quarter the trumpet will sound."

Who can doubt that the unimaginable sufferings and the heroic endeavors of the present time, the depth of the one and the height of the other, the mingling of shame and glory, the tension and distress of the war-agony are the symptoms of a world in birth-pangs? But the birth of what? Perhaps of a great surprise. Meanwhile let us expect the unexpected, hoping for the best and on guard against the worst.

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From Prophecy to Priesthood

THE CLEVELAND CONFERENCE on a just and durable peace was a worthy successor to the Delaware Conference. With representatives of virtually every major Protestant body, including Universalists and Unitarians, as well as local councils of churches and the important interchurch agencies; with some Old Catholic and Orthodox representation and a sizable group of members of the Episcopal Church, it spoke the mind of non-Roman Christianity in the United States clearly and forcefully. And the nub of its message was that the Dumbarton Oaks proposals for an international organization should be vigorously supported, although some changes should be made to accord more nearly with the Christian concept of a just and orderly world.

There were a number of important "side issues" of the conference, which we shall try to report next week when we hope to have the final text of the conference's message to the Churches. Among these might be mentioned a thoroughly Christian approach to matters of race relations, of subject peoples, of the treatment of Germany and Italy after the war. An important issue which remained unresolved but began to be dealt with more effectively was the problem of a Christian evaluation of the economic order. But support of the Great Powers' proposals for world organization was the focal point of the delegates' attention, partly because it was the practical issue upon which American Protestantism had to make a decision on a matter of principle. Does Christianity stand off from the affairs of nations, warning them with prophetic voice, "Thus saith the Lord"? Or does it also exercise a priestly function, subordinating its warnings of judgment to a practical task of healing, leading, and ministering?

It is possible, of course, to push the antithesis too far. Among Anglicans and other Churches with the deep historical roots of the Catholic tradition, the prophetic function has generally been considered as a normal one of the Church although its exercise is usually left to individuals. Among Protestant Churches during recent years the tendency has been to place the pronouncements of the whole Church upon the prophetic level and to leave the practical work to individuals acting as citizens. Neither type of ministry is ever wholly absent from the thought of any Christian or any religious body.

But the Cleveland Conference did represent a conscious and painful decision of the Protestant Churches to descend from the lofty heights of prophecy to the plain of practical service. The delegates met and faced the necessity of "stepping down" their convictions about absolute right and wrong to accomplish practical ends in a situation where good and bad are inextricably mixed.

Catholics are accustomed to distinguish between the visible Church and the Kingdom of God, and to recognize that the visible Church, although it is deeply enmeshed in historical situations, is sustained by the inner life of Christ. They look upon the Church as the fellowship of those who are being saved and upon society as in the process of being redeemed. They do not have the background of looking upon the Church as the company of the saved, called out from a world that helplessly awaits a catastrophic divine event, which lies behind so many of the inherited attitudes of Protestantism. Hence, the struggle between absolute right and practical necessity, the fear of confusion of the functions of Church and State, the spurning of small steps in the right direction, are a little difficult for Catholics to understand. But the struggle is a real one for Protestantism.

It became even more evident at Cleveland than at Delaware that the Liberalism of contemporary Protestantism has in the past had its roots much more in secular soil than in religious. There has been a curious cleavage between theology and social thought, bridged only by moral exhortation and Utopian dreams. At Cleveland, both moral exhortation and Utopianism were found inadequate. Bishop Oxnam, a clear and fearless thinker, expressed the matter in these words: "We are confronted with the fact of power." That is not the kind of fact that American Protestantism has hitherto been ready to face. In the struggle between the "is" of Catholic thought and the "must" of Protestant thought, the "is" for the first time clearly dominated the mind of American non-Roman Christianity.

The older leadership was not by any means fully reconciled to this development. But it is here, it is dominant, and it has far-reaching significance for the future. For the only fully Christian reconciliation between "is" and "must" is found in the sacramental principle; its only perfect expression is in the Liturgy, where our imperfect and earth-bound selves are offered up in union with the perfect offering of our Lord, and whence from His real presence and outpouring of grace we draw nourishment to grow in the divine life. God eternally works in His world, by little and by little winning it to Himself; He makes use of homely and earthbound things as the channels of His grace; He dwells within us; and by the power of His indwelling He conforms us more and more to the pattern of our growth.

THE TURNING of American Protestantism from prophecy toward priesthood is of great significance. We believe it is even more important than the practical issue of support of the proposals for world organization; but the ability to think clearly and act effectively on this latter question will, we believe, have an immediate practical value which can hardly be overestimated.

The conference's action represented no careless and uncritical blessing of that which contains elements of danger and both practical and moral. The preachers are not presenting arms to the government, as too many of them did in the last war; they are giving sober and realistic support to a step which needs many more steps to bring it more in line with the will of God. Nine of these steps are indicated in the conference's report. In the words of Mr. Dulles' masterly opening address, "Collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals." The kingdom will not be brought in by exhortation but by long and difficult growth. The first step, in the field of international relations, is to provide a means of collaboration whereby power is linked to responsibility and decisions are subject to the moral judgment of mankind. Only if this first step is taken, can there be hope of progress.

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Somewhere in the South Pacific.

DEAR FAMILY: Last week I wrote of my visit to Siota, site of the ruined native Cathedral of the diocese of Melanesia. This week let me tell you of my visit to the village of Venuha, also in the Solomon Islands, where the Church is very much alive.

We landed by dinghy from the mission launch—Fr. Edwards, half a dozen native seminarians, and myself. We were cordially greeted by the chief and a group of the men of the village, and a runner was dispatched to notify the native priest, who was working in the gardens at some distance from the village. Fr. Edwards was evidently very popular, for they all greeted him cordially with smiles and hearty handshakes. They were friendly to me, too, because I was a Marine, a Churchman, and a friend of Fr. Jim—three topnotch qualifications in their eyes.

The church was, as always, the largest and most impressive building in the village. It was of thatch, and would accommodate perhaps 200 people—more than the total population, which was about 140. Altar, pulpit, and lectern were carved of native mahogany, decorated with inlaid mother-of-pearl. It was a simple, dignified house of God, such as any community might be proud to have—though the architecture would look a bit strange on Main Street. While we were admiring it, the native priest arrived—an elderly kindly man dressed in a loin cloth and white shirt. He played for us on a wheezy old organ, probably discarded from some church about 1890 and sent out to the mission field. Several of the boys of the village, 7 to 12 years old, stood around, and at my request they shyly sang *Adeste Fideles* in their native tongue.

Next we toured the village, which was much larger than it had appeared from the sea, and shook hands individually with each of the men, women, and children. Most of them could not speak English, but they smiled in friendly fashion as Fr. Edwards translated my greetings to them. I visited several of their houses, finding them all remarkably neat and clean, as were the people themselves. The American influence was shown when I came to the water supply, which was contained in a standard Navy Lyster bag, properly hung and filled with fresh water.

We walked along the shore to the native cemetery, where the graves were carefully marked with wood crosses or (in the case of chiefs) with a stone cross, suitably inscribed. On the way back, the small boys demonstrated their skill at shinnying up a tall cocoanut palm, and then I had a game of catch with them, using a small cocoanut for a ball.

One of Fr. Edwards' candidates introduced me proudly to his wife and six months old baby. The infant was dressed in a tiny grass skirt for the occasion, but this unaccustomed finery was soon shed. Again I made friends with the baby, who rejoiced in the name of Mary Catherine. Father, mother, and baby made up such an obviously happy family, overjoyed at their reunion, that seeing it was a pleasure.

In the evening, back at St. Peter's College, the native candidates sang for me. They sang unaccompanied, taking their several parts, and their voices were rich and musical. Several familiar hymns were sung, both in their native language and in English. Then, to my surprise, they sang the *Kyrie* and the *Sanctus* from the *Missa de Angelis*, doing remarkably well with the difficult and strange music.

Before I left, I had the privilege of serving at the early Mass, which was in English for my benefit. They have a daily celebration at 6:30, sometimes in English, using the New Zealand Prayer Book, and sometimes in their own language, using a translation of the Book of Common Prayer. Fr. Edwards was kind enough to say that I served all right, except that I didn't ring the Sanctus bell with the unrestrained and prolonged vigor to which they are accustomed!

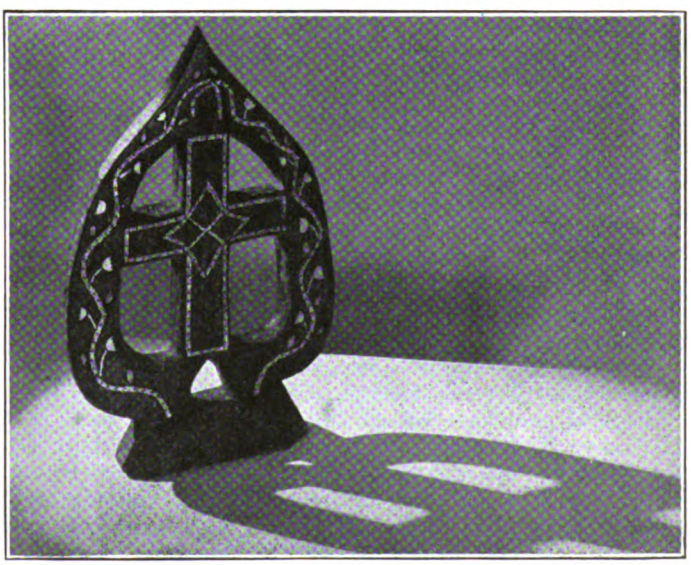
While at the mission, I learned some statistics about the Church in Melanesia. At the outbreak of the war, there were the Bishop (the same who has recently been visiting in the United States), 59 white priests and lay workers, and 62 native priests and deacons. In addition there were some 650 native teachers (or readers) and 140 members of the native preaching brotherhood, the "Retatsiu." Mission work was conducted in some 30 tongues, for the native languages and dialects differ from island to island. There were several preparatory schools for boys and girls, three junior schools for boys, and one for girls conducted by White Sisters, as well as the training school for clergy, St. Peter's College. Most of these were housed in small buildings built of native timber with leaf roofs, with tables and chairs home-made from kerosene cases and biscuit crates. (Today the influence of lend-lease is apparent in the college, where the desks are fashioned from American whisky cases contributed by the Navy officers' club near by.)

There was also a 64-bed hospital, with a resident doctor and nursing staff. This hospital, serving some 650 in-patients and 3,500 out-patients, continued its work through the Japanese occupation, and is still in operation, though without a resident doctor. Army surgeons who have visited it have unanimously praised its equipment and high standards.

Every village in the Christian communities has a church at its center, and the native priest ranks alongside the chief in the leadership of the people. The village teacher, too, is a powerful influence in the Christianizing of the people.

During the war, some of the schools and churches (like the Cathedral at Siota) have been destroyed, but most of them, especially in the interior, have survived. In many cases the people were able to save their church treasures from the Japs, and there were hundreds of villages in territory that the enemy never penetrated. Not a few American aviators, forced down in hostile waters, found their way to these villages and thence back to the safety of our own lines. They will not soon forget the treatment that they received at the hands of these Christian natives, whose fathers were head-hunters, if not cannibals.

Today the native Christians are scattered, many of them having been evacuated from coastal areas because of military



GUGULU WOOD CROSS: *Presented to Captain Morehouse's home parish by Melanesian Churchmen.*

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considerations. But their priests have gone with them, both the native ones and some of the white missionaries. Others, compelled by Allied authorities to leave their mission posts temporarily, have now returned and resumed their interrupted work.

The Church in Melanesia is probably stronger spiritually today than it has ever been, but it is desperately poor in its material resources and equipment. And what effect the impact of Western civilization, in the form of thousands of soldiers and sailors suddenly placed in proximity to the simple natives, will have, remains to be seen.

Before leaving St. Peter's College, I was presented by the priest and his students with a handsome altar cross, hand-carved from gugulu wood (native mahogany) and inlaid with mother-of-pearl. The design was an unusual one, conceived by the native craftsman himself, the cross being surrounded by a border in the shape of a flame. Perhaps it was intended to symbolize the all-consuming love of God, with the cross of Christ at the center. I accepted the gift for my home parish—Christ Church, Whitefish Bay, Wis.—and promised to send them as a gift a crucifix with the reigning Christ, for one of their churches. If the little church at Tulagi, completely destroyed in the bombardment, is rebuilt, that would be a singularly appropriate place for it; for the church was dedicated to Christ the King, and the crucifix might serve as a memorial to the Marines and sailors who lost their lives there.

CLIFFORD P. MOREHOUSE.

The Collect

Purification *February 2d*

"PRESENTED with pure and clean hearts." This should be the aim of our lives. Today's Collect shows that one of the helps to the achievement of this is obedience, even to small and seemingly unimportant details. There may be points in the law or plan of God for which we can see no particular reason and which we are tempted to ignore as of no value. In reality our part is to obey carefully and completely, studying if we will to discover the hidden reasons, but never waiting until we have worked out the reason before beginning to obey. We should be using the helps God gives us in prayer and frequent Communion to gain the strength and desire to root out all that can prevent us from being pure and clean of heart. With this even partially accomplished we will see more clearly the beauty and desirability of more complete union with God and with renewed intention press on to share fully in the joy of being in the divine Presence.

Sexagesima *February 4th*

"WE PUT not our trust in anything we do." Is this true of us? Are we not apt to place too much confidence in ourselves and trust too far our own ideas and plans? Does not this account for mistakes we make and difficulties we run into? Today's Collect may well make us pause and examine ourselves as to whether we give enough heed to the promptings of the Holy Spirit, when He may be trying to save us from ourselves. Our own feelings or actions should not be the basis of our hope of salvation but complete trust in Christ. If we pray, fast, give alms, do deeds of charity, we are not to trust in them for salvation. Our trust must be in God's love and wisdom. Whatever we do must be for Him. Whatever we do must be His work. In the opening words of today's Collect we may see some new meaning for "Blessed are the poor in spirit."

Thank You!

WE RENDER hearty thanks to God and to His agent THE LIVING CHURCH FAMILY, for promptly and successfully raising the $3,000 needed to support THE LIVING CHURCH NURSERY SHELTER for another year. Our 40 "under 5's" are thereby assured of the continued interest of the FAMILY in their welfare. And, safe from V-bombs and the difficulties of wartime life in London they will have continued opportunity for a normal childhood.

There are many more people who can be helped by THE LIVING CHURCH RELIEF FUND. First among these we would place prisoners of war, whom we can help through the War Prisoners' Aid fund of the international YMCA. Relief to China and Greece, assistance to Save the Children Fund in its work for European children, and the work of our own Army and Navy Commission are all in need of special gifts. Can you help? Please make checks payable to THE LIVING CHURCH RELIEF FUND, with notation as to the purpose for which the money is sent.

Message from the Philippines

WE HAVE seldom seen a message so packed with information as that from the Rev. Clifford E. Barry Nobes, sent last May from a Philippine internment camp.

It is heartening to know that from the spiritual powerhouse of the internment camp the life of the Church continues to flow out, as native leaders labor valiantly under conditions which must indeed be difficult. The development of an indigenous ministry was a project of top priority in the Philippine Church before the war, but because of social and educational problems only a beginning had been made. During the cruel days of the depression, the Philippine Church was unable to take advantage of many pressing opportunities because resources from the home Church were too scanty.

The day of liberation of Luzon appears to be very near, as General MacArthur's forces advance. In your prayers for the safety of the Philippine missionaries, do not forget to pray that liberation will find the home Church ready to support them adequately with men and money.

HEIGHT AND DEPTH

NOR think that love must ever be
Mountain high in certainty;
Who stands in an abyss of Love,
Ringed with what he cannot prove,
Abased in depth on depth of being,
Sight beyond our human seeing,
May know a truer thing than he
Who sings in easy ecstasy;
For God to whom the night and day
Reveal Himself impartially
Is depth on depth and height on height,
Splendor of day and darkest night;
Dark and light alike to Him
Who dwells between the Cherubim.

VIRGINIA E. HUNTINGTON.

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"Rector Wanted"

By the Rt. Rev. Wallace E. Conkling

Bishop of Chicago

MANY stories—very funny ones—can be told of those misguided men and women who advertise through matrimonial agencies for a life's partner. "Pathetic," and not "funny," would be the adjective that would seriously and more adequately describe the practice, the people who do it, and the results. From the objective observer, would come the somewhat cold and unsympathetic but none the less true comment, "They got what they deserved!"

Is the situation very different in the case of a parish which through its vestry advertizes for a life's leader, a rector? . . . To go a-wooing with alluring details of community prosperity, rectory comforts, with as many pianos to play upon as mood and location might direct, with many cheerful choir singers to lead the praises . . . and, of course, all this and more—with a good salary. One might query, Why not add: "All this and heaven too?" (but perhaps *that* would be too much to expect!).

The situation in the Church which causes or permits such methods is not funny. It is terribly sad. And from what is known by bishops of the ever ready applicants for known vacancies, the result of the guileless lay committee that opens the door to these could be not funny—but tragic. Indeed they too, probably get what they deserve!

But we must not be merely negative in our treatment of a serious problem. It is commonly recognized that our clergy placement system is in need of much reform. But legislation alone will not bring in the millennium, or make people good, or conditions ideal. We must and can work together for better results even under present possibilities and directives. When the rectorship of a parish falls vacant the important task of the choice of a new rector falls upon the duly constituted vestry of the parish. This is probably the most important task ever before a vestry. Men should be chosen with qualifications for such an eventuality and not merely to have the roof repaired or the coal paid for. The parish should be deeply concerned over the choice of a new priest and this concern should be centered in the vestry as it proceeds to the important task. The bishop also will be deeply concerned. It will matter greatly to him whether a wise choice is made or not. If the selection is a happy one the parish will grow strong and take a helpful part in the life of the whole diocese. If the choice proves a mistaken one the burden of it will rest chiefly upon the bishop. The vestry will too often expect the bishop quickly to relieve them of their problem even though they may have acted with wilful, or careless, independence in calling the rector.

There have been bishops who have urged the wrong candidates, just as there have been vestries which have chosen badly, on their own action, but in most cases greater success could certainly be reasonably expected when bishop and vestry meet and take counsel together.

Recommended Action

The following course of action is thus recommended. It is possible under present canonical provisions and though it will undoubtedly not guarantee mistakes in choice, it should go a long way to insure against them.

As soon as a cure falls vacant the bishop and vestry should meet together. It is desirable that the whole vestry should share in this and not merely a special committee, for the responsibility of choice ultimately rests upon the entire vestry. At this meeting primary consideration should be given to the *qualifications* desired in the priest to be chosen. The character and condition of the parish will determine these. It is better to determine, what kind of new leader is needed in the new leader and then to seek for one with such qualifications, than to begin with personalities and endeavor to make them the basis for choice.

Thus in conference, the bishop and vestry will first consider the qualifications of age, family, training, service, experience, special aptitudes, availability, etc.

The next stage of deliberation can then be entered, namely the consideration of particular clergy in relation to the standards or qualifications set up. Here the bishop may have several names to suggest and will give a detailed survey of the related facts. There may be other names suggested by the vestry. If so, it is well to have the bishop's initial appraisal of these. Often unpleasantness or difficulties would have been avoided if this had been done. After discussion, perhaps it may be possible to select at least three, or not many more than six, names for priority consideration and while these are under special advisement no others will be added except by the bishop's request or with his knowledge and approval. There is little use of a vestry wasting time and personal service and money to investigate a candidate who would not have received the approval of the diocesan from the beginning.

Details to Consider

In making this selected list there will be many details to receive attention: Shall the choice include clergy both from within and outside the diocese? Certainly the answer to this should be affirmative. Where men in the diocese have proved themselves in service they most certainly should receive first consideration. It is not beneficial to the spirit and life of a diocese to have the vacant parishes always go to clergy from outside and to leave men who deserve larger opportunities, without advancement. Local clergy will sometimes suffer in being known too well and generally it is not possible to have the same intimate knowledge of those more distant. It should be remembered always that letters of recommendation are never an adequate substitute for personal knowledge and the opportunity to make appraisal first hand. However, it must be recognized that there may be no available priests within the diocese for a particular vacancy or that there may be another outside with special qualifications which can be sufficiently investigated. It is certainly often a good thing to bring new clergy into a diocese and thus to add vigor and freshness to the life of the whole Church family.

Sometimes vestries are loath to consider outside men because of possible expenses involved. This is understandable but should not be permitted to be a deciding factor. After all, the matter is of such importance as to warrant necessary expenditure. Undue and unwise economy here may prove expensive. It is possible for distant clergy to come for conference without great expense but when they do so they should be invited by the bishop, under whose license they are permitted to officiate while present in the diocese. Proper investigation should be made before issuing the invitation to insure a reasonable likelihood of favorable consideration. Another item of expense which makes vestries hesitate in calling a priest from a great distance is the cost of moving the household goods. In fairness it should be stated that many priests realize this and would be willing to carry their own share of this burden. A vestry should decide what it can set aside for such moving expense and simply state the amount as a maximum in any case, leaving it thus to the priest to consider in making his own decision.

Those under consideration for a vacant cure should not be invited to minister or preach in the vacant parish. Many of the best priests of the Church will not accept such invitations and so will be lost as possibilities. It is not only unsuitable that a priest should so be put upon "the auction block" but it is not a sound basis for right choice. Many priests will not present their true and best qualities under such conditions. Others who are less able may readily muster up one good sermon and not have ability to continue on such a high standard of quality! The provision of the Church which places the responsibility upon the vestry, rather than directly upon the whole congregation, is one which experience has tested and proved as wise. If about a dozen vestrymen cannot make an intelligent choice, there is little hope that a large congregation could do so. Every new candidate wins certain supporters in the congregation, for many reasons not always important, and often the last candidate (who may be the least fitted) will receive the call, and there will

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Penitence and Ash Wednesday

We occasionally like to get at some of the seasonal things that need to be said, just a bit in advance of the proper season itself. We're thinking of Ash Wednesday already. We've been thinking about it for some weeks in fact, and its impact and its importance has so stirred us that we want to have one of our little talks with you about it.

Ash Wednesday is The Church's set day or season for expressing definitely to God, our sorrow, our penitence for the sins we've committed. It is the nearest that many Episcopalians get to The Confessional. For pure spiritual joy and satisfaction, they should go all the way,—but that is not the burthen of this chat.

We Christians need not look far about us to see sin and sinners galore, unrepentant, nonchalant rather, not at all concerned, quite definite in all that they do, and absolutely NOT interested in the way out of it. It goes on up from the local picture to the national picture, both political and personal, and from there it wings its soiled and ugly way overseas to all lands and climes. Sin, unrepentant, nonchalant, unconcerned, drags a deadly, tragic pall across the face and sunlight of God's otherwise truly l o v e l y world.

The most effective medicine to be used on an unrepentant sinner is a terrific impact of deeply interested, consecrated Christian prayer. When Our Father in Heaven receives such an impact, it really acts as an impact upon Him, we truly believe, and it shakes Him, as impacts do, into answering those prayers, so to speak. Well, then, it seems to us that this coming Ash Wednesday can be made a truly thrilling day in all our churches if every one of us Episcopalians will come that day, beginning with the earliest Mass, and some of us be at every service that day, clear till the last service in the evening, and be there to pray, first in repentance for our own sins (many of us will have begun on Shrove Tuesday, the day before, with our personal confessions), and then, definitely, and most important, the unregretted sins of our neighbors (watch your charity, right here!) those all about you in the community, your land, aye, and your world! PRAY, do you hear me, PRAY as you never prayed before, for you are up against the hardest nut to crack in all religious effort,—unregretted sin. But, IT CAN BE LICKED, and if every Episcopalian of every church in our land goes to church on Ash Wednesday, penitent for personal sins first, and urgent upon God for the sins of the world, I tell you that God's Grace will begin to flow into channels that least expected to experience it.

And we hope that some of you more squeamish Episcopalians will have grace and humility enough this year to begin that lovely symbolic practice that has stimulated The Faithful over the ages, that of accepting the mark of the sign of The Cross in ashes upon your forehead (otherwise why Ash Wednesday?) in significance of your complete realization of our certain deaths, (and judgment) and a right attitude concerning it.

And to you priests who have shivered about offering the Imposition of Ashes to your people, be it said that perhaps in this year of all years, if you simply and naturally notify your people that Ashes will be offered at all services on Ash Wednesday, it may surprise you how many will come forward. Everything must have a start.

And to the squeamish who fear that they may be led into Roman practices, just you tell us which of your present religious practices in your own church that your Roman brethren are NOT doing. Perhaps they are even excelling you in their use of the same practices you use and profess.

But, above all, make THIS Ash Wednesday memorable all over The Church! Just think,—we bearing in prayer the burden of the sin about us, and in Heaven, Blessed Jesus bearing it all to The Throne of God!

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always be some of the congregation who will never cease to regret that their choice was not called!

Visit by the Vestry

The best arrangement is for the vestry to visit the priest in his cure where they may not only hear him preach and conduct the service but also may see the condition of the property, the witness of the congregation as to numbers, evidence of instruction and their attitude toward the priest himself, as well as the way he manifests his regard for them. It is important also to ascertain the personal standing of the priest in his community. Since all this, of course, is more possible in the case of local clergy, this is an important reason why such choices are generally made upon a more intelligent and complete basis.

If it is possible, all members of the vestry should share in such visits, and not merely have to accept the testimony of a small committee. A workable plan is to divide the vestry into groups of three or four members each, these to visit different churches each Sunday for three or four Sundays in order; then when all have visited the list of parishes chosen, to meet together for conference and to plan the course of further action. Should a clear line of agreement at this stage be not possible, it may then be necessary to add other clergy names to the list. Unless there is general and strong agreement of thought toward one or two of those under consideration it would be wise to make a fresh start. But if so, this should be done after receiving the guidance and counsel of the bishop.

During the whole period, the members of the vestry would be greatly strengthened and guided, if they would meet together for corporate prayer, especially at the Holy Communion.

This may seem rather much to expect of busy laymen, but it should be kept in mind that it is far less than the burdens and difficulties to be faced by the vestry and the parish if they make a wrong choice of a rector. But it should also be remembered that no work of the vestry can bring such strength and joy, such happiness and peace to the people of a parish as the wise choice of a priest for the cure of souls.

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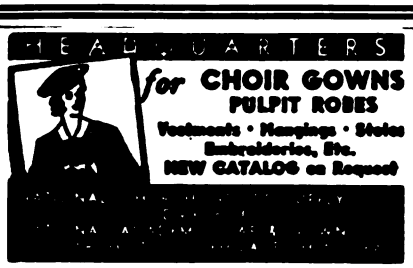
In loving memory of Mary Sproule Kline and Frances E. Rocke	5.00
Mrs. Calvin W. Sherman	5.00
Miss Caroline B. Cooke	2.50
Miss H. E. Mahan	2.00
K. M. S.	1.00
	$146.30

Greek Relief

Miss A. R. Bateman	$ 5.00

Presiding Bishop's Fund

J. E. K. (This amount had been incorrectly credited to the Nursery Shelter)	$ 5.50



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DIOCESAN

TEXAS

Bishop Quin Asks Council For Coadjutor

Bishop Quin of Texas has asked the diocesan council, meeting on January 24th, for a coadjutor. The executive board had previously recommended the action.

Increased work and demands upon the Bishop were given as the reasons for the request. The Coadjutor's special jurisdiction would be missions and aided parishes.

HONOLULU

Rev. Anson Stokes, Jr., Chosen Dean of St. Andrew's, Honolulu

The Rev. Anson Phelps Stokes, jr., rector of Trinity Church, Columbus, Ohio, has been elected dean of St. Andrew's Cathedral, Honolulu, and has accepted his election, according to announcement by Church headquarters. He expects to leave for Honolulu early in April.

Mr. Stokes has been in Columbus since 1937. Previously he had been associate rector of St. Mark's, Shreveport, La. He is 40 years old, and a graduate of St. Paul's School, Concord, N. H.; Corpus Christi College, Cambridge University, Yale, and the Episcopal Theological School, Cambridge. He also took work at Yale Divinity School, and spent two years traveling in Russia, Japan, China, India, and Palestine. He was ordained deacon in 1932, and priest in 1933.

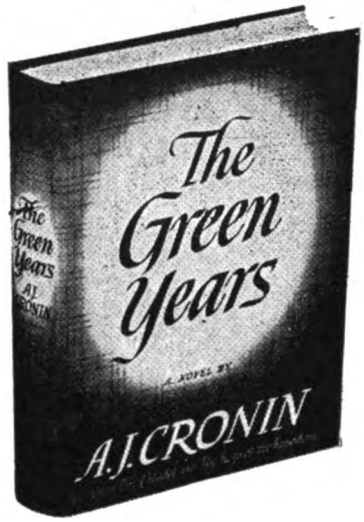
He became chairman of the Department of Missions of the diocese of Southern Ohio in 1939, was a deputy to General Convention in 1940, is a member of the Forward in Service Commission and of the Joint Commission on Social Insurance for Lay Employees.

VIRGINIA

18 Parishes Made Fine Progress Toward Self-Support

Because of increased giving in the diocese of Virginia, the executive committee of the diocesan Missionary Society at its January meeting was able to increase a number of appropriations. These increases include $1,500 for the General Church ($500 more than the diocese was asked for), $3,000 for the salaries of lay workers in the archdeaconry of the Blue Ridge, and $500 for the American Bible Society.

Eighteen of the 35 parishes and churches of the diocese receiving aid from the diocesan Missionary Society in paying the salaries of their rectors have made notable progress toward self-support for 1945. The Chapel of St. Clement, Alexandria, leads. Late in 1943, the diocese appointed the Rev. Darby W. Betts as missionary to organize a congregation in a new development in Alexandria and to build a church. His salary and house rent had to be paid in full by the diocese. On Easter



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Sunday, 1944, the Chapel of St. Clement, built largely through money given by the diocese, opened its doors for its first service. In 1945 this Chapel is entirely self-supporting and has accepted a small quota for the missionary work of the diocese and General Church. This achievement is believed to have few parallels in the whole country.

Trinity Church, Arlington, where the Rev. A. C. Muller has been rector since 1942, continues to make outstanding progress. Three years ago this congregation was worshiping in a very inadequate building and could pay only $750 toward its minister's salary. Since then the building has been remodeled and enlarged at a cost of over $14,000. The parish is now paying $2,500 toward the minister's salary and has accepted a quota of $800 for the program of the diocese in addition to curtailing its indebtedness annually.

Other notable achievements were made by St. John's Church, West Point; Church of Our Saviour, Sandstone; Grace Church, Arlington; Grace, Stanardsville; Overwharton parish, Stafford; Christ Church, Brandy; Christ Church, Luray; Varina Church, Varina; Meade Memorial Church, White Post; Trinity Church, Charlottesville; and the churches in the cure of the Rev. Thomas D. Brown.

In the rural area, Madison parish in Loudoun County deserves special mention. In 1939, the diocese was contributing over $1,200 per year toward its minister's support. Under the leadership of the present rector, the Rev. Paul E. Shultz, this amount has been gradually reduced until now the parish is entirely self-supporting. In the archdeaconry of the Blue Ridge the cure of the Rev. Dewey C. Loving has increased its giving toward his salary by $200.

Among the colored congregations the largest increase is at Meade Memorial Church, Alexandria, where the Rev. A. Myron Cochran is rector.

In some cases the diocese made a saving in its appropriation of the entire amount of the increase made by the parish. In other cases, it was felt that an increased salary was urgent and so the diocese matched the parish in accomplishing this. The net saving to the diocese is approximately $5,000 per year.

UPPER S. C.

Rev. J. E. Gilbreath Speaks On Ministry to Servicemen

The Rev. J. Earl Gilbreath, rector of Trinity Church, Clarksville, Tenn., and chairman of the Committee on Ministry to Men in Military Service for the diocese of Tennessee, was a guest of the diocese of Upper South Carolina during the week of January 15th.

At four district meetings on successive evenings he addressed large gatherings of clergy and laymen of the Church on this work, emphasizing the necessity of the ministry to the servicemen while they are away, and then after their return.

NEW YORK

Fr. Walenta Recovering

The Rev. Edmund Joseph Walenta, OMC, resident priest of the Convent of St. Anne, Kingston, N. Y., since September 1, 1941, was stricken on December 20, 1944, with a light stroke, caused by high blood pressure.

He is now rapidly recovering at the home of his son, E. J. Walenta, jr., in Irvington, N. J.

ALBANY

Chapel at St. John's, Ogdensburg, Consecrated

On St. John the Evangelist's Day the new chapel of St. John's Church, Ogdensburg, N. Y., was consecrated by Bishop Oldham of Albany. The former chapel and the parish house were practically destroyed by fire in October, 1943. The chapel was restored by a gift from Mr. and Mrs. G. Frederick Jewett, of Spokane, Wash., in honor of their parents, Dr. and Mrs. W. Grant Cooper.

The new chapel is an adequate and lovely structure, notable for a series of stained glass windows, depicting the life and parables of our Lord, designed by the rector, the Rev. George A. Palmer, in collaboration with Joseph Mayer of the McLoughlin Studios. There is also a rose window, symbolic of the Holy Spirit.

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SECONDARY SCHOOLS

Kemper Hall, Kenosha, Wis., Celebrates 75th Anniversary

The first event in celebration of the 75th anniversary of the founding of Kemper Hall, Kenosha, Wis., was celebrated with Twelfth Night Revels, following the students' return from the Christmas holidays. This Epiphany party, included the colorful procession of the bringing in of the boar's head and golden apples; the singing of "The Twelve Days of Christmas" and the choosing of the Epiphany King and Queen by means of the bean and ring hidden in the Twelfth Night Cake. This cake, a mountain of white under the canopy of pine branches and lighted candles, was cut by the seniors and presented to the juniors. The party was given under the auspices of the Guild of the Holy Child. Jean Mouat of St. Paul's, Chicago, in whose cake the bean was discovered, was hailed as king, and Millicent Cooke of Trinity Church, Niles, Mich., who received the ring, was the queen. Miss Cooke's father, John A. Cooke, is treasurer of the Midwest Province of the Church, and the fact that he and Mrs. Cooke are of English birth added a bit of spice to the revival of the old English custom.

St. Peter's Masters Take On Extra Duties

The largest enrolment in the history of St. Peter's School, Peekskill, N. Y., coupled with the difficulty of getting help, have meant every staff member's taking on extra duties. No exception is Headmaster Frank C. Leeming who in addition to doing buying, training the dramatic club and choir, is often found in the kitchen lending a helping hand.

Mr. Kellar, Mr. Drake, and Fr. Geertis take the athletics, and Fr. Feringa plays for all services. The nurse helps out in the office. Because of the hard schedule of all of the masters, one of the boys has assumed the responsibility of running the library.

This year's 66 boys come from ten different states, and there are four from the District of Columbia, five from Iran, one from Germany, one from Czecho-Slovakia, and one from England.

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COLLEGES

Student Center to Become Community Youth Center

Emery Memorial House, which in former years served as a students' center at the University of Utah, is going to be operated by the recreational department of Salt Lake City as a youth center. The Church, however, maintains control of the property and will act in an advisory capacity in policy making.

St. Augustine's, Raleigh, Celebrates 77th Anniversary

The 77th anniversary of its opening was observed at St. Augustine's College, Raleigh, N. C., January 13th and 14th. At the annual anniversary dinner, attended by students, faculty, staff, and representatives of the national and local alumni bodies, President Edgar H. Goold acted as master of ceremonies.

Dean Cecil D. Halliburton spoke of the graduates and former students serving in the armed forces, noting that 98 graduates, 74 former students and two faculty members are known to have entered the services during this war. Of that number it was noted that 28 are commissioned officers. The service flag, presented in honor of the 174, contained one gold star in memory of Pfc. Fred. Robinson, reported killed in action on the Italian front last October.

The Rev. John W. Herritage, D.D., rector of the Church of St. Michael and All Angels, Charlotte, N. C., was guest preacher at the anniversary service January 14th. Dr. Herritage, a member of the board of trustees, was graduated from St. Augustine's in 1905.

Closing event of the celebration was a historical program presented by the Girls' Service League Sunday evening.

CONFERENCES

Dr. Bell in Chicago

On January 16th Dr. Bernard Iddings Bell, who is lecturing during Epiphany term at Seabury-Western, conducted an all-day conference for the bishops and clergy of the diocese of Chicago at St. Mark's Church, Evanston, on "How to Preach God in This Day." The subject was considered under five heads: What is the Christian Doctrine of God, The Philosophical Approach, The Devotional Approach, The Biblical Approach, and The Moral Crisis Approach.

Dr. Bell also lectured at the Art Institute of Chicago on January 26th on "The Art of Worship" and will deliver three public lectures on "The Doctrine of God" at the Adult School of Religion at St. Paul's Church, Kenwood, Chicago, on January 31st, February 7th, and 14th. He will also lecture on February 12th at St. James' Church, Chicago, to a diocesan institute of Church school administrators.

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A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.
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Northfield Minnesota

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ANNOUNCEMENTS

Memorial

ENTERED into Life Eternal, **Augustine Hugo Wells Anderson**, Priest, January 19, 1919. "God rest his soul in Paradise."

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ALTAR BREAD made at **St. Margaret's Convent, 17 Louisburg Square, Boston, Mass.** Prices and samples on application.

ALTAR BREADS—Orders promptly filled. **Saint Mary's Convent, Kenosha, Wis.**

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I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. **Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.**

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ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

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PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. **Mary Fawcett Co., Box 146, Plainfield, N. J.**

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POSITIONS WANTED

ORGANIST AND CHOIRMASTER, available March 1st. Twenty-five years experience in New York metropolitan churches. Reply **Box D-2932, The Living Church, Milwaukee 3, Wis.**

EXPERIENCED Parish Priest, single, has reached retiring age. Desires to locate where extra help is wanted in Church Services, Church School, Clerical or Institutional work. Reply **Box R-2934, The Living Church, Milwaukee 3, Wis.**

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions Wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is $1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

George Wesley Atkinson, Priest

The Rev. George Wesley Atkinson, rector emeritus of St. James' Church, Washington, D. C., died January 14th, at Vero Beach, Fla. The funeral service was held January 18th at St. John's Church, Charleston, W. Va.

Dr. Atkinson was born in Charleston, W. Va., July 23, 1873, the son of George Wesley Atkinson and Ellen Eagan. Educated in West Virginia Schools, the University of West Virginia, and Nashotah Seminary, he was ordained to the priesthood by Bishop Nicholson in 1901.

Dr. Atkinson served as assistant at St. Mark's Church, Philadelphia; and at the Church of St. Mary the Virgin, New York City; rector of St. Matthew's Church, Sunbury; and of the Church of Our Saviour, Montoursville, Pa.; assistant, St. Paul's parish, Washington; and rector of the Church of the Incarnation, Washington.

After the death of Mrs. Atkinson, Dr. Atkinson spent the winter season in Florida.

Roy Wallace Mason, Priest

The Rev. Roy Wallace Mason, retired priest of the diocese of Milwaukee, died December 30th after a long illness. Fr. Mason resigned as rector of St. Andrew's Church, Milwaukee, five years ago because of ill health. He had recently celebrated the 30th anniversary of his ordination to the priesthood.

Fr. Mason was born in Titusville, Pa., in 1880. He later moved to New York where he was graduated from the General Theological Seminary. Fr. Mason was the founder of St. Peter's Mission, Fort Atkinson, Wis., and also served the Church of Atonement, Chicago, and St. Augustine's, Rhinelander, Wis.

While he was a priest in the diocese of Fond du Lac, Fr. Mason was several times a deputy to General Convention. He also successfully undertook to interest the diocese in the furnishing for Bishop Weller of the huge Bishop's House in Fond du Lac.

Fr. Mason was a member of the Confraternity of the Blessed Sacrament, a member of the Guild of All Souls, and priest associate of the Sisters of the Community of St. Mary at Kenosha.

The Very Rev. Malcolm D. Maynard celebrated the Requiem Mass at All Saints' Cathedral, Milwaukee, on January 2d. Canon E. H. Creviston read the Burial Office and Bishop Ivins of Milwaukee, the Absolutions. Cremation took place at Forest Home Cemetery. The final committal will take place at Nashotah House, where Bishop Ivins will officiate.

Fr. Mason is survived by his wife, the former Jean Hamilton; two daughters, Mrs. Percy H. Houghton of San Diego, Calif., and Miss Jean Barbara Mason of Milwaukee; two sons, Rob Roy Mason and Hamilton Mason, both of Milwaukee; and a grandson, David Lawrence Houghton.

Percy A. Smith, Priest

The Rev. Percy A. Smith, former missionary in Japan, died January 19th at Yellow Springs, Ohio. Mr. Smith spent a quarter of a century in missionary service in the diocese of Kyoto, first as a professor of mathematics and later as a priest. He taught in the government college at Hiroshima from 1903 to 1912, studied theology under Bishop Tucker, then Bishop of Kyoto, and Bishop McKim, then Bishop of North Tokyo, and was ordained in 1914. He was a deep student of all things Japanese, and spoke the language as well as a native. He was an expert in Japanese phonetics for foreigners. Some time before his retirement, he had been transferred to the diocese of Osaka and worked with Bishop Naide.

Mrs. Douglas Hobbs

Mrs. Jeannie Dean Brown Hobbs died in Roanoke, Va., on November 23d at the age of 84.

Mrs. Hobbs was born October 31, 1860, in Canton, Ohio, the daughter of William Thomas Brown and Frances Helen (Hunt) and was reared in Warren, Ohio. She was married to the Rev. Douglas Irvine Hobbs, then the young assistant rector of St. Peter's Church, Germantown, Pa., in 1890.

Thereafter her husband served charges in Indiana, Arkansas, Pennsylvania, Texas, Kansas, Kentucky, Tennessee, Maryland and Florida. In December 1923 he accepted the rectorship of Trinity Church at Rocky Mount, St. Peter's in the Mountains at Callaway and St. John's in the Mountains at Endicott (now Ferrum), all in Franklin county in the diocese of Southwestern Virginia.

In 1933, Mr. Hobbs retired from the active ministry and he and his wife built a home in Salem, Va., where they lived until shortly before his death on October 25, 1943. Since that time Mrs. Hobbs has resided in Roanoke.

Mrs. Hobbs is survived by a son, Douglas Brown Hobbs, and two granddaughters in Pittsburgh.

Bishop Phillips of Southwestern Virginia, conducted the funeral service in St. Paul's Church, Salem, Va., on November 25th, assisted by the Rev. Frederick Griffith, rector. Interment was in the cemetery at Warren, Ohio.

CHURCH CALENDAR

January

28. Septuagesima.
31. (Wednesday).

February

1. (Thursday.)
2. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

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CHANGES

Appointments Accepted

Evans, Rev. **John J.**, priest in charge of the Taber-Bow Island, Grassy Lake, Vauxhall Anglican, Alberta, Canada, will become rector of St. Matthew's Church, Chatfield, Minn., and also priest in charge of Emmanuel Church, Rushford, and Trinity Church, St. Charles, on February 1st. Address: Chatfield, Minn.

Tyler, Rev. **Barrett P.**, retired, of Rhinebeck, N. Y., became priest in charge of Christ Church, Savannah, Ga., on January 1st. He will serve until May 1st. Address: Whitney Hotel, Savannah.

Change of Address

The address of the Rev. **Frederick J. Drew**, since January 1st rector of Grace Church, Menominee, Mich., is 610 Ogden Ave., Menominee.

Ordinations

Deacons

Kentucky—**Dana Ulmer Pierce** was ordained deacon in Grace Church, Louisville, Ky., by Bishop Clingman of Kentucky on December 31st. He was presented by the Rev. William C. Seitz, S.T.D., who also preached the sermon.

Montana—**Joseph William Turnbull** was ordained deacon January 6th in the Chapel of St. John the Divine, Seabury-Western Seminary, by Bishop Daniels of Montana. He was presented by the Rev. V. E. Pinkham who also preached the sermon. The Rev. Mr. Turnbull will continue studying at Seabury-Western until June. Address: 600 Haven St., Evanston, Ill.

Priests

Alabama—The Rev. **Conrad Myrick** was ordained priest January 11th by Bishop Carpenter of Alabama in St. Andrew's Church, Birmingham, Ala. He was presented by the Rev. John L. Jenkins and the Rev. Marshall E. Seifert preached the sermon. The Rev. Mr. Myrick who had been curate of the Church of the Advent, Birmingham, is now rector of St. Andrew's, Birmingham. Address: 1176 11th Ave. South, Birmingham 5, Ala.

Massachusetts—The Rev. **Charles A. Parmiter, jr.**, was ordained priest January 14th by Bishop Sherrill of Massachusetts in St. Andrew's Church, Framingham. He was presented by his father, the Rev. Charles A. Parmiter of St. Alban's Church, Sussex, Wis., and the Very Rev. Charles L. Taylor, jr., preached the sermon. The Rev. Mr. Parmiter has been in charge of the Framingham parish since August 1st and is chaplain of the Cushing General Hospital there, as well as chairman of the diocesan Commission on Religious Drama and secretary of the diocesan Commission on Religious Education.

The Rev. **Allen F. Kremer** was ordained priest on January 21st in Emmanuel Church, West Somerville, Mass., by Bishop Heron, Suffragan of

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday
Victory Service—4:30 P.M. Every First Sunday

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 8:30, 9:30, 11 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6:30 P.M.

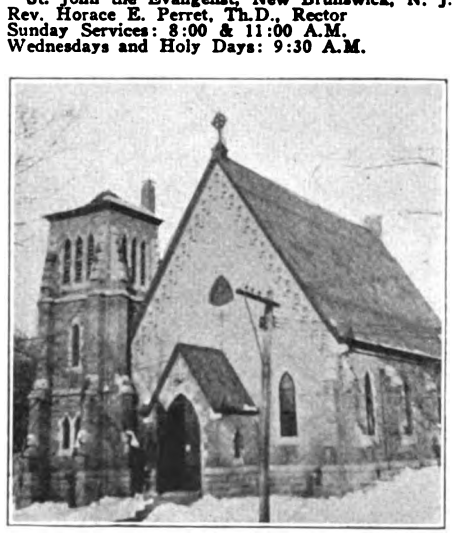
UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Rev. Lloyd W. Clarke, Rector and Chaplain.
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.



ST. PAUL'S CHURCH
AURORA, N. Y.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. R. Emmet Gribbin, Jr.
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.
Chaplain: Rev. Alan W. Watts
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.
Rev. Samuel Sayre, Rector
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex.
Rev. Joseph Harte, Chaplain
Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N., Wed. 10 A.M., Fri. 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30 A.M., E.P. 5 P.M.; Tues., Thrs., Holy Days: H.C. 10 A.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

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Massachusetts. He was presented by the Rev. Sherman E. Johnson of the Episcopal Theological Seminary, Cambridge, who also preached the sermon.

Newark—The following deacons were advanced to the priesthood by Bishop Washburn of Newark in Trinity Cathedral, Newark, N. J., on December 21st: The Rev. **John Matthew Geene, jr.**, presented by the Rev. Harold Hinrichs; the Rev. **John Frederic Hamblin, jr.**, presented by his father, the Rev. J. Fred Hamblin; the Rev. **Harold King, jr.**, presented by the Ven. William O. Leslie, jr.; the Rev. **Kenneth E. Mackenzie**, presented by the Rev. F. Randall Williams; and the Rev. **Warren Russell Ward**, presented by the Rev. Charles L. Gomph. The sermon was preached by the Rev. George Rath, vicar of All Saints' Mission, Millington, N. J.

Depositions

Richey, Thomas, was deposed from the ministry at his own request on January 3, 1945, in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut for causes not affecting his moral character.

Wilson, John Thomson, was deposed from the ministry at his own request on November 30, 1944, in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut for causes not affecting his moral character.

Marriages

Joslin, Rev. **Allen Webster**, was married to Miss Evelyn Basto Fuller on December 27th in St. Philip's Church, West Warwick, R. I. The Rev. Mr. Joslin became deacon in charge of St. Paul's Church, Conway, S. C., on January 15th.

Welch, Captain **John**, Church Army, and Miss Alberta Cochran, were married in Trinity Church, Moundsville, W. Va., on December 31st.

Corrections

In the L.C. issue of January 14th, the Rev. **John M. Nelson** was listed at 2628 Main St., instead of at 2682 Main Street, Glastonbury, Conn., as is correct.

In the 1945 Annual, the president of the Standing Committee of the diocese of Milwaukee is the Rev. K. A. Stimpson, as listed on page 375. The listing on page 244 is incorrect.

CHURCH SERVICES

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.

Rev. Harold S. Olafson, D.D., Rector

Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

Sun.: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

NEW YORK—(Cont.)

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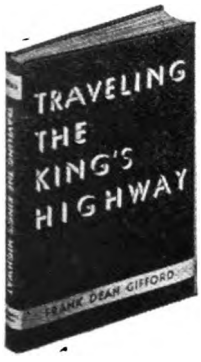

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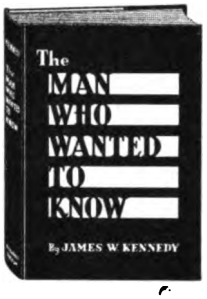

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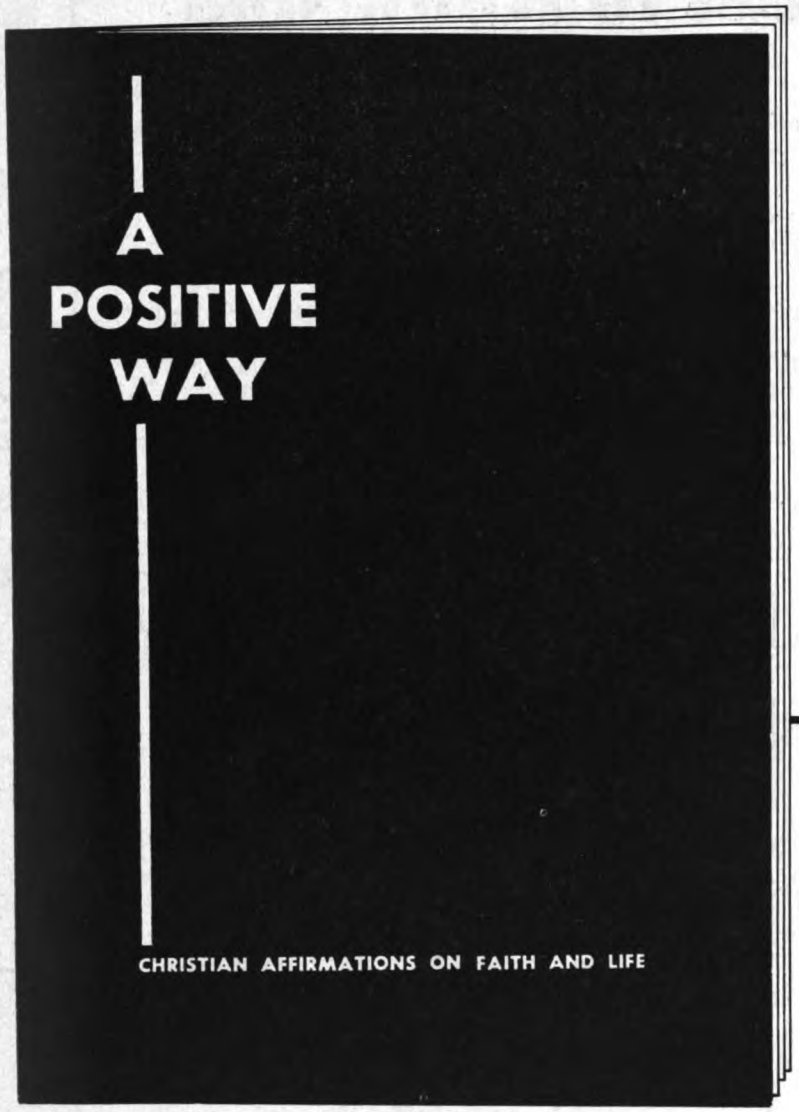

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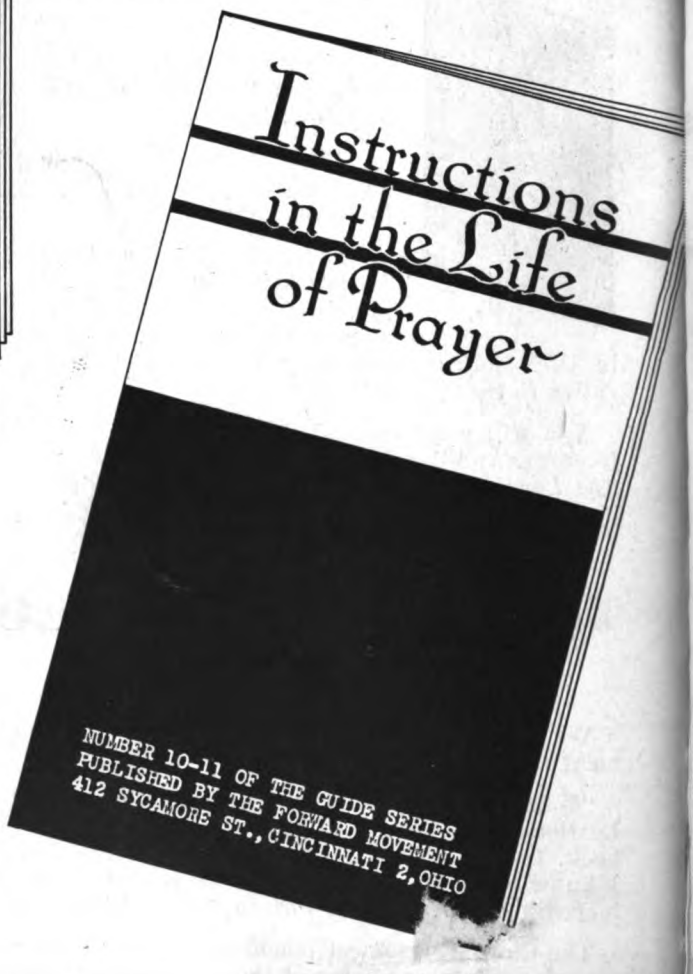

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Lenten Book Number

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Page 20

The Presiding Bishop's Book
Reviewed by
Hewitt B. Vinnedge
Page 18

The Churches and World Order
The Message of the Cleveland Conference on a Just and Durable Peace
Page 11

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Granville M. Williams
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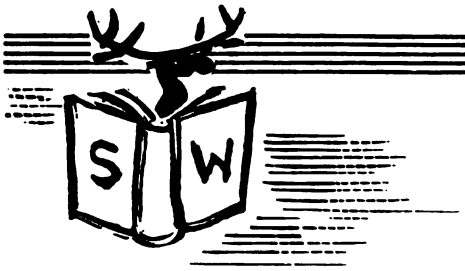

MORTIFICATION AND FORTIFICATION

LENT should never mean simply giving up things. If you give up one thing, without taking up another, the chances are that the whole of Lent will be spent in gnawing awareness of the thing you have given up—Candies or Camels or Cocktails. Nor should the things you take up be solely by way of mortification.

As against mortification so strenuous as you will doubtless undertake, the whole self must be fortified — and particularly Brother Intellect, who is too easily overlooked in this context, and who in fact seldom gets into any Canticles at all. The following suggestions for Lenten Reading are drawn up on the principle that it is cruel to throw all the burden of virtue on the will.

The prime object of Lent is to bring us close to Christ our Lord. Reading can help in all sorts of ways.

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LETTERS

"Protestant"

TO THE EDITOR: Churchmen, Hear! Hear! A hotly debated question has at long last been settled. We are Protestants, not Catholics. The Rev. Dr. D. A. McGregor, chairman of the Division of Religious Education of the National Council, in a circular letter to the clergy concerning the *Link*, a publication of the Service Men's Christian League, dated November 20th, writes as follows:

"Our Protestant Episcopal Church holds membership on that council, together with the representatives of 26 other Protestant denominations and makes a substantial yearly contribution because of the importance of the work. The establishment of this definite bond with the men in service through the *Link*, has an added advantage, for it keeps the local churches attuned to what is being done by the Protestant Churches as a whole, for the men in service."

Apparently we are no more than one among the 26 Protestant denominations he mentions, and have no unique and historical message for the world. Therefore, in hundreds of cities and small communities where the Episcopal Church is a struggling minority, we and the communities concerned would be better off if we would close down and identify ourselves with the larger, better equipped Protestant sects in these communities.

Some of us have been in great error in going to great pains to teach people that the Episcopal Church is part of the historic Catholic Church, founded by Jesus Christ, with authority in matters of Faith and Morals.

We are grateful to Dr. McGregor for his official ultimatum on the historical position of "denomination."

(Rev.) W. F. CHRISTIAN,
Oneida, Wis.;
(Very Rev.) HAROLD M. KEYES,
Green Bay, Wis.;
(Rev.) B. F. MILLER,
Green Bay, Wis.;
(Rev.) WILLIAM ELWELL,
Sheboygan, Wis.

God's Inspired Word

TO THE EDITOR: I heartily agree with Fr. Knowles that the Bible is the inspired word of God. But I feel that such matters as whether Moses did or did not write the Pentateuch as it stands or whether one, two, or three different people wrote the Book of Isaiah have no bearing on the truth or falsity of the statement: "The Bible is the inspired word of God."

God used as the instruments of his inspiration men with the limitations of their time. The fact that the person who put the creation account in its present form knew nothing of modern science has no effect upon the fundamental inspired truth of that account. To me, the Old Testament is a far more wonderful and inspiring library when we admit that the idea of God, for instance (and many other matters), shows a growth and development from the deity of a rather primitive people to the loving God of Hosia. All inspired—yes—but the vehicles of that inspiration had the limitations of their times. "In the beginning God" is true and we Christians have an inexhaustible treasure in the inspired word of God that has been gathered up as the Old Testament and the New Testament.

(Mrs.) RUTH P. JUCHTER.
Scotia, N. Y.

Servicemen's Requirements

TO THE EDITOR: It may be of interest to your readers to see the resolution relative to chaplains passed by the Episcopal Evangelical Fellowship at their conference in Richmond last May. In a previous editorial you had made some remarks about this resolution, but owing to the fact that the resolution was misquoted in a report on the conference which appeared in the *Witness*, some of your readers may have been misled by it. The resolution was as follows:

"Resolved, that it is the strong feeling of the Episcopal Evangelical Fellowship, assembled at Roslyn, May 25th and 26th, growing out of reports that have been made that certain of our chaplains were functioning along narrow sectarian lines, that the Army and Navy Commission urge our chaplains to exercise a liberal attitude toward Christians of other denominations, and particularly in the administration of the Holy Communion. That we feel that all baptized Christians should be granted the privilege of coming to the Holy Table to receive Communion. This is in line with Army and Navy regulations, as our chaplains are denominated Protestant.

"We further believe that such a request should be made of rectors serving parishes in close proximity to large training areas. Be it further resolved that a copy of this resolution be sent to the Presiding Bishop."

(Rev.) GARDINER M. DAY.
Cambridge, Mass.

Editor's Comment:

We are glad to know, from the text of the resolution as given above, that the Fellowship did not accuse chaplains of making extra-canonical requirements of servicemen coming to the Holy Communion as the report in another Church paper indicated. However, it still does not seem fair to us to describe obedience to the rubrics as "functioning along narrow sectarian lines." Our Church has made a great point of the necessity of Confirmation, or completed preparation for Confirmation, as the pre-condition for worthy reception of the Holy Communion; there may be reasons why this rule should be suspended under military conditions; but it is an unfortunate fact that there is at present no authority with power to suspend the rule or to *establish the necessary substitute*.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
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JEAN DRYSDALE..*Managing & Literary Editor*
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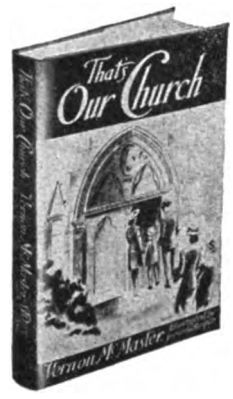

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STRICTLY BUSINESS

A CERTAIN CLERGYMAN, at a vestry meeting, solemnly passed out to each Churchman a little booklet entitled *What Every Warden and Vestryman Knows about His Church.* The vestrymen opened the pages. All were blank. When the laughing had ended he told them about Ludlow's *I Am a Vestryman* and the newly revised edition. "When it is ready," he finished. "I'm going to give a copy to each one of you!"

* * *

NATIONAL CHURCH Goods Supply Co. of Philadelphia, a division of National Academic Cap & Gown Company, has just announced the opening of "one of the most beautiful and most exclusive religious supply stores in the United States." The store with 7,000 square feet of space carries a complete line of clerical and choral vestments. It includes a ready-to-wear department for clerical clothing.

* * *

THE REV. ARTHUR H. MANN writes: "This is the first time that I have thanked you for your great kindness, shown to me and many other recent seminarians. As a senior at General, I found that I looked forward to the arrival of the magazines; now, as an inexperienced but enthusiastic clergyman, I find that I look forward with even more anticipation.

"I suppose that it is usual for a seminarian to miss the facilities and atmosphere of his seminary. At least I know that I do. Your magazine provides for me a breath of the air I left behind to come from New York to Oklahoma.

"Please keep up the good work. I for one think so much of your magazine that I cannot help but send in a renewal, even though $5.00 is such a lot out of a deacon's salary."

Each year at Christmas time THE LIVING CHURCH sends to every senior seminarian in all our seminaries a one-year gift subscription.

* * *

DOROTHY SMITH writes: "Several years ago here in Bloomington, Ind., a little six-year-old boy discovered there was no Santa Claus. He was disgusted. Next Sunday when time came to leave for Church school he couldn't be found. When searched out, he refused to go. "You fooled me about Santa Claus for a while," he said, "but you're not fooling me about Jesus. I know you just want to make me be a good boy."

* * *

FROM THE GOLIAD (Texas) *Advance Guard*:

On next Sunday the pastor of this church expects to be at Tuleta. Hence no preaching services here.

"Rejoice in the Lord."

R. A. McCurdy, Pastor.

Mr. McCurdy is apparently his own severest critic.

Leon McCauley

The Question Box

• *What does it mean when, in the account of a large service, they speak of a bishop "pontificating"? What does he do?*

Strictly speaking, a bishop pontificates whenever he acts in his episcopal capacity, or exercises his authority as bishop, especially when he celebrates a Pontifical Mass.

It has, however, become common usage to say that a bishop pontificates when, instead of acting as the celebrant; he is present using the full insignia of his order and occupying his official seat in the sanctuary. On such occasions the bishop gives all blessings and absolutions that occur in the service, puts the incense in the censer, if it is used, and is always censed whenever the celebrant is censed.

• *Would you kindly answer these two questions: (1) Who is St. Margaret, and why is she so often chosen as the saint of a woman's society in a parish? (2) I can understand why St. Luke is so often chosen as the patron saint of a Church hospital, but why are so many of them dedicated to St. Barnabas?*

(1) There are two saints Margaret, to either of whom there may be a guild dedicated in one of our parishes: St. Margaret of Scotland, was the wife of the King Malcolm Canmore. She lived a life of mingled devotion and adventure, and was in her day one of the leading forces in the civilization and Christianization of the Scots. She died in 1093 A.D.

St. Margaret of Antioch, was a martyr, put to death in the third century at Antioch, in Pisidia. There can be no doubt of her existence, as her cult is very ancient and widespread, but the story of her life is so encrusted with legendary matter that it is impossible to give any reliable account of her. Her legend is very fascinating, and can be found in Mrs. Jameson's *Sacred and Legendary Art.* Many English churches are dedicated to her, hence her popularity as a patroness of parish guilds.

(2) St. Barnabas began to be taken as patron of hospitals in the Middle Ages. This is undoubtedly due to the fact that in the Vulgate his Aramaic name is translated "Son of Consolation" (Acts 4:36). The continuance of this mis-translation in the Authorized Version has probably helped in the continuation of the practice among Anglicans.

• *What is the proper order for lighting and extinguishing the candles on the retable, and why?*

It is customary to light first the candles on the Epistle side, beginning with that nearest the Cross, then those on the Gospel side, in the same way. They are extinguished in the reverse order, beginning with the farthest from the Cross, on the Gospel side. If two acolytes are employed they begin nearest the Cross, and light both sides simultaneously, extinguishing in reverse order. The large single candles are first lighted, then any branch-lights, beginning with the top candle, then the next lower pair, and so on, extinguishing in reverse order. Of course the branch-lights nearest the Cross should be lighted first, if there are many. A single acolyte would finish one side before beginning on the other.

This is the direction given in books of ceremonial. No reason is alleged, but it seems natural, as the service moves from Epistle to Gospel, and the Epistle side is the one on which the introductory portions of the Mass are said, and also the Post-Communions.

• *When and how is the proper way to show respect for a bishop by kneeling and kissing his ring?*

When a bishop is in his own diocese one may kneel and kiss his ring, outside his own jurisdiction only a bow should be made. It is to be noted that this act of reverence to the episcopal character is described in books of ceremonial as "permitted" by the bishop. This implies that such an act of reverence should not be offered to all bishops indiscriminately. In many cases it would be rather tactless, and might even prejudice the interview from the start.

• *Where could I find a book of instructions on serving a priest at a Mass with full Catholic ceremonial?*

The Morehouse-Gorham Co., 14 E. 41st St., New York 17, will be able to tell you what books are at present available. The most complete manual of ceremonial is *Ritual Notes,* published by Mowbray's, in London, for whom this company is the American agent. The Acolytes Guild, All Saints' Cathedral, 818 E. Juneau Ave., Milwaukee 2, has published recently a manual for Low Mass only.

• *Could you give me the names of five Episcopal churches in New York City with the most Catholic service and Church. I mean by that vestments, incense, chapel altars, holy water, etc.*

Most New York City churches have chapels with proper altars, regardless of their Churchmanship. Full ceremonial will be found in the Church of St. Mary the Virgin, St. Ignatius, the Transfiguration (Little Church Around the Corner) St. Edward the Martyr, St. Peter's (Westchester Ave.), St. Luke's Chapel, and the Resurrection, and most of our questioner's requirements are to be found in many other parishes.

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VOL. CX

The Living Church

NO. 5

SEXAGESIMA

GENERAL

FINANCES

Report of Collections For Budget Year 1944

Dr. Lewis B. Franklin, treasurer of National Council, states that the report of collections for the year 1944 is "one of the best on record with total payments $38,414.93 in excess of expectations on a collection ratio of 102.2%. Every diocese and district in the United States paid 100% or more. A number of dioceses which had filed expectations for an amount less than their quota were able to reach the full amount. Out of 98 dioceses and districts to which quotas were allotted, 82 met them in full.

"The total budget giving was $1,796,473.93, an increase over 1943 of $313,424.29. This total is the best since the year 1932 but of course far below the high record of $3,028,983 established in 1926."

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Inauguration Places Great Emphasis on God's Guidance

By Lewis T. Boynton

Perhaps in no other Presidential inauguration has there been such an emphasis on God's guidance in human affairs as there was in this year's Inauguration Day ceremonies and the great service at the Cathedral on the Sunday following.

Bishop Dun of Washington led the way for a serious, solemn, spiritual celebration of the event in his prayer of invocation at the Inaugural:

"Almighty God, Thou alone holdest rightful rule over the kingdoms of the world, and without thy favor we are but dust that builds on dust. As we, the people of these United States, entrust the powers of government to those whom we have chosen, enable us to dedicate them, and to rededicate ourselves, to the tasks to which Thou hast called us.

"Keep us ever mindful of the sacrifices we ask of those who give their lives on our behalf; keep us mindful of the heritage of good or of ill which we shall leave to our children and to our children's children. Hold these thy servants, and us, steadfastly faithful to the maintenance of responsible liberty for all, and equal justice under law.

"For the sake of this people and of all peoples, lift those who bear authority among us above the claims of class, the prejudices of race, the seeking of party advantage, and make them in truth the resolute servants of the common good. And in these days of perplexity and pain, forbid that we shall be content with any peace save that of a world at unity with itself where all nations in mutual trust may bring their glory unto thy kingdom. Hear us, O Father, and grant our prayer for the honor of thy Holy Name. Amen."

How different have been inaugurations of past years, as the writer well remembers them! Many of them were simply days of riotous revelry and almost endless parades. But this one was a contrast. True, "we are engaged in the most gigantic conflict in the world's history . . . costing us many, many thousands of our youth, billions of dollars . . . with the biggest and bloodiest battles yet to come," as said by Dr. Peter Marshall at the Cathedral service. This accounts in part for the lifting up of eyes to God, but as many here have already remarked—there never was such a display of spiritual feeling at similar events in the past and the thought also is expressed that this kind of an inauguration has come to stay. That America is awakening to the call to really follow God's guidance, was one of the hopeful signs in the sky as the President took his solemn oath of office.

On the Sunday after the Inauguration 1,500 people gathered in Washington Cathedral to participate in a service of Reaffirmation of the Nation's Faith in God sponsored by the Washington Federation of Churches. Prominent members of the local clergy participated in the service, among them being Bishop Dun of Washington; the Rev. Peter Marshall, pastor of the New York Avenue Presbyterian Church, who preached the sermon; the Rev. John Wallace Suter, dean of Washington Cathedral; the Rev. J. Warren Hastings, of the National City Christian Church; the Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches; the Rev. Charles W. F. Smith and the Rev. William Curtis Draper, canons of Washington Cathedral.

Government Representatives

From the White House there was Mrs. Franklin D. Roosevelt. Several branches of the government had their representatives; Justice and Mrs. Stanley Reed; the Ambassador of Czechoslovakia and Madame Hurban; the Counsellor of the Danish Legation and Mrs. C. A. C. Brun; Senator and Mrs. Abe Murdock; Senator Arthur Capper; Senator Harley M. Kilgore; Senator A. B. Chandler; Senator Kenneth McKellar; Senator Lister Hill; Senator O. D. Johnston; Senator and Mrs. J. W. Fulbright; Senator and Mrs. H. F. Byrd; Senator and Mrs. E. C. Johnson; and Ivan Franges, Charge d' Affairs of Yugoslavia.

The sermon was delivered by Dr. Marshall, his text being taken from Gen. 13:14-15: ". . . Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land that thou seest, to thee will I give it, and to thy seed for ever." No digest could do justice to the sermon and those who heard it must have gone away solemnly and seriously impressed with the idea that only by meeting the conditions God has imposed upon us can we hope for a lasting and durable peace.

Protest Dismissal of President Of University of Texas

Several hundred religious leaders and groups are among more than 1,000 educators, labor and community leaders protesting the dismissal of Dr. Homer P. Rainey as president of the University of Texas. The signers state that this constitutes a "threat to the independence and intellectual honesty of every educator and every educational institution." The statement, with the signatures from 36 states, has been forwarded to Gov. Coke Stevenson and members of the Texas Senate by the Academic Council of the National Federation for Constitutional Liberties.

Dr. Rainey's dismissal by the University Board of Regents, which climaxed a series of disputes between Dr. Rainey and the board over matters of academic freedom, is characterized as "a serious blow to the fundamental democratic concepts

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for which our country is fighting today."

Among the religious signatures are Bishop Mitchell of Arizona, and Dean John Warren Day of Grace Cathedral, Topeka, Kans.

THE PEACE

"A Certain Power"

By PETER DAY

In setting the keynote of the Cleveland Conference on a Just and Durable Peace, John Foster Dulles, chairman, remarked in his opening address, "We meet here not merely as observers, not merely as critics, but as a group which itself has a certain power to shape the future." He cited the ways in which the Delaware Conference of 1941 had contributed to the "ground swell of public opinion which moved our political leaders to action."

The conference, held in Cleveland, January 16th to 19th, was very largely concerned with evaluating the Dumbarton Oaks Proposals in the light of the Christian Faith. As reported last week, the delegates exercised the "certain power" of which Mr. Dulles spoke to support the proposals, but not to approve them in their entirety, and recommended nine important changes which, the conference felt, would make the plan more acceptable to the Christian conscience.

It was both a representative and hard-working conference, which jammed the Old Stone Church in Cleveland for the opening session. Delegates, men and women, came from 35 states in the Union and Canada in the midst of war to prepare for peace. There were heads of communions, bishops, clergymen; also educators, statesmen and judges, labor and business leaders. Sixty-six women took an active part. There was a smattering of young people.

It was a wartime conference and the delegates labored in three sessions daily from morning till night with time out only to eat and sleep. The plans for the conference were made by the Commission's secretaries, Drs. Walter W. Van Kirk and Luman J. Shafer in coöperation with Dr. O. Frederick Nolde of Philadelphia. This work together with the pre-conference study of two Commissions headed by Dr. William Ernest Hocking of Harvard University and Dr. Walter M. Horton of Oberlin Graduate School enabled the delegates to get down to business immediately after the opening plenary session, in which John Foster Dulles, chairman both of the conference and Commission, urged support of Dumbarton Oaks as a beginning and called upon the United States to participate now in decisions being made in Europe which will determine whether there will be a third world war.

To encourage participation by all delegates, the discussions were carried on in three group meetings of equal size. All groups discussed all phases of the agenda, each had its own findings committee, and each was represented on the 15-member Conference Findings Committee headed by Bishop G. Bromley Oxnam, president of the Federal Council of Churches and Methodist Bishop of the New York Area. The Findings Committee, working far into the night, succeded in reconciling the divergent views of the three groups so that the conference, in closing plenary sessions, reached agreement quickly in adopting the Message to the Churches.

The final text of the conference's message appears on page 11. Besides the Dumbarton Oaks section, it contains a number of other recommendations and affirmations of importance, some of which embodied virtual unanimity, while others were settled upon only after vigorous debate.

DEFEATED NATIONS

The sections on the necessity of humane treatment of defeated enemies, when read at the plenary session, were greeted with an ovation. It was evident that the Christian leadership of America is almost unanimously concerned lest the peace leave Germany and Japan as economic "sore spots," breeding grounds for future war, and equally concerned lest a spirit of vengefulness lead the victors to impose terms which would be a denial of human brotherhood.

RACE RELATIONS

The subject of race relations was characterized by similar unanimity. The conference felt that the Churches ought to exercise leadership in eliminating discrimination and segregation, and while there was debate it was not on the question of objectives but on the question whether the Churches had been outstripped by other groups in providing leadership in race relations.

There was a substantial Colored representation at the conference including Churchmen Henry K. Kraft and Hubert P. Delany as well as many leading Colored Protestants, both ministers and laymen. Colored and White delegates were equally convinced of the importance for world peace of a Christian attitude toward the race question, and this conviction led to a request for a Federal Council conference on the subject.

EPISCOPAL DELEGATION

Among the 481 delegates to the conference there were more than 30 members of the Episcopal Church, some of whom were there as representatives of various interchurch organizations. The delegation was a strong one from the standpoint of leadership and knowledge of public affairs, including Bishops Oldham of Albany, Remington of Eastern Oregon, Scarlett of Missouri, Sterrett of Bethlehem, Hobson of Southern Ohio, and Tucker of Ohio; the Rev. Messrs. Chester B. Emerson, William G. Gehri, Sheldon T. Harbach, Harry Longley, William H. Melish, William H. Marmion, Almon R. Pepper, Clifford Samuelson, John Nevin Sayre, Sidney E. Sweet, Ben W. Tinsley; and, among the laity, Judge Delany, Harvey Firestone, Miss Avis Harvey, Henry K. Kraft, Charles Long, Miss Lucy Mason, Mrs. William G. Mather, Spencer Miller, jr., Judge John J. Parker, Mrs. Henry Hill Pierce, Mrs. Clinton S. Quin, Mrs. Harper Sibley, Charles P. Taft, and Louis H. Washburn. These and other Churchpeople met at a dinner on the first evening of the conference.

Yet another Churchman—a dishevelled and agitated conscientious objector from a Civilian Public Service camp—electrified one of the group sessions of the conference when he requested the floor to deliver a message. The chairman ruled him out of order because he was not a delegate, but Bishop Remington asked and obtained unanimous consent to hear the message—not, the Bishop explained afterwards, because he hoped for anything in particular, but because he could see that the young man was overflowing with his message and because, though not an objector himself, he thought anybody had the right to be heard. The message, couched in Old Testament terms of "Thus says the Lord," warned the "proud Protestants" they were "already dead" and that there could be no compromise of God's will. Some of those present murmured "Hear, hear!" but most agreed with the chairman's judgment when, improving on Amaziah's technique, he asked the speaker to summarize the concluding pages of his prophecy in a few words and hand the document to the secretary.

CHURCH UNITY

The growing pressure of the movement toward Church unity was very much in evidence at Cleveland. The inability of Christians to achieve unity among themselves was thought to be a poor example for secular governments, and it was felt that the practical tasks of reconstruction would be hampered by the lack of a unified "Protestant" missionary program. Although presumably some were present who believe that there are still differences on fundamentals between the Churches which no organizational scheme could resolve (there were Orthodox and Old Catholic delegates as well as Anglicans), they remained silent in the deluge of assertion that denominational independence must go—at least in missionary fields.

In Part I of the final report, this conviction found partial expression in the statement: "What is called for is a united Protestant missionary movement." In Part III, Section 1, the conference went on record in favor of Church federal unity, a plan whereby the denominations would retain a measure of autonomy within the structure of a pan-Protestant overall government. It would be fair to say that these remarks were an example of the irresponsible perfectionism which the conference was so careful to avoid in the field of international relations.

ECONOMIC PROBLEMS

The deep cleavage within American culture on economic matters was reflected in many ways at the Cleveland Conference. Many delegates ardently sought to include words of praise for organized labor, some even voicing the opinion that the unions had a more important role for effecting God's will than the Church. Others sought to include words of praise for free private enterprise.

The specifically Christian approach to the problems of the economic order began to be more in evidence than it had been at Delaware, even though there was still a large expenditure of energy to make use of the conference and of its "certain

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power" to give a boost to this or that economic system or economic group.

Recognizing the difficulties of attempting to deal with economic problems in large groups with little time, Group II appointed two committees, one under the chairmanship of Prof. Lloyd P. Rice of Dartmouth College and one under the chairmanship of Prof. William Ernest Hocking of Harvard; the former as an economist and the latter as a philosopher, with their committees, helped take the subject past the level of catchwords. The result, coördinated with the work of the other groups, was the section on Domestic Order and World Order of the Conference Message.

When this statement was brought to the floor of the plenary session, spokesmen for both labor and capital were prompt to show disatisfaction with it. Dr. Stanley High, *Readers Digest* roving editor, moved that a statement that the United States was a home for human freedom be amended by adding the words, "and for economic and cultural progress." He asserted, "This group can speak to the Church but not for it," because it was 90% made up of clergy and of laypeople who had a semi-clerical status.*

"These remarks on economics," he added, "will alienate the laity." Dr. High's resolution was lost, and a Methodist layman from Michigan read a long statement of the virtues of free private enterprise which he wished to have incorporated in the message. This too was lost on a voice vote.

There was general agreement that economic problems required further study; this was implemented by a recommendation in Part III of the Message that the Federal Council arrange for a conference on industrial relations and rural economics.

Economic matters were also dealt with in Part II under the heading, Economic Coöperation. Here, if there were any pure Socialists at Cleveland, their position was controverted by the statement that "private property is an essential aid to the maturing of human personality." The general mind of the conference was to relate questions of economics and property rights to the "sacredness of the human person, his liberty and responsibility to God." On this basis, the future conference on industrial relations and rural economics (which presumably must wait upon the end of the government ban on large meetings requiring rail travel) can make a better start toward evaluating and criticizing all economic systems and all economic groups.

Religion

There was a heightened sense of dependence on God throughout the Cleveland Conference. The only scheduled services were those held on the first day and the last, but each session began with prayer, and the fine statement of Christian faith with which the message begins marked a significant step forward from the overly humanistic approach of Delaware. The growing concern for the development of the Christian world mission, while it led to recommendations of doubtful merit, reflected a deeper awareness of the inadequacy of secular resources to cure the world's sickness.

As Mr. Dulles declared in his opening statement, the Christian forces of America have clearly shown "a certain power" to shape public opinion and political action; but the conference's confidence was based not on its own power but on the power of God and His unconquerable will for man's redemption—a power which is truly certain.

*While no doubt this statement was true of the conference as a whole, the laypeople of the Episcopal delegation included two business executives, two government executives, two judges, and a CIO organizer.

Message to Christians in Other Lands

¶ A message "to those within the Christian fellowship in other lands" was adopted by the Cleveland conference. Its text follows:

We have met to rededicate ourselves to the fulfilment of our responsibility toward establishing a just and durable peace, and to consider what that task requires of us. We have been constantly aware of our comradeship with you within the Church of Christ.

We thank God that through these years of separation His grace has sustained those who have been faithful to His will. Many of you have withstood the violence of destruction, the outrages of persecution and the sorrow of loss in degrees far beyond our experience or our full comprehension. We have been humbled and inspired by such faith and valiant loyalty to our common Lord.

We look forward to the day when we may again meet with you in more direct fellowship, laboring together to reconcile estranged peoples of the world and to lead them to the paths of righteousness and peace.

Even now we assure you that you are near to us in prayer and that we live in confidence that God is leading His Church to new power in the world.

"And now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

NURSERY SHELTER

Christmas Party Brings Great Joy to Children

Great happiness and wonderment over their toys and the decorations were again experienced at Christmastime by the little toddlers of the Nursery Shelter, Barton Place, England, because of the generous contribution of over £39 from Living Church readers, which was cabled to the Shelter in December.

The letter from Miss Helena Halstead, head of the shelter, well describes the jolly party that the contribution made possible:

"The day before the big party which was on December 22d, the staff were busy decorating the nurseries and the two Christmas trees after the babes were tucked down in their cots. When the children saw the transformation next morning their faces shone with happiness. Little Barbara, who is two and a bit and as sweet a child as ever walked, gazed and gazed. She seemed as if she could not look long enough. At last she spoke. 'Why, it's summer!' she said.

"The quiet happiness of the children at Christmastide always impresses me. It seems as if they are as filled with wonder as were the shepherds on the first Christmas morn. When the first carol was played to them, David said, 'I like you to play that tune. It is nice. I will go to the garden and fetch you a worm.' And off he toddled.

"There was great excitement when the children were dressing for the party. The gay colors pleased the boys just as much as the girls. The big American bows on the heads of the little girls were so gay that one small boy wanted to wear one too.

"An American GI was our first guest. His squadron had sent packets of sweets with a silver sixpence in each and also bananas. Not a single child had seen a banana before. Ian put his in his mouth and swallowed half of it plus the skin. So the sixpences were quickly collected lest they too should be swallowed.

"The mayoress of Exeter and the wife of the sheriff came along and so did the Bishop of Credition who is quite at home amongst the babes, as he has joined us in previous celebrations.

"Our neighbor, Mr. Samuelson, was Father Christmas. He knows the children well, but not one of them recognized his voice. Our 30 guests remarked on the quality and variety of the toys and said they were quite the best they had seen in years. The babes thought they were grand, and played happily with them, quite oblivious of the grown-ups around.

"I wish the readers of The Living Church could have seen for themselves how much joy they gave to our little ones. We are indeed grateful."

BSA

First National Chaplain

The Rev. Clarence W. Brickman became the first national chaplain of the Brotherhood of St. Andrew February 1st and is devoting his full time to the work of this organization.

Before his ordination he served for more than seven years as field secretary for the Brotherhood of St. Andrew and occupied an important part in the development of the leadership and camp training program. He comes to the Brotherhood after eight and one-half years as rector of St. Paul's, Lansing, Mich.

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FRANCE

Head of Protestant Federation To Visit United States

Dr. Marc Boegner, president of the French Protestant Federation, has announced that he will visit the United States in May to confer with leaders of the Federal Council of Churches, and American officials of the World Council of Churches. The French Church leader was invited by Dr. Henry Smith Leiper, American secretary of the World Council of Churches.

POLYNESIA

Lay Foundation Stone for New Church in Western Samoa

The Anglican communion in Western Samoa had much in its favor when His Excellency the Administrator of Western Samoa, the Hon. A. C. Turnbull, laid the foundation stone of the Chaplaincy Church in Apia, the capital, on December 3d. At the same time it commemorated the 50th anniversary of the death of Robert Louis Stevenson—*Tusitala* to the Samoans.

The customary "wet season" gave a brilliant armistice for the day and the setting of tropical green lawns, of bright tropical shrubberies, with the background of Vaea Hill, on the top of which *Tusitala's* famous tomb is located, seemed to give a sense of the fitness of the project in hand.

Radios and letters from different parts of the world suggested a wide interest. The governor of American Samoa (Pago Pago) sent a congratulatory letter.

The Hon. A. C. Turnbull gave a short review of the Anglican contact with Samoa over the century and more. He also paid a tribute to the prayers of Robert

BISHOP AZARIAH: *Shepherd, evangelist, leader, scholar* [*see next column*].

Bishop Azariah

By the Rev. GEORGE SHRIVER

HE WAS the shepherd of 250,000 souls, an evangelist to thousands of his own people, a leader among leaders, a scholar, an able administrator, a bishop in every sense of the word.

He was the first and so far the only Indian diocesan Bishop in the Anglican Church, and yet when he volunteered 38 years ago to go as a missionary to the Indian people of the Telugu country he went to such an out of the way place that his great friend Dr. Sherwood Eddy never expected to hear of him again.

Dornakal, the town to which he went, was a small wayside railroad junction in Hyderabad State. It had a population of about 300 people all of whom lived on the west side of the tracks. On the east was nothing but a tiger-infested jungle. No one dared cross the tracks at night for fear of these beasts. There were about eight Christians in the town, the fruit of the labors of Indian missionaries who had preceded the Rev. V. S. Azariah. Dornakal was a kind of outstation to the Church of England Missionary Society's center at Khammouth, 20 miles away.

The Rev. Mr. Azariah was sent to Dornakal by the Indian Missionary Society of Tinnevelly. He had until volunteering as a missionary been secretary of this society. It was as he went about raising funds for this society and calling for volunteer workers that he felt that he could no longer do this work until he answered his own challenge to go to Dornakal. And so he left Tinnevelly and South India and the country where Tamil is spoken to go to Hyderabad where the predominant language is Telugu.

Previous to his work as secretary to the Indian Missionary Society of Tinnevelly he has been the all India secretary of the YMCA and had travelled to Australia and England in that capacity. It was in this work that he formed his lifelong friendship with Dr. Eddy.

In those days Bishop Henry Whitehead was Bishop of the Madras diocese. This diocese then included all the Telugu country. Bishop Whitehead was much concerned about this section of his diocese. He sadly remarked once after a tour through it that there was not a single Telugu communicant in all the 60,000,000 people of that area. So it was with his encouragement that the Missionary Society of Tinnevelly started the work in Dornakal.

The number of baptisms in and around Dornakal began to increase to such an extent that in 1912 Bishop Whitehead decided to divide off all the Telugu districts of Hyderabad State within his diocese and to create a new diocese. These districts included Dornakal and the old C.M.S. station of Khammamett. The Rev. Mr. Azariah was chosen as the diocesan bishop. He was consecrated Bishop on January 2, 1912, in the Cathedral at Calcutta. His diocese at that time had about 25,000 baptized persons. Latter all the rest of the Telugu country in the Madras diocese was joined to the Dornakal diocese. This gave the Dornakal diocese a new total of 80,000 people. This figure has risen through the years until it now stands at close to 250,000 people.

Bishop Azariah's organizing and administrative ability had much to do with this growth. Under his guidance the Dornakal boarding school for girls and boys was started, the Dornakal training school for teachers, the Dornakal carpentry and weaving shops, the Dornakal divinity school, and the Dornakal mission press. He set about patiently to build a cathedral which would be of Indian design and consequently a spiritual home for all Indians. It took 25 years to build but it fulfilled his dreams.

But not only did he built his own diocese, but he worked tirelessly for the reunion of Christendom in India. It was under his leadership that the Scheme for Union in South India was drawn up and it was through his inspiration that the Anglican Church in India approved and accepted the scheme in 1944. It has already been accepted by the Methodists and now awaits the decision of the Congregationalists and Presbyterians in 1946.

Bishop Azariah is the author of many articles and books, but most of them are written with one purpose and that is to develop and train his people in the way of Christian living and to increase their knowledge and understanding of the Bible. His books were usually written in three languages —Telugu, Tamil, and English—all of which were intimately known by him.

His able participation in the Lambeth Conference and his position as president of the National Christian Council of India made him a world figure, and a man who was personally acquainted with most of the countries of the world.

He expected obedience and discipline from his clergy and usually received it willingly. Personally he was charming and forceful, both gentle and strong. His judgments were sound and his decisions were invariably clear and founded on reasons which appealed to people as right.

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Louis Stevenson, which have a wide use throughout the world. "When he was happy he felt impelled to offer thanks for undeserved joys; when in sorrow or pain, to call for strength to bear what must be borne."

"TUSITALA"

An eloquent speech eulogistic of *Tusitala* was given by the Hon. Mataafa Taufua, one of the three high chiefs. A translation from part of it said, "This ceremony recalls to us the well known name of *Tusitala,* because *Tusitala* was a true friend of Samoa, a man of kindness and above all humbleness. Whenever his name is mentioned one always remembers "Vailima," because he himself established it and so loved the surroundings that he wished to rest beneath its kindly earth forever."

The Hon. Malietoa Tanu II, the paramount high chief, was also present.

Although the stone was set, the building will not be proceeded with at the present; more funds are needed and building materials are not readily available. It will be built in reinforced concrete.

AMERICAN TROOPS

This part of Samoa was the training and rest center for many United States marines, who left from Apia to fight one of the bloodiest battles of the Pacific. Many Apia people sorrowed for friends that went to their deaths in the assault on Tarawa. The church records show that Episcopalians were able to receive the ministrations of the temporary church here and from the church at least one military funeral, that of James Allen Richards, USMC, moved.

ENGLAND

Church Urges Greater Stress On Adult Religious Education

Need for greater emphasis on adult religious education is stressed in a report issued by the Church of England's Committee for Supplementing Religious Education Among Men in the Forces.

"Adult religious education in every parish, as a primary duty of the clergy in the exercise of their teaching ministry," the report declares, "is demanded by the present situation.

"This necessitates the reconsideration of the present policy of concentrating mainly on the teaching of children. The clergy can teach children in the long run more effectively by greater concentration on teaching adults, especially parents and teachers."

CHINA

Dr. Francis Wei Convalescing

Reports from Dr. Francis C. M. Wei in China indicate that he is convalescing satisfactorily. Dr. Wei said that the doctors advise that he resume work gradually, but that he hopes to be in harness again by March 1st. "College going well," he concluded.

ARMED FORCES

Navy Chief of Chaplains To Tour Pacific

Capt. Robert D. Workman, director of the Navy Chaplains' Division, has left for an extended tour of the Pacific theater of war.

The trip, which will take Chaplain Workman through nearly 20,000 miles of air, sea, and land travel, will enable him to observe Navy chaplains' activities in Hawaii, the Philippines, the Marshalls, New Guinea, New Caledonia, New Hebrides, Australia, New Zealand, and in many other places where Navy men are stationed in the Pacific.

Comdr. J. S. Mosher Awarded Legion of Merit Medal

The Legion of Merit Medal has been awarded to Comdr. John Stewart Mosher, USNR, of Princeton, N. J., son of the late Rt. Rev. Gouverneur Frank Mosher, former Bishop of the Philippines. Commander Mosher's mother has received word that the award was for "exceptionally meritorious service in organizing and directing the work of a section of an amphibious force."

The citation accompanying the award made in the name of the President, by Vice-Admiral T. C. Kinkaid, USN, commander of the Seventh Fleet, reads as follows:

"For distinguishing himself by exceptionally meritorious service in organizing and directing the work of a section of an Amphibious Force from the inception of the force until June 1944. As nearly all available maps, charts, and hydrographic data on the New Guinea area were incomplete and inaccurate, it was his responsibility to obtain the required information from evaluation of aerial photographs and to supervise the preparation of correct maps and charts. His excellent performance in the compilation of data for each operation, including accurate information about the theatre of operations and enemy installations, contributed materially to the success of these operations. By anticipating all possible difficulties to be encountered during each landing, he enabled the Planning Section to provide for all contingencies. His leadership and brilliant service were outstanding in every respect and were in keeping with the highest traditions of the Navy of the United States."

Commander Mosher was born in Shanghai, China, in 1901. Mrs. Mosher and their children, Gouverneur and Suzanna, are spending the winter in Washington.

Commander Wassell, Naval Hero, Speaks on Anti-Leprosy Program

Comdr. Corydon Wassell of the Medical Corps, USN, whose heroism in evacuating the wounded from Java during the early months of the Pacific war, has already made him a legendary figure, and the subject of both a book and a motion picture, was the principal speaker at a Metropolitan Ministers' Luncheon, New York, given by the American Mission to Lepers, January 22d.

Commander Wassell, who was a medical missionary in China under Episcopal auspices for ten years, spoke on "Prevention is More Valuable than Cure." During his service in the Far East, attached to the Church General Hospital in Wuchang, he handled a great number of leprosy patients.

The American Mission to Lepers is seeking a fund of $500,000 to underwrite the Postwar Anti-Leprosy Program which will be carried on in eight countries where the disease is endemic. It will be aimed primarily at prevention through the establishment of about 20 training centers connected with mission hospitals and medical schools, where native Christian personnel will be trained as leprosy workers, and through a campaign of mass education. The projects are eventually expected to become indigenous. The American Mission to Lepers will continue its regular service of medical care, treatment and rehabilitation of leprosy sufferers in 100 stations, colonies and hospitals all over the world.

Chaplain of Normandy Invasion Now Stationed at Brooklyn

Chaplain Arthur M. Sherman, jr., USNR, who on D-Day plus one landed with a Seabee Battalion on the shores of Normandy has sent to the General Commission on Army and Navy Chaplains, Washington, D. C., an account of his experiences. Chaplain Sherman, who was overseas for over a year, observed American troops under the most trying experiences. He reports that under these conditions there developed in the men a deeper regard for religion.

Chaplain Sherman, who is now assigned as chaplain to the Naval Armed Guard Center in Brooklyn, has sent to the General Commission this communication concerning his observations: "The most vivid part of my experience while overseas was, of course, the period of the invasion. The atmosphere throughout Britain in the days just prior to that great event was electric, and the preparatory work on the far shore under combat conditions was unusual and exciting, to say the least.

"It was during these few months that I, as a chaplain, received the greatest response to my work. There were larger attendances at Church services; for example, men spoke to me about baptism and were baptized. Men who had paid no attention to religion in years began to show a realization of its importance. During these months I held services in every conceivable location—on the open deck, in the men's mess hall aboard ship, on the cargo hatch of a sunken Liberty ship, aboard a floating pier, ashore, in the open, in the rain, and under tarpaulined shelter. These services were in many ways far more real than those held in the greatest cathedrals. It was my privilege also to minister to

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wounded men under fire, and I feel that if for no other reason, that experience alone has been worth my entering the Naval chaplaincy.

"I have known the more routine, dull, and difficult side of the chaplain's work, and it has taught me a realism in dealing with my job. For one moment on the Normandy beach there are weeks and months of the day-to-day routine which is so much more difficult, and very often disheartening as one 'sweats out' the fruits of one's labor, and yet this is by far the most important side of the work."

Chaplain Sherman was born in China, the son of missionaries of the Church. His father, the Rev. Arthur M. Sherman, sr., S.T.D., with whom the chaplain now resides, is associate rector of Grace Church, New York City. At the time of his appointment, Chaplain Sherman was assistant minister of St. Mark's Church, Shreveport, La.

South Pacific Chaplains Hold Island Preaching Mission

A handsome illustrated booklet announcing an "Island Preaching Mission" has been received by the Army and Navy Commission. It was prepared by chaplains in the South Pacific, and announces a series of sermons by five chaplains intended "to reveal Christ as the answer to the following pertinent factors of life: In Personal Experience; To the Home; In His Church; For Citizenship; To History." Chaplain David S. Rose was one of the five preachers.

The booklet, according to a "thank-you" at the end, was the combined effort of Army, Navy, Marine Corps, and Air Forces, "with Catholics and Protestants working faithfully and well." Nearly 50 excellent photographs showing the life and activities of service personnel in that part of the world, make the book of unusual interest and value.

PACIFISTS

FOR Requests Consultative Membership in NSBRO

The Fellowship of Reconciliation has requested a consultative rather than a voting membership in the National Service Board for Religious Objectors, it was announced at FOR headquarters. It was said that the group's National Council desires to continue aid to CO's without at the same time helping "to administer conscription."

About 18 months ago, the FOR polled its general membership on the question of withdrawing from the National Service Board, but the vote was thought to be inconclusive. Last July, its national council and executive committee voted again on the question, resulting in a 33-30 decision to retain its membership.

"We are trying to get away from involvement in any decision of the NSBRO which may help Selective Service to administer conscription," John Nevin Sayre, associate secretary of the FOR, wrote the National Board. "On the other hand, we desire to continue in active coöperation with NSBRO the various types of its service to conscientious objectors which do not involve entering into agreements with Selective Service pertaining to the administration of conscription."

Public Opinion Survey Shows Majority Friendly Toward CO's

The American public is far more tolerant of conscientious objectors than it thinks it is.

A series of surveys by Dr. Leo P. Crespi of Princeton University's Psychology Department show that the majority of the public is even friendly toward COs. At the same time, almost everyone queried believed that he was unique in this attitude.

Two of Dr. Crespi's surveys were not drawn from full-scale national samples of public opinion, but were conducted in and around Trenton, N. J. The third, measuring public approval and disapproval, was drawn from the nation at large and was conducted by the Office of Public Opinion and Research, under the direction of Dr. Hadley Cantril.

Even if the national average were twice as intolerant as the Trenton average, which is unlikely, he felt, "the average public reaction to COs would still be to accept them as closely as speaking acquaintances, certainly far short of any real antagonism."

Survey Findings

The survey showed:

1. That on a scale designed to measure social rejection (tolerance) of COs, 56% chose 20 degrees of rejection (mild) or less on a 100-degree scale; 37.3% chose 0 degrees. Meanwhile the same people guessed that the average public reaction would be 60 degrees, a position defined as social ostracism.

2. That three-fourths of the public think the government should provide wages, family allotments and support for COs. "Estimated postwar social discrimination is remarkably little."

3. That in a survey to measure the public's approval or disapproval of COs as an abstract idea, a poll reflecting to some extent agreement with CO principles, 18.1% approved, 74% disapproved, and 7.8% had no opinion.

The discrepancy between the public's real attitude and what it thinks its attitude is may be damaging to COs, Dr. Crespi warned, because of the tendency of individuals to accept what they think others believe. Unless the true average attitude is made public, he said, it may ultimately creep up to the level of intolerance where people now think it is.

Regarding the cause for this mistaken notion of intolerance, he was quite definite. "It is very probable," he declared, "that any active antagonism that may have been manifested toward COs in this war has stemmed not from any general body of public, but from special groups like the American Legion."

Specific Issues

Regarding specific opinions on CO issues, the surveys revealed, just as in its general attitudes, the public shows substantial tolerance toward COs themselves, but limited agreement with their principles. Four-fifths indicated that they believed in the principle of alternative service for COs.

On the other hand, 80% said they were against allowing men of draft age to choose whether or not they would fight in this war, and 87% opposed allowing COs to persuade other men to become COs during the war. This again, Dr. Crespi said, is a reflection of disagreement, rather than an indication of intolerance.

The same line was drawn in estimations of postwar reactions to COs. The majority said they would be just as friendly to COs as to others after the war, but the percentage dropped where agreement with CO principles came into the picture. As a result, COs must expect more discrimination in the political field, for example, or in a job where the employer might feel that a CO's views would offend customers.

Variables

Education proved to be the most important variable, the study showed, with almost twice as many among the college educated approving of COs as among those who had only a grammar school education. Women's reactions were almost exactly the same as the men's, but this was regarded as significant since during the thirties women showed themselves to be, in general, more pacifistic than men. Different age groups, also, showed no appreciable comparative difference in attitude.

Upper economic levels were more approving than poorer groups, but this was regarded more as a reflection of education than anything else. City dwellers yielded more approval than those from rural areas; Republicans more approving than Democrats; non-Church members more approving than Church members; those without relatives in the armed forces more approving than those with.

The various sections of the country showed widely different results. The middle Atlantic states were the least disapproving: minus 37.8 degrees or even less than the overall average of college educated. The Pacific Coast was next in tolerance, then New England, then the Far West, then the South, then the most disapproving of all, the Midwest with minus 61.2 degrees. In 1940 the Midwest tested the most favorably disposed toward COs.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	$146.30
Mrs. Lucy I. Isaac	100.00
In memory Mrs. John B. Elliott	100.00
Blenman Community Church School, Tucson, Ariz.	12.50
Holy Trinity Church School, Spokane, Wash.	11.14
Grace Church School, Mansfield, Ohio	10.00
Mrs. Robert Hill Kean	10.00
Miss Inez J. Gardner	5.00
In memory of little Barbara	5.00
St. James' Church School, Cashmere, Wash.	5.00
	$404.94

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The Churches and World Order

The Message of the Cleveland Conference on a Just and Durable Peace

I. Christian Faith and World Order

WE ARE living in a uniquely dangerous and promising time. It is dangerous because we are faced with widespread evidence of religious and moral disintegration as well as with effects of war in increasing suspicion, fear, and hatred. It is promising because a new spiritual vitality is manifesting itself under the providence of God and witnessing to that quality of the Christian faith which demonstrates its strength in adversity. In our effort to make decisions and to take action which shall help to guide the world from anarchy and chaos forward to a just and creative peace, we are called to reaffirm our faith.

It is the Christian faith that God's righteous rule is over all men and nations; that in Christ He confronts us all alike in judgment and mercy; that men, though sinful, are made in His image and are not only the concern of His saving work but His agents as well, each of value in His sight without distinction of class, race, or condition; that the Church, the body of Christ and the fellowship of Christ's followers, is the creation of His spirit, and the steward of His purpose; that His Kingdom on earth is an unconquerable Kingdom of justice and mercy and truth in which it is our responsibility to bring human laws and human institutions into increasing accord with His holy will.

In this Christian faith, the purposes which we seek to realize are fashioned. As we reaffirm the worth of man in God's sight, so we must act by the Christian principle of reverence for human personality. God sees His children united in one family whose individual and corporate life is the goal of redemption: we must be joined in the common effort to make effective in individual relation and in corporate acts, the Christian principles which we affirm. God's way is the way of justice, love, and mercy; justice, love, and mercy must rule our life with our fellows. While compulsion and control are needed for the restraint of evil in a world of imperfection, the ultimate victory over evil must be by way of redemptive good will, by which alone, can good be created. God's way with men is the way of freedom and responsibility; man's true life as a man is achieved only when that way is freely chosen and freely wrought out. As we need humility and penitence in standing before God, so do we need humility and penitence in our dealings with men. Whenever human practice goes counter to these principles which root in our faith, the Christian must raise his voice in protest.

It is in this Christian faith that our confidence is grounded. For our confidence is in God, the establisher of the order within which men and nations work, and in the forces of the spirit which God employs. We believe in the might of truth as against falsehood and deceit and in the power of right to command the conscience and to overcome oppression and wrong. We believe in the power of good will as greater than selfishness and force; in the value of mutual trust as against distrust and suspicion; and in the might of faith as greater than cynicism, doubt, and despair. God's grace, made manifest in Christ, rescues men from despair, has power to remake them when they turn to Him for healing and forgiveness, and redeems all their life. We see this power even now at work in the world in lives made new, in sins forgiven and conquered, in hopes rekindled.

We rejoice in the Church of Christ as a world fellowship which today unites men in faith and love transcending nation, race, and class. We rejoice that a growing number of men of good will outside the Church, in recognition of the moral law, seek with us the creation of "one world" of justice and security for all men. Let the Church purge itself of inner division, unite with all who work for these high ends, and so live out its principles of justice and love in the face of all dictates of selfishness and counsels of expediency as to create new faith, new conscience and new hope.

¶ *The message of the Cleveland Conference, herewith printed in full, resulted from the deliberations of the delegates who had been named by the appropriate agencies of their respective communions and allied religious organizations. The conference, in adopting its message, spoke only for itself, and not for the churches or the Federal Council, to which the message had not been submitted before printing. The conference assumes full responsibility for the publication of its findings.*

The Church's Mission

Out of the continuous creative vitality of the Christian faith has grown the Church of which we are a part. The Church as bearer and sharer of the revelation of God in Christ, stands under a divine compulsion to serve the world, with equal responsibility for all people. The misery, want, and sin of the world today bring to us a new sense of the urgency of the commission, "Go ye into all the world."

"Home Missions" and "Foreign Missions" are aspects of the one world mission to which the Church is called. Both are significant in the Church's contribution to world order. The most effective assurance for justice in an abiding world order is in the expansion of allegiance by men and nations to the Christian faith. This is s greatly needed within America as elsewhere. The reconstruction of devastated lands, the rebirth of hope and determination for a world of justice and the will to create instruments for the expression of that hope are central in the Church's mission.

The world mission of the Church has helped to create among our people concern about international affairs and has opened channels for the efforts of the churches toward a just and durable peace. Through missionary agencies relief is and can be administered, reconstruction can be furthered in many areas, and the long-range objectives of world order promoted. The immediate and practical necessities of mission work as well as the impulse to unite in Christ have promoted widespread interdenominational coöperation. This, in turn, has given impetus to that ecumenical movement which now brings promise that the energies of the churches will be utilized to face their overwhelming opportunities. This coöperation must be further developed. What is called for is a united Protestant missionary movement. The churches are therefore urged immediately to strengthen and unify their missionary enterprise both at home and abroad so that their unique contribution to world order may be equal to these opportunities.

Principle and Action

Christians must act in situations as they exist and must decide what God's will demands of them there. At all times they must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward those goals, and support them. An idealism which does not accept the discipline f the achievable may lose its power for good and ultimately lend aid to forces with whose purpose it cannot agree.

If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians, who must constantly maintain tension with any secular order.

The churches through their leaders have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the world. They must do this while proposals are being framed. They must continue to do it after governments have made their decisions. When a concrete proposal for world organization is presented Christian leaders must help the people to decide whether it marks a presently obtainable step in the right direction and, if so, urge them to give it their support.

American Attitudes and World Peace

Whether America will be a help or a hindrance in building a peacable world depends upon the attitudes of individuals and groups in our nation. We call atten-

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tion to the dangers which lurk in complacency toward existing injustices; the frequent contradictions we tolerate between our ultimate beliefs and our conscious aims; the false sense of national security which—in spite of the lessons of two tragic wars—holds that the United States can live apart from the rest of the world and its problems; intolerance and discrimination; selfishness which refuses to recognize that we are members one of another and is unwilling to run risks for the sake of the world community; blind devotion to national sovereignty; the cynicism which believes there always must be wars and puts its reliance upon force alone; and the spirit of hatred and vengeance toward other peoples. It is our concern that such attitudes should not prevail, but rather that in us and in our fellow citizens those attitudes should be developed which support the growth of world community.

Domestic Order and World Order

Over a century and a half ago it was given to the American people to determine by struggle and experiment whether government by the people could be established and maintained on the earth. Upon the success of this adventure rested a great hope for mankind. In the intervening years the growth of the United States as a home for human freedom has been a notable fact and influence. It must now be demonstrated that human freedom is compatible with economic security. A new challenge is offered to the people of America to establish along with political democracy an opportunity through productive employment to earn an income sufficient for the basic needs of food, clothing, shelter, health, recreation and cultural pursuits, and assurance to every individual of whatever race of an equal and unsegregated opportunity for worship, protection in time of unemployment, illness or need, and full political and civil rights.

The economic system which proved adequate in an earlier period has, in our day, revealed grave defects and inadequacies under the strain of modern industrial conditions. All elements in the economic system—consumer, employee, management, capital, and government—should move from the strife and restrictions of our present situation to a full and free coöperation with the objective of greatly increased production and distribution to meet the expanded human needs in this and other countries. We recognize the need of experimentation with various forms of ownership and control, private, coöperative and public.

A challenging effort in the United States in the solution of our domestic economic problem will be followed by favorable repercussions in the economic and spiritual life of the world, thus contributing to the establishment of a just and durable peace.

The right of private property is not an absolute right but a right qualified by the public interest. Likewise freedom of enterprise does not imply absolute freedom but operation of enterprise consonant with the interest of the public and the welfare of the nation. In the use of property and in the operation of enterprise, therefore, the welfare of society should be given primary consideration; and it is the duty of the state to prescribe such regulation of industry and of the conditions under which it is carried on as will result in wholesome conditions of employment and fair treatment to those who are engaged in it and to the public at large.

The Church must therefore condemn any failure of our economic system to meet the basic needs which have been indicated. We must ask our people to recognize that in order to supply these needs for all, many changes may be necessary in our economic practices. These changes will probably lie in the direction of a larger measure of social planning and control than characterized our prewar system. They should be brought about by democratic processes and should be consistent with Christian principles with respect to the worth of personality and the value of freedom. We should not allow our devotion to any single system or method to deny to anyone the basic requirements for "the good life." Nor should we allow our preference for our economic or political system to prevent us from collaborating, for the achievement of world order and world peace, with peoples who have a different system.

In order to maintain our democracy at a high level it must continually be adjusted to meet the necessities of history and the demands of justice. Only if our domestic order is born again with fresh vision and determination to meet the needs of men can America fulfill her new mission and bring hope and encouragement to a broken world.

II. Christian Standards and Current International Developments

The decisions and actions of governments in the present international situation will have direct bearing upon the extent to which nations will collaborate in the postwar period. Tentative proposals for an international organization were agreed upon at Dumbarton Oaks by delegations of the United Kingdom, the Soviet Union, China, and the United States. They have been offered to the public for discussion.

In the light of the Guiding Principles and the Six Pillars of Peace, we offer our appraisal of the Dumbarton Oaks Proposals and we call attention to certain related matters which we believe must be considered in connection with any international organization for world order and security.

Dumbarton Oaks Proposals

We commend these Proposals to the consideration of the churches.

The Proposals are the only plan which governments have thus far evolved and therefore are the only available index to the extent of agreement which is now possible.

They set forth certain purposes and principles essential to world order and peace.

They provide for continuing collaboration of the United Nations, and in due course of other nations.

They provide through an assembly for the periodic consultation of all member nations and for promoting coöperation in the interest of the general welfare.

They provide an Economic and Social Council for facilitating solutions of international economic, social and other humanitarian problems and for coördinating international policies and agencies in this field.

They provide, through a Security Council, for continuing consultation of representatives of the greater powers and of selected lesser powers with a view to a peaceful settlement of disputes and the restraint of aggression.

The Proposals now stand at a formative stage and the way has been opened for recommendations for improvement which will make them more acceptable to the Christian conscience.

Accordingly, we recommend that the churches support the Dumbarton Oaks Proposals as an important step in the direction of world coöperation, but because we do not approve of them in their entirety as they now stand, we urge the following measures for their improvement:

(1) *Preamble*

A preamble should reaffirm those present and long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

(2) *Development of International Law*

The Charter should clearly anticipate the operation of the organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

(3) *Voting Power*

A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged in accordance with predetermined international law.

(4) *Amendment*

In order to permit such changes in the Charter of the organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the security council.

(5) *Colonial and Dependent Areas*

A special commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

(6) *Human Rights and Fundamental Freedoms*

A special commission on Human Rights and Fundamental Freedoms should be established.

(7) *Eventual Universal Membership*

The Charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.

(8) *Limitation of Armaments*

More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

(9) *Smaller Nations*

There should be provision designed more clearly to protect and defend the smaller nations from possible subjection to the arbitrary power of the great.

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Political Conduct Required to Promote Further Collaboration

There are four principles of conduct which are needed to bring collaboration out of the realm of theory and into that of reality.

(1) We believe our government should adopt and publicly proclaim its long range goals. These should stem from our Christian tradition and be such as to inspire and unify us. Without such defined goals we will lack enthusiasm and sense of direction. We will not be able to measure our progress.

(2) We believe our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skilfully battle for them. It must do so, not merely sporadically, but steadily. It must do so even under conditions such that partial and temporary defeat is inevitable.

(3) We believe our government must, however, battle for its ideals under conditions such that no particular set-back need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals.

(4) We believe our electorate, demanding the foregoing of its government, must judge its government accordingly. It should not judge it merely by the immediate results attained. It must rather judge it by its announced long-term objectives, by whether it works competently to achieve them and by whether it brings into actual functioning procedures of peaceful change so that the world may evolve away from present harsh necessities. If our government will meet those tests, the electorate should applaud such conduct irrespective of dissatisfaction with immediate results.

Economic Coöperation

The economic aspect of human life concerns the Church in two ways: through the widespread fact of poverty and through those maladjustments which, never the sole causes of war, may predispose populations to war.

Poverty concerns the Christian conscience not alone because men hunger but also because their spirits tend to be stunted by it and their freedom limited. Low standards of living over large areas diminish the possibilities of trade and also of cultural intercourse. Morality and self-interest combine to show that in a world tending toward unity by communication, the standard of living of men anywhere is a concern of men everywhere.

Poverty is not to be dealt with primarily by charity but by aiding undernourished populations to use their own resources, to develop agricultural techniques and industries suitable to their region, and to participate in world trade.

In order to prevent recurrent depression the goal of full employment of labor and of economic resources on a world scale should be continuously pursued.

Because of the growing interdependence of peoples, the development of backward regions has become a common task of mankind, in which regard for one's neighbor joins a long range self-interest. The immensity of the task, which is equally economic and educational, requires cooperative investment and effort on a world scale. Here some form of world organization, such as the economic and social council proposed at Dumbarton Oaks, must be sought as a supplement to private undertaking. The International Labor organization and the organized labor movement are also to be recognized as having an important role in raising the standards of living of the peoples.

Economically advanced nations constitute among themselves a community in which no one can prosper through the disadvantage of others. Their policies can no longer intelligently follow the line of economic nationalism. Barriers to world trade, whether in the nature of tariffs or of cartels, have become doubtful props of national welfare; and all of those acts, economic and political, in which one people affects the fortunes of another become subject both to the judgment of self-interest and of morality. A world point of view must be developed in economics, and the appropriate institutions developed. In such institutions our own nation must actively participate both for its own welfare and for the common good.

Such intelligent supervision of world agriculture, resources, markets, currencies, and communications, and of world trade, may not imply in each case an authoritative regulating agency; but it does require an active self-regulation with a sense of responsibility and of stewardship for the just and constructive use of economic power.

The right of property is based, not upon man's animal need, but upon the personal nature as man. Private property is an essential aid to the maturing of human personality. It has been customary to set communism and capitalism over against each other on this point, the one denying private property, the other holding private property an absolute claim over against the state. Neither of these positions is now held in this extreme form; in both types of economy property is recognized as important for human character, and is therefore the proper subject of public interest; so all economies today are mixed economies, showing a degree of private and a degree of common property. Neither is a fixed system, and to some extent in practice they tend to converge. To the extent that the sacredness of the human person, his liberty and responsibility to God is acknowledged by both systems their coöperation in building a peaceable international order is facilitated. But in any case they can and must coöperate.

Human Rights

We have recommended that, in connection with World Organization proposed at Dumbarton Oaks, there be established a special Commission on Human Rights and Fundamental Freedoms. We believe that religious liberty is basic to all human rights and that it should be accompanied by equal and unsegregated opportunity for all races. The commission we have recommended should seek an international agreement on the rights and freedoms to be secured to all people; it should further formulate the procedure for their realization by action of the World Organization and of the separate states. This is in harmony with our sixth pillar of peace which declares, "that the peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty." It also follows a purpose set forth in the Dumbarton Oaks Proposals, "to promote respect for human rights and fundamental freedoms."

The Peace Settlement In Europe With Special Reference to Germany

In respect to the peace settlement in Europe, we share the following convictions:

The settlement following the war should be inspired by the desire to secure the maximum of collaboration among the peoples of Europe and encourage the economic development of Europe as a whole including Germany. The unilateral determination of boundaries would impair such collaboration. The settlement should insure to the smaller and weaker nations the fullest measure of autonomy consistent with European unity and world organization for peace.

The settlement should make possible the reconciliation of victor and vanquished. That implies that it should remove the power as well as the will of aggressive elements within Germany to make war. However, the necessary discipline of Germany because of the crimes committed in her name should not be vindictive. The partition of Germany into separate states should not be imposed upon the German people. The treatment of Germany should be calculated to strengthen the forces within that country committed to liberal civil policies and to international coöperation.

Among the constructive forces upon which a new Germany and a new European concord can be based, the churches are of primary importance. As they have been centers of resistance to tyranny and injustice within Germany and within the occupied countries so they may become a medium through which reconciliation may be accomplished, and through which the process of the reëducation and reconstruction of Germany may be carried out in the only way that gives any promise of success —voluntarily from within. The World Council of Churches will greatly aid in the process of reconciliation and reconstruction as the churches of the defeated, the liberated and the victorious nations are brought together into conference and collaboration.

The Peace Settlement In Asia With Special Reference to Japan

We are convinced that a just and durable peace in the Far East is possible only in the framework of world organization, supplemented by regional coöperation for security and welfare.

China desperately requires unrestrained opportunity for internal development. It is of urgent importance that China's voice in international affairs be given special heed, in order to cement new relationships between oriental and western peoples.

As in the case of Germany, so with Japan, the power and will to make war must be removed. However, Japan's basic economic problems, aggravated by the war

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and by the expected loss of her colonial possessions must be met by "access, on equal terms, to the trade and raw materials of the world" as pledged by the Atlantic Charter "to all States, great or small, victor or vanquished." Treatment of Japan by the United Nations should be favorable to constructive forces within Japanese society, and should aim to bring Japan at an early date into normal relations with the world community.

We can enter into right relations with the vast and significant populations of China, Japan and Southeast Asia, none of them white, only upon the basis of the equality of races in justice and law. Indeed, a Christian outlook upon the Far East discerns that a world order is impossible if color discrimination is maintained. The churches recognize a special responsibility for reconciliation in such ways as may be possible after the war.

Addendum

The Peace Settlement With Special Reference to Germany and Japan

We urge that the time is at hand when the governments of the Allied Nations should make a more explicit statement as to the status of both Germany and Japan following the war. We believe such a statement is needed in order to satisfy Christian concern and to prevent needless sacrifice of life upon the battlefield.

Dependent Peoples

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world place on the Christian churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

We therefore call upon our government and others: (1) to proclaim self-government as the goal of all dependent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

We cannot in good conscience be a party to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico or anywhere else.

Recommendations for Action

The task now before us is to channel the spiritual power generated in this conference into deeds. Solemn pronouncements are not enough. Upon the minds and consciences of our people must be laid the duty and opportunity of using the world-wide resources of the Church to bring about a world organized for justice and peace.

1. Church and Federal Unity

The present structure of denominational Protestantism is not adequate to deal with the issues of our time. The problems of war, of labor, of the chaplaincy, or the returning veteran, of the world-wide mission of the Church, of our relations with the Christian churches of Europe and Asia and with other faiths, are all too vast and difficult for solution by our separate denominational units. While we are asking for coöperation and unity in the political and economic fields, Protestants themselves must take seriously to heart the duty of achieving a far higher degree of unity. We have already come far on the road of coöperation. But we must achieve a more vital and visible federal unity than we now have—a unity that will preserve the freedom of various denominational groups, and at the same time release the undeveloped and uncoordinated resources of Protestantism and focus them on the solution of these pressing problems. We, therefore, urge the denominations to consider earnestly the possibilities in ways not now envisaged of realizing more fully the ecumenical fellowship by implementing the principles of federal unity on local, state and national levels.

2. Youth and the World Order

If our purposes are to be achieved the new leadership of the churches must be world-minded and trained in the techniques of building a Christian world community. In these efforts, youth itself must lead and the youth agencies be strengthened to provide more challenging programs resulting in life dedicated to Christ. Increased representation of youth in all the agencies of the churches should be speedily provided.

The churches are urged, in their total educational process, but especially through the church-related colleges, the student Christian movements and the theological seminaries to expand and adjust their programs in order to enlist and train world-minded Churchmen who will take their place in the ecumenical movement.

3. Children and World Peace

Parents and teachers in the home and in the churches are called upon to teach children the conditions of world peace. Particularly, they should be helped to develop constructive attitudes, devoid of hate toward other peoples. Christian education for children must include study dealing with missions, race relations, and community life. Adults must help children develop attitudes and ways of behaving essential for Christian world citizenship.

4. Study and Action for American Participation In International Coöperation

The Protestant churches must use all their facilities, denominational and interdenominational, to secure American participation in international coöperation. New methods of education and all legitimate means by which public opinion is formed must be utilized in this effort. We urge a concerted program of intensive study of the message of this conference, with the appropriate social and political action as an integral part. This program should include youth in churches, and colleges, men and women in our military and civilian services, church members, and all men and women of good will in the community.

5. Relief and Reconstruction

Assistance given to those in special need will be conducive to the mutual sympathy and trust which are essential to international coöperation. War-ravaged peoples in many lands will require help in their struggle to reëstablish civic order. Basic welfare relief will need to be supplemented by assistance to the churches to reconstitute their services within their local communities in order to become effective centers of vital life and hope. The churches of America are urged to support to the fullest their agencies of relief and reconstruction already in operation in order to assist the churches of other lands in this period of reconstruction. The World Council of Churches and the national Christian councils in Asia will afford channels of immediate services thus undergirding stable world order.

6. Race Relations

Race prejudice is a primary obstacle to world brotherhood. It is strongly urged upon churches and church members that they wage a continuing campaign against race prejudice in all its forms. The churches should not only support all efforts to wipe out discriminations against minority groups, but they should also deliberately arrange coöperative programs in which racial barriers are broken down. We recommend active support by the churches of legislation:

- Providing for a permanent Federal Fair Employment Practices Commission;
- Providing for the repeal of poll tax and other discriminatory laws;
- Providing for housing projects without discriminatory practices and other measures designed to advance the well being and constitutional rights of Negroes and other underprivileged groups.

The Church must counteract hate in all its forms and expressions. Anti-Semitism represents a rising threat to brotherhood and must be wiped out. The Oriental Exclusion Act should be repealed and all Orientals be placed on the quota system. The churches should uphold the civil rights of Japanese Americans as they return from relocation camps and wherever they may be.

7. New Study Conference Proposals

A just and durable peace is conditioned by the ability of our own nation to achieve economic stability and interracial justice in its domestic affairs. Therefore, it is recommended that national study conferences (1) on industrial relations and rural economics, and (2) on race relations, similar to this conference on a just and durable peace, be held under the auspices of the Federal Council.

8. Recommendations With Regard to Specific Immediate Action

(1) We urge a meeting of the United Nations, at the earliest possible moment, to consider the Dumbarton Oaks Proposals.

(2) We concur in the resolutions of the Federal Council of Churches and many

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other religious and educational bodies urging that Congressional action on Peacetime Military Conscription be deferred until after the war.

Conclusion

The unique contribution of the Church is to bring to all these tasks the maximum of Christian faith and the full development of its power, its motivation and its resources. Before we can do Christ's work, we must appropriate more of His life. Basic to all else are greater depth of Christian faith, greater endurance in Christian fortitude and courage, more whole-hearted devotion to Him and a more universal experience of His forgiving and creative grace.

As the Christian Church faces its duties and the dangers of this hour, it must undergird its own life and the life of its people with prayer through which is made available to men the infinite resources of God. Without Him we can do nothing. With Him we can advance toward His Kingdom of righteousness and brotherhood.

EVERYDAY RELIGION

The Joy of Jesus

By the Rev. Laird Wingate Snell

THE FOURTH Gospel reveals that deep abiding joy marked the life of Jesus. The disciple whom Jesus loved would have been uniquely aware of this deep-lying and constant feature in our Lord's experience. Yet there can be no doubt that from the first Jesus was burdened with the sins of men—a burden of suffering all the more poignant because of His own sinlessness. The ordinary sins of ordinary people every day around Him must have meant constant suffering. And He suffered not only in the sins but in the sufferings of others; and suffering and tragedy are everywhere present in human experience, and oftentimes appalling. And Jesus with His matchless spiritual perceptions would have sensed this as none other could, and, compassionate beyond all others, would have suffered in others' sufferings as we sinners never do.

The Gospels declare the travail of His soul in the mere sluggishness of spirit of His disciples—their little faith and want of understanding. Also, besides the burden on His heart of the sin and wrongness and evil of people close around Him, how must the awful cruelties and vices of the pagan world—a world ever pressing in upon Jewry—have been to Him measureless distress. Jesus thus was indeed "a man of sorrows and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Yet the disciple who best knew His inner life and shared its secrets tells us of His surpassing joy—something rarely beautiful, strangely impressive, and lying deep where nothing of the world or of time could disturb it. Notice that St. John never speaks of this joy of Jesus directly nor represents Jesus as giving it direct utterance. When Jesus speaks of it, it is of that within Him which He especially longed to share with believers: "that my joy may be in you, and that your joy may be made full." "These things speak I in the world, that they may have my joy made full in themselves."

What was the secret, what the nature, of this joy? Its undertones run all through Jesus' words and teachings, not only in the Fourth Gospel. The same note is struck in Jesus' words spoken to those on His right hand at the Judgment Day, "Enter thou into the joy of thy Lord"; as also in the promise of His supreme gift to His followers, "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you," the peace and joy that nothing of this earth or this life can annul or intermit or even touch. It is the joy which grounds and enwraps the mind and being of him who *knows God*.

To know God is to know Goodness as the essence of Being, having power invincible, possessing in Itself such promise for man as nothing in heaven or earth or hell can nullify. Jesus had this knowledge—the immediate knowing of God, and, with that, the knowledge of His oneness with God, such as no mere man can have. Hence His joy—joy that was deep, abiding, unbreakable, beyond all mortal joy.

He knew the promise for the world of the love of God. It is promise of the end of sin, the banishment of cruelty, the wiping out of lust, and of all uncleanness, meanness, grossness, greed, and filth—God's promise of a perfected race of sons; the promise to Jesus, therefore, of the divine crowning of His own work, the triumph of His mission; and so the promise of His coming death to be not the defeat but the fulfillment of His mission, His cross the gate to glory; the certainty that He should see of the travail of His soul and should be satisfied. Thus it was that "for the joy that was set before him he endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

Such being His joy, is it not astonishing that He could think of it, and so far as the records say, only think of it, as something He must share with His own? But then, that was what He was in the world for: to bring men to the knowledge of God and to oneness with Him. For that reason it is possible that His joy should be in us and our joy be made full. It is not only possible, it is the actual import and true fruition of His work in our souls; it is the soul's real experience of Christ. Lacking His joy, we have not "gained Christ," we are not "found in Him," we have not been touched by the transforming "power of His resurrection."

The lives of the saints bear witness to this. Paul and Silas in jail and in the stocks were singing hymns unto God, not to keep their spirits up but to express their spirits' overflow. The joy of the Lord was their strength, and was finding its inevitable and conquering expression. Sadhu Sundar Singh, cast into a well of decaying human bodies in Thibet, his arm broken in the fall, and granted nothing for three days but the conscious presence of his Lord, knew three days of such unintermitted transport of joy as only the saints have ever known. St. Francis, through all the years of his service of Lady Poverty, was radiant with this joy; and told Brother Leo, as they plodded at night, barefoot, through mud and sleet and snow, that the perfect joy for them right then would be to find at their destination the door at which they knocked shut in their faces, and themselves turned back into the night and storm and cold with words of abuse and execration. This would be their "perfect joy," not by virtue of any imaginings or self-suggestions or endeavors to measure to an ideal, but because they would be sharing the fellowship of Christ's sufferings, be more truly conformed unto His death, and, in their newly perfected union with Him, would possess His joy and find their joy made full.

It was just this joy on the part of the early Christians that won the world to Christ: the joy that flowed from knowing "the love of God which is in Christ Jesus our Lord," and its transcendent and most certain promise.

Would that the earthly members of the risen and glorified Christ in this day of world-crisis should now recover "the lost radiance of Christianity" that won the Roman world; and, by their knowing of Love divine and Wisdom perfect and Power absolute and the promise of that threefold perfection for the sons of men, should be the organ for divine Love and Wisdom and Power to bring the world to peace and to the Kingdom. That means nothing less than a Church whose members are given to prayer, exercise the faith in the Son of God Incarnate that overcomes the world, and are seeking that holiness without which no man shall see the Lord. To that Church the lost radiance will come back, and with it the power to lead the world in the next steps, so fraught with fate, on the road to the Kingdom of God.

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Books for This Lent

WITH the approach of another Lent, THE LIVING CHURCH once again brings to its readers a Lenten book issue, designed to map out a course of reading, which, if followed, should result in a better observance of the season.

We commend as particularly appropriate to all Churchpeople the list by Fr. Granville Mercer Williams, SSJE. He has selected from among the great works of sacred literature those which he thought would be most significant for Churchmen. His is a list that could not possibly be covered in the 40 day Lenten period; instead it is a signpost for a lifetime of religious reading.

Dr. Bernard Iddings Bell's list on the contemporary scene reflects his particular interests in that field. While not definitely Lenten in character, the books of his selection have a place in the development of the human personality by helping the Churchman to understand his duties and obligations as a citizen of both the world and the kingdom of God.

Dr. C. Avery Mason's recommendations are intended to implement the Forward in Service Lenten theme—the Christian Doctrine of God. The Rev. Canon C. Rankin Barnes, who has long been interested in social problems, has submitted an excellent list of books covering that area.

Publishers' problems have hampered our able staff of reviewers in that many of the volumes intended for special Lenten reading were not available for review purposes in time for this issue. Several of the volumes mentioned in the Religious Publishers' Lenten list on page 22 are scheduled for review in future issues.

Our experts can help you in your observance of Lent, 1945. Perhaps this more than any other recent year, we are called upon to think more deeply of the significance of those 40 days. Perhaps the mere giving up of small luxuries which have become an accepted part of our lives is going to appear even more insignificant than usual.

Lent can best be approached as both a negative and a positive period. It should be used to deny one's self certain things—a discipline valuable in itself as a matter of personal conditioning; but these should be replaced by a program of prayer and study designed to build up and develop the mind, the body, and the soul. Contact with some of the best literary minds cannot help but influence those who seriously set out to make this Lent a particularly important one.

We hope that you will schedule a definite part of your days during this season for Lenten reading, and that the suggestions given in this issue will prove of real value in helping you to map your own program.

The Collect

Quinquagesima — *February 11th*

CHARITY—love of God and love of neighbor—is the very bond of peace and of all virtues because it binds together and brings into a working whole every element of Christian character. Test this in connection with any virtue. Honesty, for example, is a virtue when there is a compelling love for one's neighbor that makes us respect what is his because of what he is. Love is a special grace of the Holy Spirit. We cannot force ourselves to love, it comes as a gift, but using this gift we can increase in love. One of the evidences of love is the willingness to deny or forget self. The more we love the more we want to *do* for the loved one. We can show our love to God by obedience, and very clearly by making our communion regularly in a spirit of thankful adoration, praising God for His love to us and praying that we may love Him more and more.

BY THE WATERS OF BABYLON

How shall we sing the Lord's song in a strange land? . . .

"TIME and a half time,
Double time, double time,"
Sing the loud waters
Over the stone;
"Freeze to the main chance;
Hurry to Babylon;
Cash while the war lasts
Waits in the war plants;
Leave your choked fields
And your children alone.

"Hang harps in trees.
No singing or sowing!
Under the bridge
New water is flowing.
Everyone's busy.
No time for slow growing!"

But high in the trees
The harp's music, slumbering,
Wakes with the breeze,
Old honor remembering;
Remembering Zion,
Recalling Jerusalem,
Singing how time,
Though it flows,
Is eternal,
And time's truest Treasure
Eternally here.

In the midst of hurry,
In the midst of hardship,
In the midst of worry,
In the midst of war,
For hearing ears
The song rings out
Where high in air
The harps of God
Drown out the roar of the waters of Babylon.

DOROTHY LEE RICHARDSON.

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From THE EDITOR

To the Living Church Family

Honolulu.

DEAR FAMILY: Ten thousand eight hundred and forty-six miles is a long distance, any way you figure it. I am back in the Hawaiian Islands after travelling approximately that distance, all in Navy and Marine planes, in a little less than two months. It is good to be back on *terra firma* again, with the prospect of staying put for at least a little while.

In previous columns I have told about some of the missionary work that I saw in various parts of the South Pacific on this trip. Before leaving the subject, I want to tell about a visit to the scene of a modern martyrdom, and show you some pictures taken there. The place is the little native village of Ruavath, on Guadalcanal, now deserted but formerly the center of an active Roman Catholic mission. When the Japs began their invasion of the Solomon Islands, in early 1942, the four missionaries at Ruavath refused to be evacuated, preferring to remain at their post and to continue to minister to their people. They were all citizens of countries with which Japan was at war—a Dutch priest, an American priest, and two Sisters born in France—so they could not expect much sympathy from the invaders. Nevertheless, at first the Japs let them continue their work, apparently unmolested.

Then, on August 7, 1942, American Marines landed on Guadalcanal. Ruavath was some distance from the point at which the landings were made, and continued in Japanese hands. In fact, the Japanese began landing reinforcements in that area, and making it a staging base for counter-attacks against the Americans. Most of the natives left Ruavath, which was near the coast, and fled into the hills. But the two priests and two Sisters held their ground, remaining to try to protect their church and community from desecration and destruction.

Just what happened next is a matter of conjecture. Perhaps the Japs suspected the four missionaries of trying to reveal military information to the Americans, by sending native runners through the lines. Perhaps they wanted to show their hatred for Christianity by rooting out its representatives. Or perhaps they just found the missionaries in their way and took the easiest means of disposing of them.

At any rate, on September 7, 1942, just a month after the American landings, the Japs executed the four missionaries by the barbarous method of decapitation. The headless bodies were left where they fell, and the church was desecrated and its interior wrecked.

It was not long after that that the Americans, forcing their way along the coast and through the jungle, captured Ruavath. Natives told about the execution of the missionaries, and the evidences of the deed were apparent. The Seabees dug graves for the four, and they were buried before the entrance to their church, with appropriate religious ceremonies.

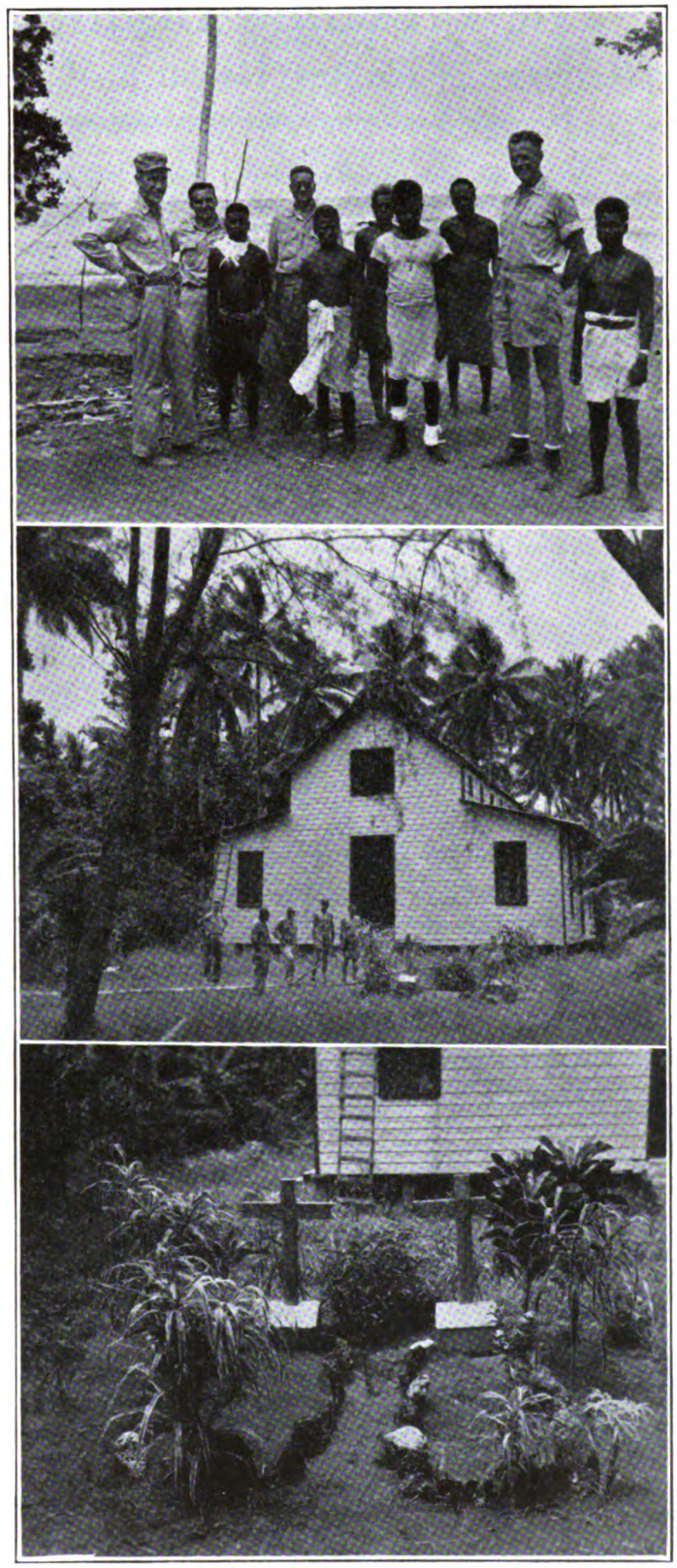
Surely these four were as truly martyrs as the early Christians who were burned at the stake or thrown to the lions to provide a Roman holiday.

The pictures herewith show the church and a close-up of the graves. Another picture shows the party of Marine and Army officers that visited the graves on this occasion, with a group of Christian natives from a nearby village.

Unfortunately I committed the journalistic error of not writing down the names of the four missionaries, but careful study of the pictures under a magnifying glass has brought success in reconstructing three of them. They are Fr. H. Engberink, S.M., born in Holland; Fr. A. Dohamiel, S.M., born in Methuen, Mass.; and Sister Mary Sylvia, born in France. The other nun is Sister Mary Dis—a, also born in France. Perhaps some reader who knows the story from other sources can complete the names, and tell more of the details of this modern martyrdom.

May they rest in peace, and may their memory long be an inspiration to the people whom they refused to desert in their hour of trial.

CLIFFORD P. MOREHOUSE.



AT RUAVATH: *(Top) Captain Morehouse (wearing dark glasses) with a group of American officers and native Christians; (center and bottom) the graves of the martyred missionaries.*

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BOOKS

JEAN DRYSDALE, EDITOR

A Lenten List

Recommended by the

Rev. C. Avery Mason

¶ *Fr. Mason, national Forward in Service executive, recommends these books as appropriate to the current Forward in Service emphasis.*

Our Eternal Contemporary. Walter M. Horton. Harpers, 1942, $2.00.

The Doctrine of the Trinity. Leonard Hodgson. Scribners, 1944, $2.50.

Christ and Christian Faith. W. Norman Pittenger. Roundtable Press, 1941, $2.00.

Christianity and Justice. O. C. Quick. Christian News-Letter Books, 1940, 35 cts.; Sheldon Press, England; The Macmillan Company, United States.

The Religious Prospect. V. A. Demant. Frederick Muller, Ltd., 1939; 7 *s.* 6 *d.*

Christ Our Brother. Karl Adam. Macmillan Company, 1944, $2.25.

Christian Discourses. Soren Kierkegaard. Oxford Press, 1939, $6.00.

The Presiding Bishop's Book

Reviewed by the Rev. Hewitt B. Vinnedge, Ph.D.

Professor of New Testament Language and Literature, Nashotah House

EARTH MIGHT BE FAIR. By Richard S. Emrich. Harpers. Pp. 112. $1.50.

THE APPEARANCE each year of the Presiding Bishop's Book for Lent is always a publishing event of importance to members of the Episcopal Church. It is not a matter of our being told what to read; rather, it is an insight into what a great Christian statesman regards as having both lasting importance and urgent relevance for the life and work and thought of our communion in this country.

The Presiding Bishop carefully chooses both the author and the content of his annual Lenten Book. We doubt not that he prayerfully seeks guidance of the Holy Spirit in making his choice; for one has every right to assume that he intends to set the general trend of the Church's thinking, in accordance with the tone of the book and with the questions which it brings forth. It is the considered opinion of this reviewer that he has chosen well this year.

Because the author, Dr. Emrich, is a professor of Christian Ethics in a seminary, let no one suppose that his book is a mere ethical discourse. It grapples with the deep problems of faith and discipline. For him, sin is precisely sin, not just an incorrect behavior pattern. For him, unbelief and heresy are what they are in all their ugliness, not just personal aberrations or environmental vagaries. And because the author is a professor, let no one think that this is a monograph produced from a cloistered inner consciousness. The author has come to grips with reality; there is evident his yearning to see done away actual evils which he has met face to face. There is apparent the hard work of a practical man (and therefore of a poetic nature) in the battle for positive righteousness.

REV. RICHARD S. EMRICH

There are times, to be sure, when the reader-student in the author is somewhat too obvious; but this seems to be a fault of style rather than of anything else. I am referring specifically to Dr. Emrich's tendency toward too frequent paraphrase or near-quotation. One is occasionally wearied as he reads again and again such phrases as the following: "as —— says," "to put it in ——'s words," "as —— has written," "as —— would say," "as —— points out." Admittedly there are sections in the book where this becomes a rather wearing refrain. The reader is apt to come to some such snap judgment as "Well, this man has too obviously read all the right books!" That would be an uncharitable view. Let the reader think more deeply, and he will conclude that the subject matter of the book is of such overwhelming importance that many great minds have been dwelling on it. He will realize, again, that the Presiding Bishop has chosen well in presenting us with an author who is able (however much we may dislike one element of his style) to give us a summation of great writing and thinking on matters of great importance. In short, we have in this book not only Dr. Emrich's own splendid contribution to a subject of great urgency, but also a distillation of what others have been thinking on the same subject.

What are these "matters of great importance," this "subject of great urgency"? Nothing less than the relevance of God in our lives as individuals, and in our institutions and corporate activities. The title of the book derives from No. 536 of the 1940 Hymnal. While it is the second stanza of this lovely poem that the author quotes on the fly-leaf, one suspects that his thesis is equally related to two lines of the third stanza:

> "Earth shall be fair, and all her people one:
> Nor till that hour shall God's whole will be done."

All five chapters of *Earth Might Be Fair* constitute an eloquent plea that God's whole will be done, and that all men renounce those thoughts and institutions which break community and make for divisiveness among mankind. All such he properly calls heresy, even though it be nationalism itself. (Chapter Four.)

For his point of departure Dr. Emrich takes the question posed in Psalm 8, in which "a little two-legged figure beneath the awful splendor of the heavens" asks, "What is man that thou art mindful of him?" In Chapter One ("The Great Question") and Chapter Two ("The Greatness and Dignity of Man") the author shows how man's needful humility before God, and also his dignity as a person capable of greatness, are inherent in the very asking of such a question. There are many noteworthy (and quote-worthy) sentences in these chapters; but I shall refrain from quoting, and from noting in detail. Suffice it to say that every Christian ought to read his indictment against the over-simplifications of determinists, against one-sidedness (even when the "one side" is religion), against blind worship of "progress," against regarding the question of man's nature and goal as merely academic or abstract, against any notion that apart from the knowledge of (and obedience to) God's laws there can be any hope or concept of human freedom and justice.

Chapter Three ("We Have Erred and Strayed") succinctly summarizes 20th century attempts, by "gymnastic feats," to bring about a well ordered society apart from God and apart from recognition of human sin. It warns against equating good or evil, black or white, with any specific institutions, with any forms of leadership, or with any politico-economic devices. It warns against any "sunny optimism" that expects to usher in a good life of splendid living, apart from happy obedience to God.

Chapter Four ("Men and Fellowship") I have mentioned above in connection with the author's plea for a true community of God's children. The reader may find some hard sayings in this chapter (such as his reference to the heresy of nationalism); but there is need for hard thinking about these hard sayings, unless hard fighting is to become chronic, even normal, on earth.

The last chapter ("The New Crea-

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ture") might be called an extended commentary on our Lord's word to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." It is a practical commentary, one germane to the world in which we live.

May I, as a Catholic Churchman, add one note? Dr. Emrich says, with a measure of truth, that "men of religion are often made proud and hard in the 'possession' of 'true' doctrine, 'correct' liturgies, and 'valid' orders." He feels that these emphases often break unity and community among Christians. To Dr. Emrich, and others within our communion who would not call themselves Anglo-Catholics, may I make this plea: Do not think us (to whom these matters mean much) uncharitable because they seem, to us, to have importance and urgency. Do not uncharitably dismiss us as wilfully obstinate and obstructive. We are terribly in earnest in our desire to continue "all that Jesus began both to do and teach" (Acts 1:1). In "doctrine and liturgies" (if you will), and in "valid orders" we see the best means to preserve the possibility of extending in time this whole work of Christ; and we do not want to continue only part of his work. Bear with us, brethren, and try to see in charity what we mean in sincerity and earnestness.

Finally, this reviewer would like to express his hope that among the clergy and the laity of our Church the Presiding Bishop's Book for Lent will be widely read. It can be the means to jolt, to stimulate, and to consecrate anew many Christian people.

REVIEWER'S NOTE: I regret that I have been unable to make definite reference to places and pages in this book. I have had before me only the galley proofs, not the published volume, which will, however, be available by the time this is read.

A Devotional Library

For Lent and After

Recommended by the Rev. Granville M. Williams, SSJE

Great Spiritual Classics

St. Augustine. *The Confessions.* (End of 4th century). Liveright, $1.98; Benziger, $4.25; Sheed and Ward, $3.00.

The greatest spiritual autobiography ever written. Composed by one of the outstanding geniuses of all time.

The Little Flowers of St. Francis. (13th century). Oxford. 95 cts.

Charming and beautiful legends of the great saint of Assisi and his companions. Conveys the true spirit of the early Franciscan movement.

Bl. Jan van Ruysbroeck. *Seven Steps of the Ladder of Spiritual Love.* (14th century.)

A new translation of this work of the Flemish mystic.

Walter Hilton. *The Scale (or Ladder) of Perfection.* (End of 14th century.) Benziger, $2.00.

The outstanding medieval English work of devotion.

Thomas à Kempis. *The Imitation of Christ.* (15th century.) Macmillan, $1.25, $2.50; Harpers, $3.00.

The most widely read and loved religious book outside the Bible.

*St. Peter of Alcantara. *A Golden Treatise of Mental Prayer.* (16th century.) Morehouse-Gorham Co.

An illuminating little study of mental prayer by the Spanish Franciscan who was the friend of St. Teresa of Avila.

St. Teresa. *The Pater Noster of St. Teresa.* (16th century.) Bruce, $1.50.

The famous chapters on the Lord's Prayer taken from the Saint's book, *The Way of Perfection.*

*Out of print.

Laurence Scupoli. *The Spiritual Combat.* (End of 16th century.) Burns, 2 *s*, 6 *d.*

St. Francis de Sale's "dear book," introduced to Anglican readers by Edward Pusey.

St. Francis de Sales. *Introduction to the Devout Life.* (Early 17th century.) Benziger, $1.40.

The holy Bishop's instructions to a fashionable lady of his time as to the combination of the devout life with the duties of her calling. Charming and still most practical.

Brother Lawrence (Nicholas Herman). *The Practice of the Presence of God.* (17th century.) Morehouse-Gorham, 50 cts.; Foreward Movement, 5 cts.

How a monastery cook lived close to God in the midst of busy kitchen duties.

Thomas Traherne. *Centuries of Meditation.* (17th century.) P. J. Dobell, London.

Recently discovered devotional writings of a 17th century Anglican. Stresses God's beauty and His imminence. It has been claimed that no other work in the English language equals it as a manual of devotion.

William Law. *A Serious Call to a Devout and Holy Life.* (18th century.) Everyman's Library, Dutton, 80 cts.; Macmillan, $1.00.

The best known of all Anglican devotional writings by the saintly Non-Juror priest. The source of the early inspiration of John Wesley.

Jean Nicolas Grou. *Manual for Interior Souls.* (Late 18th century.) Benziger, $2.25.

Short essays on spiritual subjects by the devout French Jesuit, who exiled by the Revolution, found refuge in England.

Modern Spiritual Guide Books

Fr. Andrew, SDC. *The Pattern Prayer.* Morehouse-Gorham, 80 cts.

A study of the Lord's Prayer by an English Religious.

Walter J. Carey. *Prayer and Some of Its Difficulties.* Morehouse-Gorham, 60 cts.

Practical instructions on the beginning of the life of prayer.

Bede Frost. *Prayer for All Christians.* Morehouse-Gorham, 80 cts.

An extremely helpful and clear book on prayer in all its forms and its development.

E. Herman. *Creative Prayer.* Harper. $1.00.

The rationale of the life of prayer and self-discipline.

F. P. Harton. *Life of Christ.* Morehouse-Gorham, $1.40.

The fundamentals of living the sacramental life.

S. C. Hughson, OHC. *Contemplative Prayer.* Holy Cross Press, $1.50.

Useful and practical instruction in the higher ways of prayer.

S. C. Hughson, OHC. *The Warfare of the Soul.* Holy Cross Press, 75 cts.

Practical advice on overcoming the enemies of the soul and on the acquiring of virtues.

Thomas R. Kelly. *A Testament of Devotion.* Harpers, $1.00.

A witness to the power of the inner life by a member of the Society of Friends.

C. S. Lewis. *The Screwtape Letters.* Macmillan, $1.50.

A truly great book on moral theology, but veiled under irony and humor.

George S. Stewart. *The Lower Levels of Prayer.* Macmillan, $1.65.

A helpful book, especially for beginners, by an eminent Scottish Presbyterian.

R. T. McDonald. *The Life of Prayer.* Society of St. John the Evangelist, 35 cts.

A practical and illuminating study of the development of prayer for those who long for oneness with God.

Collections and Anthologies

John Baillie. *A Diary of Private Prayer.* Scribners, $1.50; Oxford, $1.25.

A collection of prayers for personal use by a distinguished Scottish theologian.

Raymond F. Larson. *Saints at Prayer.* Coward-McCann, $2.50.

A rich and varied selection of prayers and sayings about prayer gathered from the writings of the canonized saints, both well known and little known.

John W. Suter. *Prayers of the Spirit.* Harpers, $1.00.

A useful collection by the dean of the Washington Cathedral.

Charles Williams. *The New Christian Year.* Oxford, $2.00.

Meditations and selections for each day of the year.

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Dostoievsky for Today

By the Rev. Lawrence M. Berry

Rector, St. John's Church, Petaluma, Calif.

INTELLECTUALLY and socially Dostoievsky rides the yellow ticket in Russia today. But since Russia is ultimately its culture, his return to his own, his native land, is a matter of assurance. Books coming out of Russia today casually refer to Turgenev, Tolstoy and the rest of the literary lights, but apparently Feodor Dostoievsky is gone down into Egypt without benefit of chariots of iron.

How confusing it is to hear of the Germans throwing *Das Kapital* under truck wheels in the sticky mud—rather insulting as a matter of fact to think that *The Idiot* or *The Brothers Karamazov* are strictly unavailable for such glorious corruption. Respective of all this Dostoievsky makes worthwhile reading for Churchpeople simply because he is profoundly a man of God. Not that his personal conduct was always exemplary, but rather that in the Johannine sense he definitely qualified. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

His is a Biblical style yet there is little wonder. In his youth, when Dostoievsky was on his way to the prison train and Siberia, a woman thrust a Bible into his hand. It was customary to conceal money in gifts of this nature and we may well believe that the Scriptures were originally accepted on this basis. But, when the money was spent, the book remained—remained as an only source of continuous reference and reflection. And the reward of an act of Christian charity became its own reward a thousand times over for a hundred generations to come.

Dostoievsky provides green pastures indeed for those who choose to feed upon the deep beauty of God's providence. In a day when mankind is conscious only of ineffectual dissatisfaction, he preaches with great clarity the doctrine of repentance. In a world where the social and corporate seeks to crowd out the personal and individual, he provides ready succor and substance for Christ's faithful soldiers and servants. And furthermore there is that overall simplicity whose pervasive teaching cannot be denied.

Yet it is precisely this religiosity which is most thoroughly mistrusted today, not only in Russia but over here as well. For example, most of those who write introductions to his English translations think it "queer" that he regards as expiation his miserably unfair sentence to Siberia. To them, the lack of bitterness leaves a gap unfulfilled and a story untold. Apparently they feel like the professor whose student in psychology had a knee which refused to jump. Of a verity, the reflex of bitterness is denied at a cost—the ridicule of an ungenerous and transcendent society.

Men's Motives

For a sincere and penetrating array of the motives of men, for the truth of man in the image of God, for the falsity of man as an image unto himself, we can go nowhere else in all fiction and find such profound and deeply moving representations. His characters are people and they are real, his problems posed are of great moment and they happen every day, his contentions are great and his faith is based upon the belief that there are certain things which are surely believed among us. His unstultified opposition to embryonic Nihilism makes him the prophet of our present age. And in today's war of ideas, his is a rich but overlooked arsenal.

To anticipate human nature is to anticipate the times and the seasons, no matter when nor what they be; this because human nature is variable only in its apprehension of God's truth. Thus when negation and Nihilism freeze the channels of human understanding, the die is cast, and the Holy Spirit Himself must assume the form of the inexorable in order to confound a mechanistic way of life. In this regard, Dostoievsky's searchings are not only timely, they are timeless. And he truthfully teaches that all seasons are open season to the saintliness and the depravity in man.

Priests should read Dostoievsky. It is generally admitted that successful counseling of people depends primarily upon a generosity of mind. However, actual source material on the subject is desirable and helpful. Technical books on the sub-

The Contemporary Scene

Recommendations by the Rev. Bernard Iddings Bell, D.D.

The Children of Light and the Children of Darkness. By Reinhold Niebuhr, Scribners, 1944, $2.00. A clear and easily read contention that if Democracy is to survive it must have a clearer defense than that provided by old-fashioned Liberalism, now outmoded and archaic. Not to be missed by intelligent Christians who face today and tomorrow.

Seven Pillars of Peace. By Fulton J. Sheen, Scribners, 1944, $1.75. Here is Christian social analysis, pitiless yet compassionate, of the crucial issues involved in the present collapse of civilization, and a blunt statement of what the Church must say in the premises or else be faithless to Christ. By the famous Roman Catholic radio preacher, it is not for Roman Catholics only. Truly ecumenical Christian politics.

The Judgment of the Nations. By Christopher Dawson, Sheed and Ward, 1942, $2.00. A famous English historian, editor of the Dublin *Review*, Mr. Dawson is a careful, challenging, upsetting examiner of international conduct in the late past, the present and the near future, in the light of the revealed will of God.

The Twilight of Civilization. By Jaques Maritain, Sheed and Ward, 1943, $1.50. One of the most able of living philosophers, who saw France perish, foresees much the same thing in America and is skeptical of any recovery except by the conversion of men and women from an ethic of expediency to an ethic based on supra-mundane sanctions. A deceptively simple little volume which goes to the roots of things.

The United States and Civilization. By John U. Nef, University of Chicago Press, 1942, $3.00. A highly suggestive examination of the American cultural picture, with particular attention to how in our land the fine arts, education and religion came to be the somewhat tawdry things they are. A genial man, Mr. Nef can make his readers squirm—and possibly repent.

Dr. Bell

All of these five books are proximately pessimistic and ultimately optimistic. The authors, like most informed people, are not taken in by government propaganda but see quite clearly that winning the war will in itself solve no world problems, or making the peace on the basis of expediency and force. They are persuaded that we are infected with a disease demanding a cure more heroic than can be faced by most of us. In the light of these books, the task of the Church appears heroic too, so much so that much of its usual activity seems absurdly and even wickedly petty. These books are for strong men and women, not for timid souls.

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ject are excellent in so far as they go. Likewise experience itself is unexcelled as a teacher. But the problems of men wait upon the inexperience of no other man, and always the time is now. This is where keen insight and intellect humbled before the throne of God can bolster and quicken the advice of priests as regards the affairs of men. And it is precisely with this in mind that we should read the books of this, the greatest of the Russians.

Godless Goodness

Since there are those who preach the doctrine of godless goodness in our day, it is worthwhile to know of the sequence in *The Brothers Karamazov* where the doctor says, "I love humanity, but I wonder at myself. The more I love humanity in general, the less I love man in particular." What an indictment that is of our whole century of humanism and how tragically it is being sealed by the present catastrophe.

Or, in answer to the man who says he believes in the simple law of human nature, the law of self-preservation and prefers this method in his living and believing, there is the forceful reply from the pages of *The Idiot*—a reply which is likewise validated in modern history—namely, that there are two commandments of human nature, as there are two commandments of Christ, our Lord. That human nature does indeed indicate the law of self-preservation, but that likewise and with equal force does it indicate the law of self-destruction. Moreover that, just as the two commandments of Christ are interdependent, so also are intertwined the two tendencies of man.

And so it would be possible to go on endlessly listing pages and chapters and incidents of great religious value. It is sufficient to state that in the four big novels, *The Possessed, Crime and Punishment, The Idiot, The Brothers Karamazov,* there are many pertinent dissertations. The too vivid frankness which seeks only priestly approbation, the comical parody on the historical method, the comments on inevitable progress, the essays on humility—all are treated with a really classic deftness of touch. And over all events there is a balanced and clear-eyed honesty. For example, he says, "As a general rule people, even the wicked, are much more naive and simple-hearted than we suppose. And we ourselves are too."

Theology

His theology (and such it is) has been acclaimed by some as the best of recent date. Avoiding any controversy, it is sufficient to say that to an Anglican it is extremely palatable. On the other hand, his attitude toward Germans and Lutherans in particular is undoubtedly conditioned by the force of events in European history. As to his indictments against the Roman Church and the Jesuits in particular, they are sharp-edged and penetrating. When Roman apologists use him today as a foil against Communism, they must do so with tongue in cheek.

Justice Holmes felt that greatness consisted in the ability to make others believe in greatness. Thus admiration and emulation which are so closely connected in all things, are in Dostoievsky's novels used to portray the eternal truths of joy and sorrow, life and death, the self-chained and the transcendent. In reading him, it makes sense to begin in almost any book and with almost any page. In him, it is impossible to begin with Genesis. If he is melancholy occasionally, it is because of his intense conviction of the finality of the City of God while yet sojourning intensely in the city of man. Like Napoleon, he was an epileptic. But unlike Napoleon, his writings lend credence to that interesting theory of the ancients, that epilepsy is a divine affliction.

Christian Sociology

By the Rev. C. Rankin Barnes, D.D.

Rector of St. Paul's Church, San Diego

Social Work

Your Community. By Joanna C. Colcord. Russell Sage Foundation. $1.00.

This hardy perennial is the citizen's ideal manual for community study.

Mental Hygiene in the Community. By Clara Bassett. Macmillan. $3.50.

Though not new, this wise, honest, and humble book has proved its enduring value.

Institutions Serving Children. By Howard W. Hopkirk. Russell Sage Foundation. $2.00.

Recently published, this is the only adequate treatment of the subject.

Theory and Practice of Social Case Work. By Gordon Hamilton. Columbia University Press. $3.00.

This comprehensive analysis of case work is especially fine for clergy and parish workers.

Social Work Year Book, 1945. Edited by Russell H. Kurtz. Russell Sage Foundation. Probable price, $3.25.

Set for early publication, this detailed biennial publication is an indispensable reference tool.

Pastoral Care

Parish Administration. By Don Frank Fenn. Morehouse-Gorham. $3.75.

Without this classic a rector's library on pastoral care is incomplete.

Getting Down to Cases. By Charles T. Holman. Macmillan. $2.00

A seminary professor produced a stimulating manual of individualized pastoral care.

An Introduction to Pastoral Theology. By Henry Balmforth, Lindsay Dewar, Cyril E. Hudson and Edmund W. Sara. Macmillan. $3.00.

Four English priests "share the conviction that the traditional science and art of the pastoral care of individuals can be profitably combined with knowledge derived from modern scientific study of human nature."

The Art of Ministering to the Sick. By Richard C. Cabot and Russell L. Dicks. Macmillan. $3.00.

Written by physician and clergyman, this deals systematically with both principle and method.

Canon Barnes

Religion and Health. By Seward Hiltner. Macmillan. $2.50.

Based on the latest research into mental hygiene, this thorough book would be a fine Lenten gift to any priest.

The Church and Psychotherapy. By Karl Ruf Stolz. Abingdon-Cokesbury. $2.50.

"How the Church is related to the total health of the individual?" is well answered here.

Family Relations

Normal Youth and Its Everyday Problems. By Douglas A. Thom. Appleton-Century. $2.50.

Though a dozen years old, this volume is basic for any youth counselor.

Modern Marriage. By Paul Popenoe. Macmillan. $2.50.

This popular handbook, now in a revised edition, is excellent background for pre-marital counselling.

Adolescents in Wartime. The Annals of the American Academy of Political and Social Science for November, 1944. $2.00 to non-members.

This too-slightly-known symposium appraises the war's impact on the youth of today.

Marriage Is a Serious Business. By Randolph Ray. Whittlesey House. $2.00.

Dr. Ray discusses fascinatingly all the implications of marriage in wartime.

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HARRY EMERSON FOSDICK

G. P. HOWARD

CHARLES T. LEBER

C. S. LEWIS

ELMORE M. MCKEE

JOHN R. MOTT

The Religious Publishers' Lenten List

Chosen by the Rev. Dr. Norman Vincent Peale

of the Marble Collegiate Church, New York

UPON invitation of the religious publishers of the United States, I have read close to 100 books, not a few in galley proofs. My instructions were to choose about 25 as a suggested list for Lenten reading for laymen and ministers.

This was no easy assignment for at least two reasons: (1) Some excellent books had to be left off of the list, and it was hard indeed to make that choice. (2) This list, to be really helpful, had to cover a wide range of taste and conviction.

Obviously one man could not hope to be representative of the diverse likes and dislikes of all ministers and laymen of the Church. I decided, therefore, to select books which I felt thoughtful people generally might read and find helpful.

I believe that any person who takes this list seriously, and who *buys* these books for his own library (and they are all worth it) will have 26 of the best religious books of 1944-45. These selected books represent excellent scholarship and strong, practical faith. Read the entire list and Lent will be a deep spiritual experience.

Your Problem—Can It Be Solved? By Dwight J. Bradley. Macmillan. $2.00.

A rather unusual book on the solutions of personal problems. Written out of an obviously competent background, and in a language modern people will understand.

"Az You Were!" By Chaplain Alva J. Brasted and Cpl. Edgar Allen, Jr. Morehouse-Gorham. $1.25.

An alphabetical, cartoon-illustrated book of brief messages to men in the service by the former Chief of Chaplains of the United States Army. Underlying the humor of each cartoon by Corporal Allen is a serious thought applicable to soldier and civilian alike.

How to Think of Christ. By William Adams Brown. Scribners. $3.00.

An unforgettable experience in reading. In reality, a final confession of faith by a late distinguished leader and teacher.

The Significance of the Cross. By F. W. Dillistone. Westminster. $2.50.

A valuable study of the Atonement and its meaning for the life of our time. An excellent "refresher" book in this field of Christian thought.

A Great Time to Be Alive. By Harry Emerson Fosdick. Harpers. $2.00.

Wartime sermons containing the usual clarity of thought and stimulating insights of this author.

Time's Character Gauge. By John D. Freeman. Broadman. $2.00.

An interesting and unique presentation of genuine and sturdy Christian living.

Religious Liberty in Latin America. By George P. Howard. Westminster. $2.00.

A revealing study of one of the gravest issues of our time. A thorough and objective analysis.

Prayer and the Service of God. By Daniel T. Jenkins. Morehouse-Gorham. $1.50.

Helpful suggestions regarding the practice of prayer. A book of fine spirit.

Christ of the American Road. By E. Stanley Jones. Abingdon-Cokesbury. $1.00.

Thought-provoking observations on contemporary American life from the standpoint of Christian appraisals and answers.

The Radiant Life. By Rufus M. Jones. Macmillan. $2.00.

Formula for releasing those spiritual energies which give men victory and illumination in a dark world. Usual Rufus Jones' quality.

The Church Must Win. By Charles Tudor Leber. Revell. $1.75.

This author thinks the Church has the potential power again to "turn the world upside down" for Christ. He is convincing.

Beyond Personality. By C. S. Lewis. Macmillan. $1.00.

A striking demonstration that theology can be stated in the thought and language forms of those who "don't like" theology. They will like this.

Beyond the Night. By Elmore M. McKee. Scribners. $2.50.

A fine application of Christian faith as a real help in gaining victory over such strong enemies as disillusionment, hatred, separation, etc.

Man Does Not Stand Alone. By A. Cressy Morrison. Revell. $1.25.

A fascinating book—interesting, entertaining, instructive. Will help you to know science and God—and to live in this age one must know both.

DANIEL A. POLING

PAUL SCHERER

WILLIAM TEMPLE

HAZEN G. WERNER

W. W. WILLARD

EDNA YOST

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The Larger Evangelism. By John R. Mott. Abingdon-Cokesbury. $1.00.

A little book of moving quality. A stirring call to evangelize, by a great old warrior who still believes in "the evangelization of the world in this generation."

Preaching In a Revolutionary Age. By G. Bromley Oxnam. Abingdon-Cokesbury. $2.00.

A brilliant piece of writing. Pleasing style, stimulating appraisal of preaching in an era of unrest. Readable and interesting.

The Emperor's Physician. By J. R. Perkins. Bobbs-Merrill. $2.75.

Excellent. If you like *The Robe* this novel will affect you in the same way. They stand together on my shelves.

Your Daddy Did Not Die. By Daniel A. Poling. Greenberg. $2.00.

A touching and moving account of the life and sacrificial death of the author's chaplain son. One of the war's great stories.

"What makes you think I'm not helping you?" Cartoon by Corporal Edgar Allen jr., in "AZ YOU WERE!"

For We Have This Treasure. By Paul Scherer. Harpers. $2.00.

Primarily for clergymen, but thoughtful laymen will find it profitable. Gracious, scholarly, interesting in style and content.

One Man's Religion. By Frederick Keller Stamm. Revell. $2.00.

Attractive essays of practical helpfulness on present-day Christian living.

The Victory of the Cross. By George Taylor, jr. Revell. $1.35.

Devotional studies showing the sources of Jesus' strength and victory. Fresh applications of spiritual truth.

The Church Looks Forward. By William Temple. Macmillan. $2.00.

A statesmanlike volume by the late revered Archbishop of Canterbury. Of importance to every man who thinks on current problems. Rare style—almost a religious Churchill in literary excellence.

The Predicament of Modern Man. By D. Elton Trueblood. Harpers. $1.00.

A powerful book. One hundred and five pocket-sized pages of common sense. Convincingly shows that only the Gospel can save our decaying society.

And We Are Whole Again. By Hazen G. Werner. Abingdon-Cokesbury. $1.50.

A wise and helpful book on the skill inherent in Christianity to correct life situations and heal broken personalities. Sound psychology—sound religion.

The Leathernecks Come Through. By Chaplain W. Wyeth Willard. Revell. $2.50.

A thrilling narrative of the battle experience of a great chaplain of Marines. Fascinating reading.

Normal Lives for the Disabled. By Edna Yost, in collaboration with Dr. Lillian M. Gilbreth. Macmillan. $2.50.

In understanding and helping the disabled veteran—and the civilian, too—this wise and common sense book will be of value.

REVIEWS

New Edition

PRAYER BOOK AND HYMNAL. The Book of Common Prayer with the Hymnal MCMXL. New York. Harpers.

Harper and Brothers have just issued a most satisfactory combined Prayer Book and Hymnal; the 1,355 pages making a book only an inch thick. It is a book bound for constant use, and even its one marker is the solid sort of thing a man trusts.

The New Lectionary and the 1940 Hymnal show off to their best advantage in this arrangement. Although only a "medium size" book, the paper is such that the type is as legible as that in the large Prayer Book.

Harper has always put out good solid stuff and this maintains the same standard.

EDWARD N. WEST.

Spiritual First-Aid

PERSONAL CRISIS. By Carl Heath Kopf. Macmillan. $2.00.

According to the fly-leaf this book is intended as a sort of spiritual first aid handbook. If you find yourself in a spiritual crisis you can turn to the appropriate chapter for solution of your difficulties. There is nothing that one would desire to condemn about this book, but on the other hand there is very little that rises above a very average level. The plan of the book was good and the various chapter headings indicate subjects that should have proved more interesting than they did. The chief trouble seems to be that the book is obvious. The reader can tell all that is to follow through a reading of one sentence in each page. The needs of people today are better met by helpful instruction than by platitudes.

As we have said the general plan was a good one. The author begins his book with the subject "On Being Born" (which is incidentally the best chapter in the book) and ends with the crisis of death. In between are chapters dealing with the need of religious experience in adolescence, the crisis of vocation, of marriage, of failure, and success. Then the plan of the book is interrupted by a discussion of sin and salvation and of war and peace, to be followed by the last two chapters on sickness and death. The sections on war and peace do not fit in well with the general plan of the book; it is for example rather disconcerting to go from a discussion of peace aims to a chapter that tells us that it is better to spend a day in bed now than a month in bed later on.

It is easy to be critical, and there is much that is good and true about the book, but the presentation is mostly unoriginal even to the familiar cliches of a former era. I cannot but be convinced from a very limited experience that one does not get very far asking people if they are saved; it is far better to give them a decent form of self examination. The table of suggested reading in the back will prove of more value to the reader than the book itself.

NORMAN L. FOOTE.

Lutheran Sermons

VICTIM OR VICTOR. Sermons for Pre-Lenten and Lenten Seasons. Edited by Paul Zeller Strodach. The Muhlenberg Press, Philadelphia. Pp. x+210. $2.00.

VOICES OF THE PASSION. By O. P. Kretzmann and A. C. Oldsen. Ernst Kaufmann, Inc., New York. Pp. 127. $1.50.

Lutherans evidently love sermons along with their reading diet, and little wonder if they get a fare of such fine printed preaching as comes from these two pre-Lenten, Lenten, and Good Friday collections I have just read.

The first is the fifth book in the annual series of sermons covering all the pre-Lenten and Lenten Sundays, as well as Ash Wednesday and the days of Holy Week, concluding with Easter itself. Here is a collection prepared by various Lutheran clergy, none of whom wrote in the series of last year, save Dr. Paul Sherer, author of the *Yale Lectures on Preaching, 1944.* This volume includes, in addition to the Good Friday sermon, a series of "Seven Words from the Cross" by Louis A. Sittler.

Quite consistently the homiletical art in all the contributions to this volume is very high indeed. The book serves well its purpose of Lenten inspiration.

Voices of the Passion has specifically a Good Friday purpose. The book is divided between the series of personal declarations by the various characters in the Passion, not including our Lord, and another series which is the Seven Last Words. This Pulpit Book Club for February is the work of the president of Valparaiso University, Dr. Kretzmann, and of the pastor of the Immanuel Lutheran Church in the same town, Dr. Oldsen. The first series is especially effective as a device for making Judas, Peter, John, Caiaphas, the Centurion, Pilate, Dismas, and the others stand out vividly for our admonition in 1945. This rather difficult technique is very well handled. St. Paul gives the Easter declaration as the conclusion of

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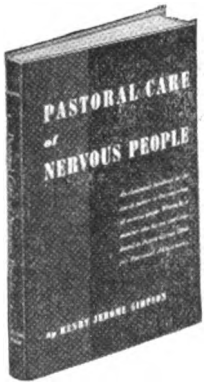

By THE REVEREND HENRY J. SIMPSON, *Rector*
St. Peter's Episcopal Church, Detroit, Michigan

An Introduction to a Technique Which Brings the Help of Both Religion and Psychiatry to the Aid of Nervous People

CONTENTS: The Plight of the Psychoneurotic; Procedure for a Pastor; The Personality as a Whole in Disorder; The Right Life; The Wrong Life; The Beginnings of Nervousness in Childhood; General Nervousness; Tension and Irritable Weakness States; Anxiety States and Disorders of Anticipation; Dissociative Dysmnesic, Substitutive Phenomena; Hypochondriasis; Obsessive-Compulsive-Ruminative Tension States; Special Psychoneurotic Conditions; Special Therapeutic Procedures; Index.

This Means of Grace

By
JOHN HIGGINS
Rector, Gethsemane Church, Minneapolis, Minn.

Here is a series of meditations on the Holy Communion, deeply spiritual, full of sound teaching, that will be most helpful to both clergy and laity.

If, as the author says, "all of the earnest desires of our own hearts and of the common heart of humanity find expression in this service" then we ought to know as much about this service as possible.

This Means of Grace is admirably suited for reading during Lent. Clergymen will do well to use this book in preparing young people and adults to make their communions.

The commentary on the various parts of this service is not deep or heavy reading. A tremendous amount of knowledge is outpoured on such sections as the Kyrie, Creed, Offertory Sentences, General Confession, Comfortable Words, Consecration Prayer, Gloria in Excelsis, and Benediction.

Price, $2.00

And Was Crucified

Meditations for Good Friday on the Seven Last Words

By FRANK DAMROSCH, JR., *Rector*
St. Paul's Church, Doylestown, Pennsylvania

For the Clergy these meditations will be a real *find* for preaching purposes. For the Laity, these meditations are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

In the Introduction the author says: "If we try to empty ourselves of all self-centeredness, if we concentrate all our will, all our feeling upon loving the Jesus whose sufferings we are beholding, as we hear the Seven Words there may well come to each of us some special blessing, some particular message, which will seem as though it were spoken especially for us. And in truth it is."

Price, $1.25

The Sign of the Cross

By R. S. K. SEELEY, D.D.
Dean of Ontario, Provost of Trinity College

DEDICATED TO THE MEMBERS OF THE ROYAL AIR FORCE. This is the Canadian Lenten Book for 1945. The Foreword is by The Most Rev. Derwyn T. Owen, D.D., Primate of All Canada.

The purpose of the book is "to bring the cross out of the realm of theoretical doctrine and make it a living experience for individuals. If we can grasp the great principle of life which Jesus followed out even in His death, and if we can plan our lives in accordance with that principle, then we shall grasp the adventure of Christian living and find in it something that calls out all our noblest qualities and that satisfies our highest ideals."

Some of the chapter topics: The Cross and My Neighbour; The Cross and Myself; The Cross and The World Order.

Price, $1.60

Morehouse-Gorham Co.
14 East 41st Street New York 17, N. Y.

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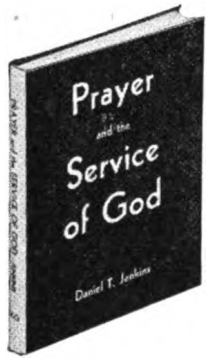
NERVOUS PEOPLE

WHEN THIS WAR is over and millions now in service return home, there is bound to be an almost insurmountable problem of personal adjustment—the returning man in uniform, the returning woman in uniform, the families themselves. Even now thousands of service men are being released and many clergymen have already experienced pastoral work of a special nature.

The Reverend Henry J. Simpson has written a book for his fellow clergymen—a book which is sorely needed—a book backed by practical and clinical experience—a book which is both a treatise on, and a guide to, the care of nervous people.

Questions concerning mental habits, emotional life, home training, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the Pastor is in a unique position to deal with people in need of care along these lines.

Price, $2.25



Prayer and the Service of God

By DANIEL T. JENKINS

A modern book which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress and uncertainty of this grim and confused twentieth century.

CHAPTER TOPICS ARE: Why do we find Prayer so Difficult Today?; The Dimension in Which Prayer Exists; Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible; Prayer and the Church; Does it Matter Whether We Say Our Prayers?

"... people have increasingly lost touch with the real world where prayer matters and with it have lost that unity of personality, that spiritual integration, which is the mark of true manhood."—*Daniel Jenkins.*

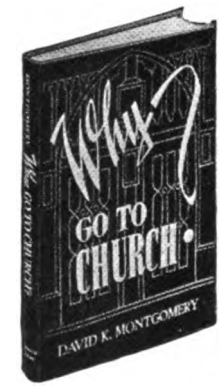
Price, $1.50

Why Go To Church?

By

DAVID K. MONTGOMERY

Rector St. Peter's Church, Morristown, N. J.



A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."

"Many people," says the author, "lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives." You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

Price, $2.25

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the first series. The Seven Last Words in the second part are individually very short, ideal for achieving their purpose in a chance reading of the book. This volume, no less than the first, displays the high order of Lutheran preaching. The sermons in both volumes are Biblical, evangelical, contemporary, practical . . . anything but dry or trite. Despite the lack of certain emphasis which most Anglican clerical and lay readers are used to in preachers of their own Church, this ought to find a genuinely approving Anglican audience.

F. H. O. BOWMAN.

Our Lord's Life

BEHOLD THE MAN. Edited by Ralph Woods. Macmillan. $3.00.

From the standpoint of content, it is quite impossible to review almost 400 selections contained in this single volume. *Behold the Man* is a collection of short, often pointed, sketches of some phase of our Lord's life, character, or work. The authors of these random pieces range from infidels to saints and the quality of the writing varies with the quality of the author.

Eight general divisions deal with our Lord as Man, God, Teacher, Redeemer, Leader, Messiah, Reformer, and Prophet. Among the authors writing in these respective categories one will find such notable people as St. Augustine, Phillips Brooks, John LaFarge, Francis Thompson, Sigrid Undset, C. S. Lewis, and Reinhold Niebuhr.

On the other hand the reader will also find things written by persons with a most limited knowledge and regard for the person of our Lord, such as Robert Ingersoll, Irvin S. Cobb, and Annie Besant.

A jacket blurb heralds this book as being "particularly useful to ministers in preparing their sermons." Personally, this reviewer takes a dim view of dilettantism in theological reading. Instead of snippings and clippings intended to please everyone, we might all profit by finding more solid, well thought out monographs on our booksellers' shelves.

FREDERICK B. MULLER.

The Story of Notre Dame

THE BIOGRAPHY OF A CATHEDRAL. By Robert Gordon Anderson. Longmans, Green and Company, New York. Pp. 496. $4.00.

This swiftly running biography of the Cathedral of Notre Dame, in Paris, is the work of a man who obviously knows every stone in Paris, and loves each one. Starting with pre-Christian times he introduces all of the contributing factors which made up "the fulness of time." The style of writing is gripping, and the use of solid common English, most refreshing. Exactly like the Book of Revelations, this book should be read rapidly and as continuously as possible. In almost, "news-commentator style," he unfolds the tremendous historical events which give background and meaning to the Cathedral. The great figures of early Christian days, of the Dark Ages, and of Medieval times walk on the stage, speak authentically, act their parts, and move on; Augustine, Gregory, Peter the Hermit, and St. Louis immediately become people you have always wanted to know better. Anderson is caught up in the pulsing excitement of the medieval spirit, and although scrupulous in avoiding causes of offense, he nevertheless recognizes the fantastic contrasts which existed in a growing city of that time. The author is at no time confused by aesthetics and symbolism; he knows well that architecture and plan grew out of necessity, not out of preconceived notions of religious meaning.

The careful student will be disturbed at the ease with which the author indulges in anachronisms; for example he attributes the addition of the pallium, in episcopal attire, to Gregory the Great in the sixth century; whereas "the Fractio Panis" fresco, in the Catacomb of Priscilla, shows the bishop vested in tunic and pallium, and this fresco dates from the second century. There is an imaginative reference to "a large papal ring" sending "sparkles like pentecostal flames," this was in 1163; the difficulty is that the first definite mention of a papal ring occurs in a letter of Clement IV, in 1265, and no papal ring ever sparkled, since it was made

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of plain gold engraved with the reigning pope's signet. There are occasional bits of inaccuracy which only an ecclesiatical tailor would recognize—cardinals . . . "wore none of the familiar red velvet cassocks." There is no reference to the Knights Templar, which is amazing.

These criticisms seem unkind toward the author of a splendid book. They are included to point out to the thoughtful person that this vivid biography is good imaginative writing, rather than a glossary of facts about architecture, liturgy, and ceremonial. Taken as it is intended, it is a stunning book, and one eminently worth reading.

EDWARD N. WEST.

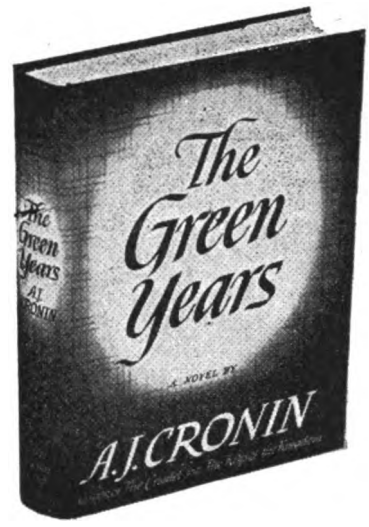
Crisis Interpreted

DOOM AND RESURRECTION. By Joseph L. Hromádka, with an Introduction by John A. Mackay. Richmond: Madrus House. Pp. 122. $2.00.

This is a book which should be required reading for all the blithe planners for a neatly-arranged postwar world; and even more for those Americans who hope that the present troubles will soon be over and that life may then continue much as it always has. We are the survivors of a day of judgment in which the world of 19th century liberal man has come down in ruins, and still more his own optimistic estimate of himself. Professor Hromádka, a distinguished Czech theologian now at Princeton, is peculiarly fitted to interpret this crisis because of his double position in the west European and the Slavic worlds. The real problem of our victory is not, how shall we devise the peace, but, can there be a rebirth of the European soul, which failed after 1918? And let us not pretend that America is in a basically different position on this point; those who remember the 1920's in this country are aware that it is not.

The doom of self-confident man is then traced as Dostoyevski saw it in advance, and as Hromádka's great countryman, President Masaryk, analyzed it in its earlier stages. (I note in passing the sound judgment of Masaryk as to why Dostoyevski falls short of a satisfactory Christian interpretation, pp. 77-78). Where shall we look for the message of resurrection? Hromádka has found it in the Theology of Crisis as proclaimed by Karl Barth; when man fails, and not until he knows that he fails, God intervenes. We may see his hand in the struggle of the nations; and more essentially, the divine word speaks to us. This chapter is an able summary of what the crisis theology is saying today—Hromádka notes its increasing interest in the historic Christian witness of the past, but I think underestimates the abstraction from political and social interests of its early years. But he would want to add that the word of God does not call for study but for decision.

Though small (and seeming smaller because of our present paper-saving) this book is important. One would like to see Hromádka carry further his dealing with some of the other movements of thought and life to which he refers. He weakens some of his own points by a superficial



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understanding of Freudian and related psychologies—suicide, for instance, which Masaryk saw as a typical expression of modern man's loss of nerve, is not so much a failure of the will to live as a despairing perversion of the will to power. Hromádka desires political coöperation with Russian communism, combined with criticism of its view of man, which approaches in some ways to that of Dostoyevski's Grand Inquisitor (happiness before responsibility); this calls for more treatment, but perhaps not during a war. But most of all I should like to see Hromádka come to terms with Catholicism, which also calls for a total decision. Textbook Catholicism, Anglican or Roman, has lacked the dimension of depth which the true understanding of God or man requires. In this respect Hromádka has much to teach us. But trut Catholicism never fell into the simple optimism of the liberal—as Hromádka notes "Pope Pius X, wrestling in the years of 1907-1910 with Catholic modernism, was ahead of the main body of Protestant theology" (p. 87).

Similarly it may now escape one-sided reactions against liberalism. But one must remember that for a Czech Catholicism means either Eastern Orthodoxy with its national limitations, or Roman Catholicism with its authoritarian political associations. Modern Anglicans, I fear, are too timid in saying that our principle of free Catholicism is, if true, universally valid.

I hope I have indicated sufficiently that Professor Hromádka says many things which the readers of THE LIVING CHURCH ought to hear, and to which I believe that we can provide a needed supplement. Let me add that he has happily mastered a clear and vigorous English style; though someone ought to tell him that the word "challenge," though it may be new to him, is shopworn for many.

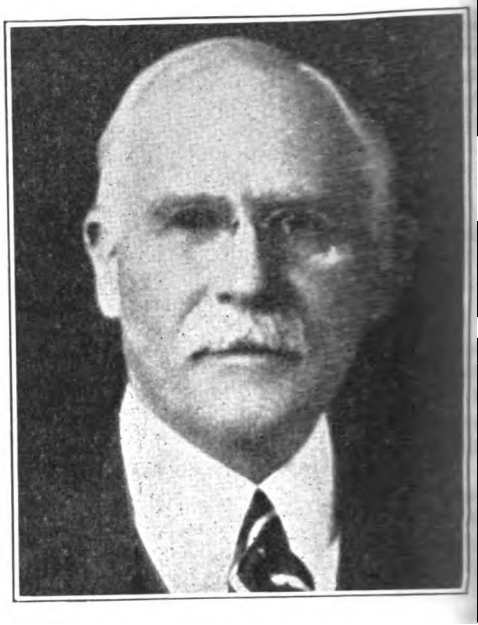
E. R. HARDY, JR.

Dr. Brown's Last Theological Book

HOW TO THINK OF CHRIST. By William Adams Brown. Scribners. Pp. xxii+305. $3.00.

Fortunately, the death of William Adams Brown did not rob us of two of his most important books, this one and the forthcoming *History of the Ecumenical Movement*. Walter Marshall Horton and Henry Pitney Van Dusen have seen the manuscript through the press, and it is here in time to be one of the notable books for Lenten reading in 1945.

Dr. Brown felt that the Christ of the theologians has not been the Christ of the pew, and in this book he has attempted to bring the two together in language acceptable to the layman. The major portion of the book is a survey of the many types of answers to the old, old question which Jesus put to Peter, "Who do you say that I am?" And the answer, says Dr. Brown, cannot be in terms of intellect alone, or authority alone, or of imagination, will, and heart alone. He traces the many answers in terms of intellect: theologians, philosophers, and historians; and in terms of reason plus authority: church, lawyers, clergy, and soldiers; and in terms of



DR. WILLIAM ADAMS BROWN

imagination, will, and heart: Christ within and beyond the churches, artists, disciples, saints. Only then is he willing to say how we are to think of Christ today.

There are many things about Christ that we do not need to know, and concern with these problems is what has led so many astray. But we do "need to know what kind of man was the original of the portrait our Gospels present, this Jesus whom men called the Christ. We need to know what place He ought to have in *our* lives and in the life of the society of which we are part. We need to know that He was true man just as we are men, and that when He bids us follow Him He knows by His own experience what is the kind of life to which He summons. We need to know that He is one who has the right to command our allegiance because, in His own character, He sets the model that we ought to follow. We need to know whether His disciples were right when they recognized Him as God's chosen Messiah, the One who is to bring salvation not only to selected individuals here and there but to society as a whole. We need to know whether He was right when He sent forth His disciples to win the world to His allegiance and whether that is a commission which is still valid for us. Above all we need to know whether the churches have been right when they have told us that by the lips of this brother man God Himself was speaking to us, that in the life of this brother man God had drawn near to us, that in fellowship with this brother man we may have communion with very God of very God. These are some of the things about Christ that we need to know, and never more than today" (pp. 262-3).

Everything is here in this book. There is little technical discussion of creeds, atonement, incarnation, and the Trinity; but it is all here, as the above illustration shows. It is just because these doctrines are not charted and doctored to the taste of professionals, that this book will be especially rewarding to amateurs. And this Religious Book Club selection has some-

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thing of the flavor of the mellowness and mildness which comes only with the rich experiences derived from old age. It is possible that Dr. Brown's last book in theology will be considered his greatest.

RANDOLPH CRUMP MILLER.

"Jacket" Promise Fulfilled

ENCYCLOPEDIA OF BIBLE LIFE. By Madeleine S. and J. Lane Miller. Harpers. Pp. 493. $4.95.

A priest approaches all compendia of technical information with misgivings; popular information is often a collection of bits of popular misinformation. This book is both popular in style and superbly informed in matter.

The Millers have been in Palestine eight times, and on one visit spent four years in careful research. They have consulted every known authority, and the bibliography on each subject is staggering. The book's 493 pages contain everything the "jacket" promises: "100 full pages of illustrations, 1,694 subjects in 22 sections, etc." The book, however, is much better than that—it is beautifully written.

Obviously, the Millers know human beings as well as archaeology and Bible text. The subjects they cover are the things people want to know. Agriculture, animals, apparel, arts and crafts, business transactions, flowers, jewelry, worship, and such like. They treat the Bible as "a concrete, picture-filled book." Their Biblical criticism is conservative, but fortunately is interested solely in exploring, rather than proving or disproving.

An example of the sort of thing which is good for both the parson and his flock: "Porous limestone under Palestine topsoil allows heavy rains to filter through, so that earth is right for final stages of growth. From underground water-courses moisture trickles into wadies, or old stream beds, which in summer are torrid highways of burning rocks, lined with deep-rose oleanders. Moses' knowledge of the watery secrets of limestone is reflected in the Rephidim 'rock-smiting' story (Ex. 17:1-7). He knew that if he gave the rock a vigorous blow, the front surface would fall away and water would pour from the limestone 'filter.' He struck. And the thirsty people drank to their refreshing. Major Jarvis, one-time governor of Sinai, confirms the rock-smiting technique."

Church school teachers, clergymen, and both pious and impious laymen, will profit much from the book and enjoy the process. Certainly every parish library should own a copy.

EDWARD N. WEST.

Problems of Christian Belief

PRISONERS' QUEST. By D. H. C. Read. Macmillan. Pp. 159. $1.50.

This is yet another book of "Christian Apologetics for the Ordinary Man," but it is much better than most of its ilk. The 11 chapters were given originally in a German prison camp by an English padre, to an assortment of British and Imperial troops with widely different backgrounds and training. The author knows the

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JOHN HIGGINS.

DIOCESAN

VIRGINIA

Bishop Tucker Designated "Outstanding Virginian of Year"

The Presiding Bishop was presented a silver medallion of honor, designating him the "outstanding Virginian of the year," by the Virginians of Maryland, Inc., at the group's 18th annual banquet in Baltimore, January 19th.

The award, made annually by the society to an outstanding individual born in Virginia, was presented to Bishop Tucker by Col. Thomas Branch McAdams, a former president of the Virginians of Maryland.

Guest speaker at the meeting, which was attended by more than 200 members and guests, was Bishop Powell of Maryland. The Rev. Richard H. Baker, retiring president of the organization and rector of the Church of the Redeemer, Baltimore, presided and introduced E. Marshall Newton, jr., president for 1945.

Guests at the meeting included Joshua Miles, president of the Eastern Shore Society of Baltimore; Dr. Amos Hutchins, vice-president of the Southern Maryland Society, and Mrs. John D. Steele, president of the Virginia Women of Maryland.

NEW YORK

Church of Resurrection Entirely Free of Debt

The Church of the Resurrection, New York City, is now, for the first time since the foundation of the parish in 1863, entirely free of debt, the rector, the Rev. Gordon B. Wadhams, has announced.

The congregation is justly proud of this accomplishment. In 1936, when Fr. Wadhams came to be rector, the mortgage debt was $33,000. During the past eight years, the members of the parish have reduced the debt to $19,000. At the same time, the parish regularly year by year, through this same period, met its quota for missions, an obligation written into the parish budget by the vestry.

Now, through a generous legacy left to the church by Mrs. George H. Smith, a devoted parishioner, the balance of the debt has been paid. In the spring, the long-awaited consecration of the church will take place.

So large was Mrs. Smith's legacy that sufficient balance will be left, after completing the payment of the debt, to add to the beauty of the interior of the church and to the usefulness of the parish hall The Church of the Resurrection is note for the fineness of its services. Amon artists, it is known also for its uniqu rood. A well-known artist has declare that it is the most beautiful modern roo known to him.

Canon Bridgeman On Trinity Staff

The Rev. Dr. Charles Thorley Bridgeman has been appointed to the staff of Trinity Church, New York City. The rector of Trinity parish, the Rev. Dr. Frederic S. Fleming, has announced that Dr. Bridgeman will have two special assignments: keeping in touch, through pastoral calls, with all those who regard Trinity as their parish church; and serving as the priest-at-the-door of Trinity Church. It is the custom of Trinity to have a priest in the narthex every day at certain hours, to see any persons who may come for help or counsel.

The Rev. Dr. H. Henry Spoer has been transferred from Trinity Church to St. Paul's Chapel. He will carry on there the same ministry he fulfilled at Trinity.

Series of Forums Planned At St. Thomas'

A series of forums is being organized at St. Thomas' Church, New York, under the general subject of "Spiritual Issues in the War and the Peace." Under the leadership of the Rev. Sturgis Lee Riddle, assistant minister, and the forum group of younger people of the parish, the first of the monthly programs will be held February 11th. The speaker will make his address at the regular Evensong service in place of the sermon and the forum group will then meet in the parish house for an off-the-record discussion. Sir Gerald Campbell, British minister in Washington, will open the series on February 11th. He will be followed by equally prominent men in the affairs of the world today. The Rev. Roelif H. Brooks is rector of St. Thomas'.

Dr. E. H. Schlueter Retires, Dr. L. R. Lewis to Be New Vicar

The retirement of the Rev. Dr. Edward H. Schlueter after 35 years as vicar of St. Luke's Chapel, Trinity parish, New York, has been announced by the Rev. Dr. Frederic S. Fleming, rector. His successor will be the Rev. Dr. Leicester Crosby Lewis, who will become the new vicar on May 1st. Dr. Lewis, rector of

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the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, since 1932, resigned to become the vicar of St. Luke's Chapel which was the church home of his childhood.

Dr. Schlueter will continue his connection with the Community of St. Mary, as chaplain general of the sisterhood. He will also conduct retreats and quiet days for other religious orders.

St. James' Church Has 135th Anniversary

St. James' Church New York City, celebrated its 135th anniversary on January 21st. Bishop Bennett, Suffragan of Rhode Island, was the preacher at the afternoon service, when more than 30 parish organizations took part in a traditional guild procession. The Church of the Holy Trinity, daughter church of St. James', joined in the celebration and the four choirs of the churches provided notable music. The rector, the Rev. Dr. Horace W. B. Donegan, preached at the morning service and officiated at the guild service.

A parish dinner was held January 25th, at which Bishop Gilbert, Suffragan of New York, was the guest speaker. Other speakers were John Mason Brown, representing the congregation, and George E. Roosevelt, representing the vestry. The church was filled for the two great services and all the reservations were taken for the festival dinner.

MASSACHUSETTS

Annisquan Church May Become Episcopalian for Minister

To keep the Rev. Morris R. Robinson with them, members of the Annisquan (Mass.) Village Church, which is made up of several Protestant denominations, have sent a committee to Bishop Sherrill to request that their minister be left as rector of the Village Church to conduct Episcopal services. The Rev. Mr. Robinson's resignation from the Universal Fellowship became effective January 7th.

This isn't the first time the people of Annisquan have faced the same dilemma, for 123 years ago "Father" Leonard, pastor of the same church, which was then an Orthodox (Congregational) church, announced that he had "accepted the doctrine of universal salvation."

The present church was built in 1830, but a church has been on the same site for over 200 years.

MASSACHUSETTS

Church Service League Holds 25th Annual Meeting

The Massachusetts Church Service League was world conscious in subject at its 25th annual meeting on January 17th with sessions for men and women, a mass meeting for both, and a youth rally, held in the Cathedral Church of St. Paul and New England Mutual Hall, Boston. A service of Holy Communion began the day, second only in importance to the annual convention of the diocese.

The morning conference for clergy and laymen was led by Prof. Carl J. Friedrich, director of Harvard University's School of Overseas Administration, whose talk on "The Church and the Postwar World" treated of the sympathetic coöperation of this country and Russia as a basis for lasting peace, of the rights of the Zionists, and of the necessity for a Christian attitude toward Japan even as we have one for Germany, realizing that the Japanese as a people are living under what is analogous to the former czarist regime of Russia.

Woman's Auxiliary

The women held their 67th annual meeting of the Woman's Auxiliary in the morning when Mrs. John E. Hill of Philadelphia, a member of National Council, gave an address calling upon the women to emulate Queen Esther and save not the Kingdom of Israel but the world, as they realized that the world will be in 100 years what we make of it now, in this great and terrible time. She pointed out that we are no more than 42 air hours from any point of this globe where all are children of a common Father; that among the problems to be solved is that of setting the patterns for the finding of God for the men who will come back to us and whom we sent into the battle with so little knowledge of God and how to pray. She listed the problems of racial antagonisms, of economics, and of the migrant populations which have lost the sense of security and contribute so greatly to the world-wide problem of delinquency.

Miss Elise G. Dexter, reëlected president of the Auxiliary, announced that, with the approval of the Bishop and on account of the expanding work, a paid executive secretary has been secured in Mrs. Harold C. Hart of Wellesley Hills. This is the first diocese to put such a new set-up into practice. Miss Laura Revere Little, chairman of the Supply Bureau distributing the missionary work allotments to parish groups, reported a total valuation of $10,638 in supplies distribut-

NEW BOOKS

This Means of Grace—by the Rev. John S. Higgins; *The Bible and the Common Reader*—by Mary Ellen Chase; *A Plain Man Looks At The Cross*—by Leslie D. Weatherhead; *Books from All Publishers, Church School Materials.*

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Your Rector's Salary

The last five years have been marked by the greatest surge up-and-up in things financial that this country has ever seen. All the splurge and whirl of that other financial orgy of 1915 to 1929 has been completely outdone and snowed under by the one we're now passing through, and the bloomin' thing will really last well into from five to six years after the war closes, for the need for world replacements will be terrific.

Many personal incomes have leaped in increase, many businesses have pyramided, defense workers' salaries have been almost princely in comparison with similar work before the war. Even our parishes have been comparatively on Easy Street. BUT, in all of this, with every other thing on the increase, and with the cost of living simply out of sight, what has been done about your parish priest's salary, eh? Has it been raised even in proportion to the mounting costs of living? We trow not! Rather, we fear that not more than 10% (if that many) of all our churches have either raised their priests' salaries, or even thought of it.

If you think we are wrong, just tell your Parish Treasurer to write in and tell us that YOUR Parish has raised your priest's salary at least $200.00 per year (four dollars per week!) or more, and we will be glad to have one of our girls here run a tabulation of all the increased salaries reported from amongst all our approximate 7600 parishes and missions, and give you the results in due time. Of course, you're going to come back at us instantly and say, "How can a poor little country mission raise its priest's salary?" Then, we will back-serve: "Simple enough. Put more money into your Diocesan Missionary quotas, and our Bishops will only be too glad to see that their too-often forgotten Diocesan Missionary priests can have TWO shirts per year instead of last year's having to tide them over *this* year."

Any way you turn, if you haven't done something about this miserable business of letting your parish priest and his family sweat through this mess financially, then we hope you become so utterly uncomfortable about the goodies which you're now wallowing in, that they'll begin to taste bitter in your mouth. It is identical with letting Our Blessed Lord take our leavings, while we revel about in the midst of plenty. Jesus walks our streets in the shoes of His priests.

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ed, and a total of 20,259 articles planned and cut at the bureau, including 13,771 items for the Red Cross.

Bishop Sherrill introduced Reuben L. Lurie, former chairman of the Massachusetts parole board, and Dr. Miriam Van Waters, superintendent of the Reformatory for Women at Framingham, at the afternoon session for men and women. Under the title, "The Church and the Community," both helped to dispel the apathy and ignorance with which the average person regards the large segment of men and women in prison. Mr. Lurie in particular, with his frank arraignment of penal institutions in the state, with exception of the Women's Reformatory at Framingham and the Prison Colony at Norfolk, which are models of their kind, attacked a matter under fire from reformers for years.

The brief business session returned to office Frederick W. Holmes of Dedham, head of the Men's Division, and Miss Elise G. Dexter, for the Women's Division, in addition to the following members-at-large of the Central Council: Mrs. Edgar W. Anderson of Watertown; Miss Gertrude Baker, Boston; Gustave Carstein, Cambridge; Mrs. Thomas R. Goethals, Brookline; Mrs. Lawrence H. Hansel, Chestnut Hill; Mrs. Harold C. Hart, Wellesley Hills; Herbert F. Jenkins, Brookline; Herbert W. Lund, Melrose. Charles E. Billings of Boston is secretary.

The young people, with Bishop Sherrill presiding, opened their rally with supper and heard the Rev. Richard G. Preston of Worcester as speaker. In spite of having been preceded by a blizzard and heavy snowfalls, there was large and representative attendance at all sessions of the day.

MINNESOTA

Diocese Buys Property For Student Center

Property known as 313-317 17th Avenue S.E., just adjacent to the university campus of Minneapolis, has been purchased by the diocese of Minnesota as a center for work among Episcopal students. The two large residences as they now stand will be used for the duration but plans are being made to erect a chapel and student center at a cost of approximately $85,000 as soon as possible.

Work among Episcopal students has formerly centered at Holy Trinity Church, some distance from the campus, under the direction of the Rev. Lloyd W. Clarke, student chaplain and rector of Holy Trinity parish.

MARYLAND

Stewart Cushman Speaks to Diocesan Convention

"The job of the Church is to strengthen its position both at home and abroad in order to be of the greatest service in the readjustment that comes with peace," said Stewart A. Cushman of Chicago, at the Maryland diocesan convention, held January 23d and 24th. Mr. Cushman, presenting the budget of the nation Church, emphasized that "only parish that believe in missions make a dioce grow." Mr. Cushman served on the Joi Committee on Program and Budget at t last General Convention.

The Rev. James W. F. Carman, pr vincial representative of rural wor stressed the importance of promotion ar publicity of the Church's program, esp cially through the medium of radio.

Bishop Washburn of Newark spoke o the Church Pension Fund, and the Re Charles T. Warner commended the wor of the Bishop Payne Divinity School.

The convention opened with a dinne in the great hall of the Church of S Michael and All Angels, Baltimore, wit over 300 men and women present. Chora Evensong was sung in the church, afte which Bishop Powell delivered his annua convention address. Next morning, th convention convened in Emmanue Church, while the session of the Woman Auxiliary met in Grace and St. Peter Church. A joint session was held in th afternoon.

ELECTIONS: Standing committee: The Rev Messrs. H. L. Doll, D. F. Fenn, P. J. Jensen R. T. Loring; Messrs. W. C. Chesnut, H. M Brune, T. F. Cadwalader, J. A. Latane. Deputie to provincial synod: the Rev. Messrs. C. H. Bes W. C. Roberts, J. W. Tuton, D. C. Watson Messrs. A. Wyatt, M. S. Griffith, J. H. Catlin A. Girdwood. Executive council: the Rev. Messrs R. H. Baker, W. A. McClenthen; Messrs. G. W Denmead, F. A. Savage.

LOS ANGELES

Canadian Archbishop Is Principal Speaker at Convention

"The Church continues her work from age to age, in peace and war." With these words the Archbishop of Toronto and Primate of All Canada, the Most Rev Derwyn Trevor Owen, opened the 50th annual convention of the diocese of Los Angeles held in St. Paul's Cathedral, January 24th. Addressing clergy and delegates from 143 churches of the diocese, he dramatized the unity of Christians of both America and the British Commonwealth of Nations.

The convention also heard talks by Bishop Stevens of Los Angeles; Bishop Gooden, Suffragan of Los Angeles; the Rev. Kenneth W. Mann, new executive secretary for youth work; Dr. D. W. Lefever of the University of Southern California; and the Rev. James K. Fridrich director of Cathedral Films.

During the business session a resolution was adopted stating that ". . . now that the army has removed the ban, we welcome the Japanese back to the Pacific Coast as they see fit to come and we will do all we can to make their return happy and their reception friendly."

A highlight of the afternoon program was the dedication of Trailer Chapel Unit No. 2, to be called St. Christopher's Trailer Chapel. The Rev. Charles Conder will be in charge of this chapel.

At the anniversary dinner, held the preceding night at the Ambassador Hotel

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rchbishop Owen paid high tribute to ishop Stevens, who is observing his 25th niversary with the diocese.

ELECTIONS: The Rev. T. R. Marshall of Po- na was elected to the provincial board of social rvice and W. A. Monten was elected director the Good Samaritan Hospital. Lay delegates the synod of the province of the Pacific: S. E. ombs, W. J. Currer, jr., G. G. Entz, R. F. lley. Lay members of the standing committee: M. Gair, W. M. Hammond, W. A. Holt, . A. Monten. Lay members for the executive uncil: G. T. Bagnall, W. J. Currer, jr., C. M. ir, W. A. Holt, W. A. Monten. Clerical mem- rs of the standing committee: Very Rev. F. Eric by, Rev. Messrs. S. C. Clark, G. Davidson, P. Prince. Clerical membership on the executive uncil: Rev. Messrs. C. R. Barnes, G. W. Bar- tt, W. E. Craig, G. Davidson; Very Rev. F. E. loy. Clerical delegates to the synod of the prov- ce: Rev. Messrs. P. G. M. Austin, W. D. rown, W. Cowans, W. E. Craig, jr.

UTAH

Cathedral Memorial Service for Japanese-American Soldier

Recently at St. Mark's Cathedral, Salt Lake City, Utah, a memorial service was held for a confirmed member of the Church, Pfc. Masao Shigemura, who was a member of the 442d Infantry, composed largely of Japanese-Americans, which rescued the "Lost Battalion" in Europe. The service was held by the Rev. Frs. Joseph M. Kitagawa of the Relocation Center at Hunt, Idaho, and Kenneth W. Nakajo of Utah. assisted by the Very Rev. Herald G. Gardner, dean of the Cathedral.

NEBRASKA

Anonymous Gift of War Bonds

Christ Church parish, Beatrice, Neb., recently received a gift of $675 in War Bonds from an anonymous donor. Announcement of the gift was made by the rector, the Rev. Joseph P. Hollifield, on January 24th at the annual parish meeting. The bonds are to be held until after maturity and the proceeds then used in the special fund for property maintenance and improvement.

FOND DU LAC

Cathedral Burns Deanery Mortgage

On January 14th, in the presence of a large and happy congregation, the mortgage of the deanery of St. Paul's Cathedral, Fond du Lac, Wis., was burned to the accompaniment of a lustily sung Doxology.

At the close of the Choral Eucharist and in place of the customary sermon, Dean Sabin voiced his appreciation of the generous help given by more than 200 contributors who over the past two years had reduced the mortgage on the deanery from $6,500 to $650 and at the same time had contributed nearly $1,500 additional for the immediate repairs to the Cathedral property.

Sam E. Vandervort, parish treasurer, was called upon to thank, in the name of the chapter, the anonymous donor who so thoughtfully provided the final gift which paid the balance of the mortgage in full.

Members of the chapter accompanied the dean and the treasurer into the sanctuary where Robert Jenks, secretary and treasurer of St. Francis Guild of Servers, held a large alms basin filled with water over which the mortgage was burned—a safety measure to assure that the burning of the mortgage would not mean the burning down of the Cathedral.

Richard Smithers, president of St. Francis Guild, lighted a long taper from one of the altar candles and presented this "fire from the altar" to the dean who then ignited the legal paper held by the treasurer.

The last shred of the mortgage burned out as the "Amen" was sung, and the dean then presented to Bishop Sturtevant by the hand of the treasurer the canceled note which attested the debt-free condition of the parish.

OKLAHOMA

Eighth Annual Convention

Donation of a 37-acre tract near Britton, Okla., to the diocese of Oklahoma was announced at the eighth annual diocesan convention, held in Trinity Church, Tulsa, on January 16th to 18th. The tract was accepted as a gift from E. J. Miller of Oklahoma City, for use as a diocesan center, to be developed for conferences, retreats, schools, and young people's camps. An artificial lake, covering five acres, and several buildings are already on the property.

In his opening address, which followed the celebration of the Eucharist and breakfast, Bishop Casady paid tribute to the work of the laymen and laywomen of the diocese. A number of vacant missions are being supplied by able lay readers. The newly organized Diocesan Laymen, with Judge Clarence Mills, Oklahoma City, as president, has been responsible for an already vital movement of the laymen within the Church.

The convention voted to purchase an annuity for Bishop and Mrs. Casady after his retirement in nine years.

A resolution approving "forward-looking actions of the governor and the legislature in the furtherance of the program relating to social welfare" was passed. The resolution urged continuation of efforts "to improve the social content of legislation in the realms of child welfare, education and public health." It was announced that the diocesan Department of Christian Social Relations, under the leadership of Dr. R. W. Brauchli and the Rev. H. A. Guiley, has been largely responsible for the study of children's codes and laws now being conducted by the state legislature.

Guests of the convention were the Rev. Vine V. Deloria, Sioux Indian and priest of the Church, who told of experiences of Indians and Whites, and stressed the essential part of Christianity in bringing better understanding between the two people; and the Rev. Fred D. Tyner, newspaper sport columnist, and rector of

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ELECTIONS: Cathedral chapter, the Rev. Messrs. E. H. Eckel, G. H. Quarterman; Messrs. G. Briggs, C. D. Gotwals, C. Mills, C. W. Tomlinson, A. D. Cochran, B. McClelland, jr., Col. T D. Harris. Judge J. B. Diggs was reëlected chancellor, and A. D. Cochran, vice-chancellor. J. D. Hill was reëlected to a four-year term as one of the Oklahoma Church trustees, who handle endowment funds of the diocese. Standing committee, the Rev. Messrs. A. S. Hock, J. A. Klein; Col. T. D. Harris, O. B. Lloyd. Examining chaplains, the Rev. Messrs. J. S. Ewing, V. R. Hatfield, E. M. Lindgren, E. H. Eckel. Registrar, Rev. A. S. Hock. Church music, Dr. M. Hopkins, Dr. A. Richardson, Mrs. Marie Hine, Mrs. A. H. Lee. Delegates to provincial synod, the Rev. Messrs. E. H. Eckel, G. H. Quarterman, P. R. Palmer, J. Mills, T. O. Moehle; Messrs. B. McClelland, jr., C. Mills, A. D. Cochran, J. E. Allison, T. D. Harris.

VERMONT

New Format for Diocesan Paper

Mountain Echo, diocesan journal of Vermont, published six times a year, is now edited by the Rev. Richard Lyman, rector of St. James' Church, Arlington. Fr. Lyman has made a revision of the format of *Mountain Echo* in order to give both news and teaching.

Each issue is divided into sections: Baptism, Confirmation, Marriage, Holy Orders, Holy Matrimony. The section begins with a brief paragraph about these sacraments and rites of the Church and the news of the diocese is put under each heading.

Diocesan Film Service

The Department of Religious Education of the diocese of Vermont has purchased a 16mm sound film projector which is available for loan to any parish in the diocese. Some films may be procured from the Fleming Art Museum of the University of Vermont in Burlington, Vt. The diocese owns a copy of the film *We, Too, Receive* and hopes in the future to buy other religious films. The Rev. J. Lynwood Smith, rector of Trinity Church, Shelburne, is the "diocesan keeper of the projector and films."

SOUTHERN VIRGINIA

St. Paul's, Newport News, Expands Use of Facilities

St. Paul's, Newport News, Va., is gradually expanding its policy of putting to full-time use its property and facilities, under the direction of the Rev. Theodore V. Morrison, rector.

The parish house, when not in use by the Sunday school, is open to servicemen and women, as many as 16,000 per month enjoying the home-like hospitality, provided by committees comprising some 200 women. The old rectory, next door to the parish house, has been completely renovated and equipped for a daily nursery for children of mothers working in essential war industries. Opening day, January 22d, found 26 children, ages 2 to 6, on hand for breakfast and lunch and to participate in the program of recreation and pre-school training under a trained staff directed by a professional, full-time nursery expert. This project also serves as an experiment looking toward postwar plans to erect a education building to house not only the Sunday school and youth activities, but also weekday kindergarten and after school recreation and training for grammar and highschool students, with regular institutes to train teachers and workers.

WESTERN MICHIGAN

71st Annual Convention

★ Enthusiasm ran high at the 71st annual convention of the diocese of Western Michigan meeting in St. Mark's Cathedral January 16th and 17th when the delegates from the parishes made missionary promises for the year, showing an increase of nearly $5,000. The actual increase in pledges is $3,300 but several missions and parishes which had previously received financial aid from the diocese either reduced their requests or declared themselves, independent, thus releasing about $1,700 for new missionary work. St. Andrew's of Big Rapids, Trinity of Grand Ledge, and Grace Church of Traverse City are now entirely independent and the following made substantial cuts in their requests: St. James, Albion; St. Paul's, Dowagiac; St. Stephen's, Benton Harbor; St. John's, Ionia; and St. Philip's, Grand Rapids.

After this report and the adoption of a motion to increase the missionary pledge to the General Church $1,000, making the quota for 1945, $7,500, all of the delegates rose and sang the Doxology, led by Bishop Whittemore.

Another occasion for rejoicing was when a new mission, St. Michael's and All Angels' in Lee township, Allegan county, was admitted into union with the convention. The new mission is a project of the Town and Country Council, a division of the Field and Promotion Department, and is the result of the work of the Rev. J. Ethan Allen, priest at All Saints' Church, Saugatuck. William E. Comfort, warden of the new mission, attended the convention.

CHURCH SCHOOLS

In his annual address Bishop Whittemore reviewed the progress which has been made during the year in the diocese and mentioned plans for enlarging missionary work. The emphasis in the Bishop's message, however, was on Church schools, which he said, had been more or less static for many years. He stated that while the responsibility for Church schools rests on the Bishop and the clergy, a certain share of the blame for this condition must be laid at the door of the National Division of Christian Education because of its lack of definite guidance especially in the realm of teaching materials.

The Rev. James Murchison Duncan of the Church of the Atonement, Chicago, one of the editors of the *St. James Series*, spoke on religious education, saying that no subject has had more dispute and that

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ery person feels qualified to speak on he subject. Fr. Duncan gave excellent uggestions to the clergy, vestry, teachers nd parents, and stressed the importance f the Church school of today, which he aid, is the Church of tomorrow. At the lose of Fr. Duncan's talk, Fr. Gordon B. alaty, former priest at St. Paul's hurch, who has been on leave for the ast two years while serving in the Navy s chaplain, stated that in his work as haplain, he appreciated the shortcomings f Church school teaching during the past 0 years.

A resolution presented by the Rev. Wm. T. Reeves, jr., of St. Paul's, Muskegon, nd chairman of the diocesan Department of Christian Education, was passed by the convention, in which the diocese of Western Michigan, after a three year study by the Department of Christian Education, urges the National Council to adopt the *St. James Series,* and petitions the National Council to consider the vital matter of having definite standards of education for our Church schools.

SALARY INCREASE

Another resolution which was passed unanimously was that each parish and mission be urged to take immediate steps to increase the salaries of the clergy in the diocese.

ELECTIONS: Executive council, the Rev. Messrs. D. V. Carey, D. M. Gury, and C. W. Brooks; and C. H. Walker. Standing committee, Dean H. R. Higgins, the Rev. Messrs. D. V. Carey, A. G. Fowkes, and W. A. Simms; and N. A. Lilly, B. B. Fallon, and C. C. Wells. Delegates to the provincial synod, the Rev. Messrs. J. E. Allen, L. V. Dowdell, W. W. Reed, R. K. Giffin; C. R. Slight, jr., B. B. Fallon, N. A. Lilly, C. C. Wells.

MEXICO

31st Annual Convocation

The two main issues of the 31st annual convocation of the missionary district of Mexico concerned advancement of missionary work in Mexico and education of the laity, with the aim of future self-support.

The convocation convened in the Cathedral of San Jose de Gracia, Mexico City, on January 19th to the 21st inclusive, under the leadership of the Rt. Rev. Efrain Salinas y Velasco. Two hundred persons, including clergy, delegates and visitors, heard the Bishop report a year of progress. At the opening Holy Communion Service Bishop Salinas acted as celebrant assisted by the Rev. Ruben Salinas of Nopala, and the Rev. José Flores of Guadalajara. The Rev. Samuel Céspedes of Tampico delivered the sermon.

The Rev. José Robredo, formerly in Cuernavaca, was changed to priest in charge of San Juan Evangelista in San Pedro Mártir. Miss Vinita Smith succeeds Miss Hermelinda Reyes in the educational work of the Church.

After 50 years of untiring labor, the Rev. Samuel Salinas, of Nopala, eldest brother of the Bishop, retired from active work. He is 73 years old and in poor health.

The Woman's Auxiliary met concurrently at the Cathedral under the able leadership of Mrs. Efrain Salinas. Their United Thank Offering, amounting to 300 pesos, showed a decided increase over last year's offering.

For the first time, in the history of the missionary district, delegates from all the Young People's Societies, of the different communions, held their first convention at the Cathedral.

ELECTIONS: Secretary of the convocation, Dean José F. Gómez; council of advise, Dean Gómez, Rev. Messrs. G. C. Wyatt, J. N. Robredo, and Messrs. W. Peasland, H. N. Branch and V. M. Salinas.

TEXAS

Annual Council Accedes to Bishop's Request for Coadjutor

The annual council of the diocese of Texas, meeting in Trinity Church, Houston, on January 23d and 24th, acceded to the request of Bishop Quin for a coadjutor and began preparations for obtaining the canonical consents and convening the special council.

A committee with the Rev. G. F. Cameron of Beaumont as the convenor, was appointed by Bishop Quin to receive nominations and present not more than ten names to the special council. Bishop Quin also asked for a committee to study the needs for a cathedral. The committee will report in 1946. At present Texas does not have a cathedral.

The Bishop Quin Foundation was formally established by canon as a diocesan institution. It has been made a continuing fund, with additions being received each year. Three-fourths of the fund is to be in the permanent account, out of which, however, shall be spent up to $50,000 for a diocesan headquarters; the remainder is to be in a revolving fund. At the present time the whole fund amounts to approximately $77,000.

The sum of $5,000 from surpluses in the executive board budget was added to the reserve fund for returning chaplains. The reserve now totals $15,000.

Highlights of the annual meeting of the Associated Women of the diocese was the presence of Mrs. Arthur Sherman, national secretary for the Woman's Auxiliary.

ELECTIONS: The officers and standing committee, reëlected. New members on the executive board under the plan of rotation used in Texas: the Rev. Messrs. G. W. McKinney, W. L. Shannon, J. J. Harte; Messrs. G. C. Duncan, B. Duncan, H. A. Salisbury. Executive board: the Rev. R. A. Park, secretary; K. H. Sherman, reëlected board treasurer; the Rev. R. R. Brown, Christian Education; the Rev. Mr. Shannon, Forward in Service; Mr. Salisbury, Christian Social Relations; the Rev. R. S. Watson, Promotion; the Rev. Mr. McKinney, Missions and Church Extension; B. Duncan, finance.

ALABAMA

114th Annual Convention Hears National Council Treasurer

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Far East and the Southeast, according to Dr. Lewis B. Franklin, treasurer of the National Council, addressing the banquet of the 114th annual convention of the diocese of Alabama, meeting in Mobile, January 24th and 25th. St. John's was host parish.

The Dumbarton Oaks Proposals were approved in principle in a resolution which called upon all parishes and missions to study the schemes and the comments on them by the Federal Council and the Church.

The diocesan canons were amended to permit 18-year-olds to vote in parish meetings.

In a resolution presented by the Department of Christial Social Relations, and carried, congregations are urged to set up local interracial committees in coöperation with other groups.

A new convocation, Tennessee Valley, was set up, comprising the northern section of the diocese, formerly a part of the Birmingham convocation. For the first time in more than six years a new parish was admitted: the Church of the Nativity, Dothan, which has attained self-support.

For the first time in many years the acceptances of the parishes and missions for the Church's Program Fund were sufficient to cover the orginal budget, which included $17,500 for National Council, $1,000 more than the assigned quota. The increase was accepted in full, and since Dr. Lewis B. Franklin was present, the report was presented to him in person, by Algernon Blair, chairman of the diocesan finance department.

The committee on the state of the Church called attention to reduced Church school enrolments. Asking for lay consideration of the problem, and help toward the solution, it suggested two goals: "First, the maximum envelopment of the children of our Church and community in Church school programs; second, the integration of the Church school program with the program of the general Church to the end that they may be no more than two phases of one general program without distinction, lapses or interruptions between one and the other."

ELECTIONS. The standing committee was re-elected. New members of the executive council are: the Rev. Messrs. M. E. Seifert, G. R. Madsen, T. Morgan, and Mr. R. Tomlinson. The Rev. W. S. Stoney was elected a trustee of the University of the South. Deputies to the provincial synod are: the Rev. Messrs. M. E. Seifert, R. Y. Marlow, R. J. Kendall, W. H. Marmion, J. L. Jenkins, C. W. Myrick; Messrs. J. D. Kennedy, D. Edwards, P. Y. Tate, O. M. Kilby, A. Blair, R. J. Williams. Alternates are: the Rev. Messrs. B. S. Eppes, W. B. Lee, J. D. C. Wilson, E. M. Chapman, Robb White, jr., J. L. Oldham; Messrs. B. R. Showalter, A. M. Weems, W. M. Patterson, Robt. Tomlinson, W. G. Henderson, Warren Thele.

Woman's Auxiliary to Support Education Worker for Prison

The partial support of a religious education worker for one of the women's prisons in Alabama was voted at the annual meeting of the Woman's Auxiliary of the diocese of Alabama, meeting January 17th and 18th in the Church of the Advent, Birmingham, Ala. The worker is being supported by an interdenomination arrangement.

No elections were held, and all repor indicated growth in work and in finance

The Rev. James Stirling, college wor er at the University of Florida, Gaine ville, Fla., and provincial student secret ry, addressed the dinner meeting on th 18th, pointing out the opportunities in th mission field afforded by colleges.

Record Payments

A record was established in 1944 in th diocese of Alabama for payments for th Church's program. When the books wer closed January 15th every parish had pai its acceptance in full, only one organize mission and only one mission station ha failed to pay in full; and many congrega tions had overpaid generously.

NEBRASKA

Victory Shrine of Christ the King

Christ Church, Beatrice, Neb., has re cently been able to convert an unuse transcept of the church into a beautifu side chapel. An altar, a large crucifix o Christ the King, and other furnishing were presented to the parish by Dr Frances Knapp in memory of her fathe and mother and of her cousin, George St Clair Preston. Dr. Knapp's father was former junior warden of the parish.

The transcept chapel is to be dedicate at the Bishop's annual visitation on Ma 13th as the Victory Shrine of Christ th King and is now being used as a plac of special intercession for victory and fo the members of the armed forces. Jus inside the communion rail is a framed lis of the 52 members of the parish who ar in the armed forces and the names of th three members who have been killed i action. Beneath the honor roll is a votiv light stand containing red, white, and blu votive glasses. There is also a wrough iron votive light standard in which a sin gle large candle burns constantly to rep resent the prayers of the whole parish for the armed forces.

A 10-foot dossal of red velour hangs above the altar and on this dossal is a beautifully polychromed crucifix of Christ the King, hand carved in oak. The altar, credence table, and rail are also of hand carved oak with a dark walnut finish. Other furnishings given by Dr. Knapp for the shrine include linens, a lace frontal, brass altar vases, a sanctus bell, the American Edition of the Anglican Missal, altar cards, and kneeling pads.

The outside doors of the shrine are unlocked at all times so that people of all faiths may have access to it. The shrine is furnished with prayer books, Bibles, prayer cards, and other devotional aids. An intercession box is provided and the names placed in the box are read during the intercessions of the congregation which are lead by the rector 15 minutes before the late Eucharist every Sunday. The shrine altar will be used for some of the daily Eucharists after its consecration.

The shrine was planned by the rector, the Rev. Joseph P. Hollifield.

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SEMINARIES

GTS Alumni Midwinter Reunion

Despite an ice, snow, and sleet storm, the worst of the winter, a large number of alumni of the General Theological Seminary assembled in Chelsea Square, New York City, on January 17th, for the midwinter reunion. The two lectures of the occasion were given in Seabury Auditorium in the afternoon: the first, on "The Unity of the Church," by the Rev. Dr. John A. Richardson; the second by the Rev. Otis R. Rice, on "Returning Service Personnel." Tea was served in Seabury Common Room after the lectures. The chapel was crowded for Evensong.

The customary alumni dinner was held in Hoffman Refectory. The speakers were the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary; and Chaplain Robert G. Metters of the class of 1937, now chaplain of the U. S. Training School, Columbia University. The theme of both speeches was "What to Expect of the Returned Service Men."

Earlier in the day, the trustees of the seminary held a meeting. It was announced that the Rev. Dr. Powel Mills Dawley had been formally elected professor of Ecclesiastical History. Dr. Dawley is already in residence and at work.

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SECONDARY SCHOOLS

Nine Acolytes of Shattuck School Inducted Into St. Vincent's Order

Nine acolytes at Shattuck School, Faribault, Minn., were inducted into the Order of St. Vincent on January 21st, by the Rev. Joseph M. McKee, chaplain. Included in this group were Edward Brooks, St. Paul's, Duluth; Norman Findahl, St. Andrews, Waterville; Paul Haglin, Gethsemane, Minneapolis; Robert House, All Saints, Pontiac, Mich.; Robert Henningsen, St. John's, Milwaukie, Ore.; William Lawrence, St. John's, Minneapolis; Kenneth Morley, Bristol, Wis.; Courtland Schmidt, St. Andrew's, Madison, Wis.; and Robert Rice, Honolulu, Hawaii.

The Rev. Mr. McKee was assisted by Preston Haglin, Gethsemane, Minneapolis, senior acolyte, and Charles Sweatt, Gethsemane, and Harry Cooper, Christ Church, Springfield, Mo.

The acolytes began their observance of St. Vincent's day with a corporate Communion, and ended it with their annual turkey dinner in the evening.

Fr. Arthur Farlander Speaks at Kemper Hall on 1940 Hymnal

"The Hymnal, the Handbook of Christian Poetry," was the subject of an informal address on the Hymnal, 1940, given by the Rev. Arthur Farlander, rector of the Church of the Incarnation, Santa Rosa, Calif., to students and faculty of Kemper Hall on January 18th. As a member of the Hymnal Commission, Fr. Farlander has lived closely with the book during the years of preparation and was able to select hymns and melodies showing something of the breadth and richness of this hymnal, which incorporates so much that is finest in the worship, music and poetry of the Christian Church throughout 20 centuries.

Fr. Farlander urged that the hymns be read as well as sung, and that both old and new hymns be sung in true worship —"worship—*worth-ship*—which shows we think God worthy of our best."

On February 4th, Bishop Ivins of Milwaukee, blessed the candles for the Candlemass procession of the Feast of the Purification, this being the patronal feast of the Community of St. Mary. The Rev. Parker C. Webb, chaplain of the school, was the celebrant at the Choral Mass, and the Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa, preached the sermon.

CHURCH CALENDAR

February

4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Charles Davis Burrows, Priest

The Rev. Charles Davis Burrows, 79, rector of St. Matthew's Church, Jamestown, R. I., from 1899 until his retirement in 1935, died at Daytona Beach, Fla., on January 16th.

Mr. Burrows had been living in the South but had summered last year at his summer home in Jamestown.

Funeral services were held at Daytona Beach on January 18th. The body will be brought to Rhode Island for burial in the spring.

Mr. Burrows was graduated from Brown University in 1891, and from Episcopal Theological School in 1894. He was ordered deacon in 1894, and priest in 1895 by the late Bishop Clark of Rhode Island.

He was rector of the Church of the Transfiguration, Edgewood, R. I., from 1894 until 1899.

Mr. Burrows married Elizabeth Cahoone, a Jamestown summer resident, in 1906. She survives him.

Walter Edwin Howe, Priest

The Rev. Walter Edwin Howe, retired rector of St. Luke's Church, Catskill, N. Y., died January 22d at the Medical Center, Jersey City, of a heart ailment. He was 68 years old and since his retirement last year, had been living in Morris Plains, N. J.

Born in Boston, he was graduated from Columbia University and General Theological Seminary. He was ordained deacon in 1906 and priest in 1907. Before going to St. Luke's in 1926, he was rector of the Church of the Ascension, Jerse City, N. J., and rector of St. John Church, Dover, N. J.

Surviving are his widow, Mrs. Franc Grant Howe, and a daughter, Mrs. He ter Dowson of Syracuse, N. Y.

Alfred A. Curtis

Alfred A. Curtis, 96, the oldest repre sentative of a family long active in Churc affairs in Delaware, died at his home i Newark, Del., on January 16th.

Mr. Curtis, who was born in Newto Lower Falls, Mass., came to Delawar in his early youth, his father having found ed the Curtis Paper Company in Newark He was actively associated with his fathe in the management of the paper business and later served as president of the Farm

CHURCH SERVICES

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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NEW YORK—(Cont.)

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Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D. Bishop

St. John's Historic Church, 2600 Church Ave. Cleveland
Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 1 (1st & 3d Sun.) Choral Eucharist, (other Sun. Worship & Sermon; Thurs.: 11 Holy Commun ion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:3 a.m.; Sung Eucharist & Sermon, 11 a.m.; Even song & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m. Evensong, 5:30 p.m. Also daily, except Saturday 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Tues. & Fri., 7:30 a.m., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m E.P.; 1st Sun. of month, H.C. also at 8 p.m Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev C. A. Jessup, D.D.; Rev. Robert E. Merry Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11

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rs' Trust Company of Delaware. He erved for many years as senior warden f St. Thomas' Church, Newark.

He is survived by four grandchildren; sister, Mrs. Delaware Clark, an active ember of Trinity Church, Wilmington, el.; and a brother, Charles M. Curtis, rmerly chancellor of the diocese.

Thomas L. Stone

Thomas L. Stone, senior warden of St. John's Church, Newark, N. J., died January 16th in Newark. A life-long member of St. John's parish, he was a member of the choir both as a boy and a man.

He was elected to the vestry in April, 1899, and served until June, 1911. He was again elected a vestryman at the annual meeting in 1921, and was elected junior warden December 1, 1924, and senior warden December 8, 1929. He continued as senior warden until his death. During these many years he served the parish most faithfully and was most generous in his support of the Church.

Mrs. Martha Miller Hull

Mrs. Martha Miller Hull, "Miss Pat," parish secretary of St. Paul's Church, Augusta, Ga., and widow of Dr. Asbury Hull, jr., died Christmas night after a long illness at the home of her daughter, Mrs. Richard B. Weeks, in Columbia, S. C. Funeral services were conducted from the home on December 27th and interment was in Westover Memorial Park Cemetery, Augusta, the Rev. Hamilton West of St. Paul's officiating.

Mrs. Hull was born in Macon, Ga., the daughter of the late Judge and Mrs. Alexander Lawton Hull. She is survived by two daughters, Mrs. Richard Weeks, and Mrs. Francis Huger Gibbes, jr.; a sister, Mrs. Patrick Calhoun of Savannah, Ga., and three brothers, Brig. Gen. Troup Miller of Governor's Island, N. Y.; Wallace Miller, Macon, Ga.; Llewellyn Miller of Miami, Fla., and four grandchildren.

Mrs. Hull had been parish secretary of St. Paul's Church for 12 years working for a number of years as a volunteer before becoming officially connected with the parish.

In the course of a full page tribute to her in St. Paul's Church *Bulletin,* Mr. West writes "She was more than a parish secretary. Those who knew her and saw her work, knew that she was an institution. Almost everything revolved around her. She knew where everything and everybody was, and belonged, and had a fine sense of the fitness of things that seemed to get them in the right places at the right times. It was not just her skill. . . . Nor was it just her charm, the genial way in which she dispensed parish hospitality seven days a week. It must have been all those together, dominated by her faith."

CLASSIFIED

ANNOUNCEMENTS

Died

HOWE, WALTER EDWIN, entered into Life Eternal, January 22, 1945. Former rector of St. Luke's Church, Catskill, N. Y. Retired from active ministry after 38 years of Labor in the Master's Vineyard.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Ackerman, Rev. **Howard C.,** of Syracuse, N. Y., is acting as assistant minister at St. Peter's Church, Auburn, N. Y., until a full-time curate can be obtained.

Daley, Rev. **John E.,** curate of St. Stephen's Church, Coconut Grove, Miami, Fla., will become rector of Grace Church, Baldwinsville, N. Y., and priest in charge of St. John's, Phoenix, N. Y., effective soon after Easter.

Fowkes, Rev. **Robert W.,** formerly vicar of St. James' Church, Kemmerer; St. Lawrence's, La Barge; St. Bartholomew's, Cokeville; associate missionary with the Archdeacon at St. John the Baptist, Big Piney; St. Andrew's-in-the-Pines, Pinedale; and St. Hubert the Hunter, Bondurant, all in Wyoming, is now vicar of St. Alban's Church, McCook, Nebr. Address: 519 W. 1st St., McCook.

Herman, Rev. **Carl F.,** rector of St. Stephen's, Erwin, N. C., will become rector of St. Andrew's parish, Greensboro, N. C., February 5th.

Turner, Rev. **Frederick A.,** priest in charge of Trinity Church, Granville, N. Y., and St. Paul's Church, Salem, N. Y., will become priest in charge of Calvary Church, Homer, N. Y., and St. John's, Marathon, N. Y., March 1st.

Ordination

Priest

Northern Michigan—Rev. **Herbert Aaron Jerauld** was ordained priest January 25th by Bishop Perry of Rhode Island acting for the Bishop of Northern Michigan in St. Michael's Church, Bristol, R. I. He was presented by the Rev. Anthony R. Parshley and Bishop Bennett, Suffragan of Rhode Island, preached the sermon. The Rev. Mr. Jerauld is curate of St. Michael's Church, Bristol, R. I.

Change of Address

Abbott, Rev. **Paul R.,** now has the address 306 E. Elm, El Dorado, Ark.

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The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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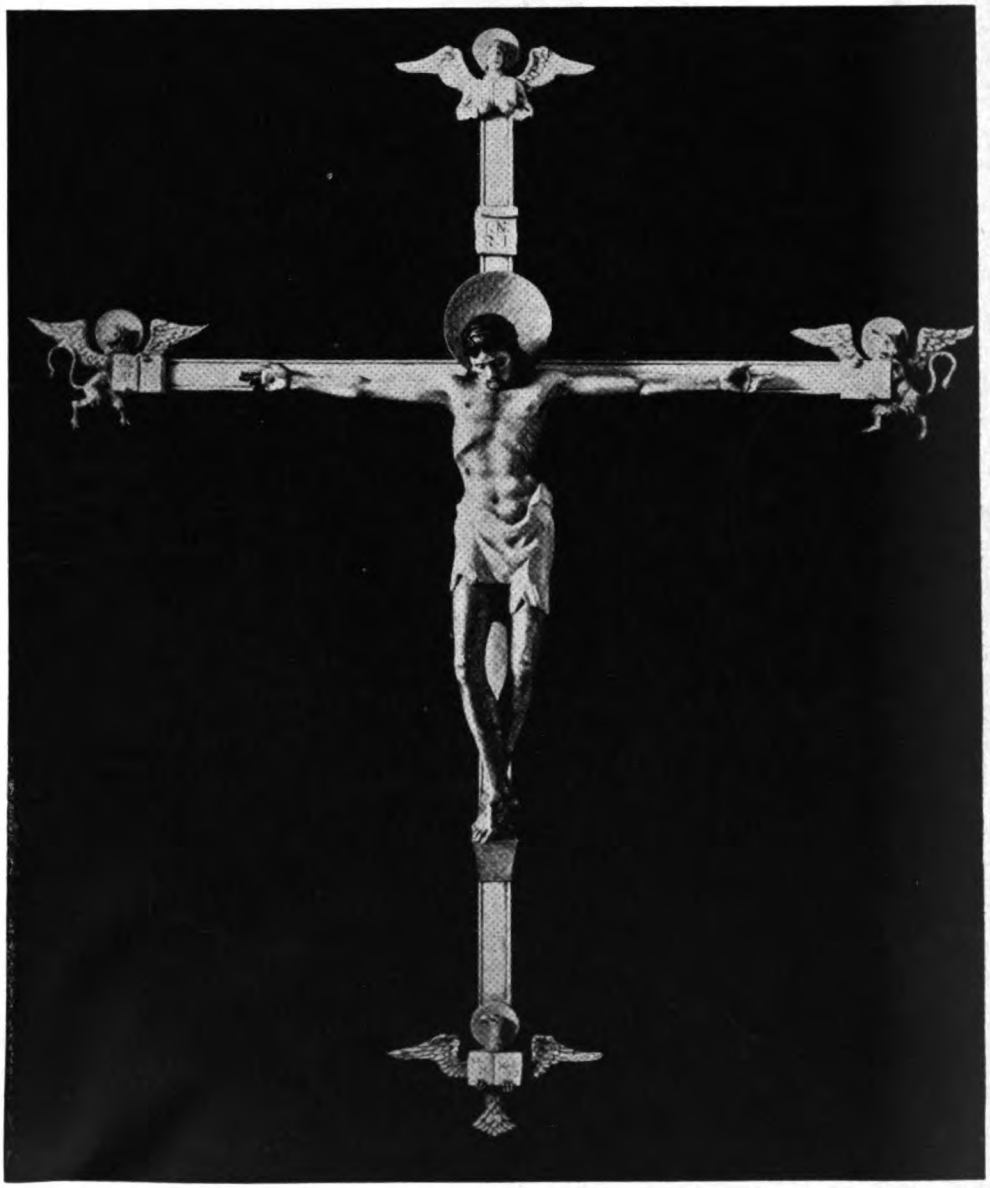

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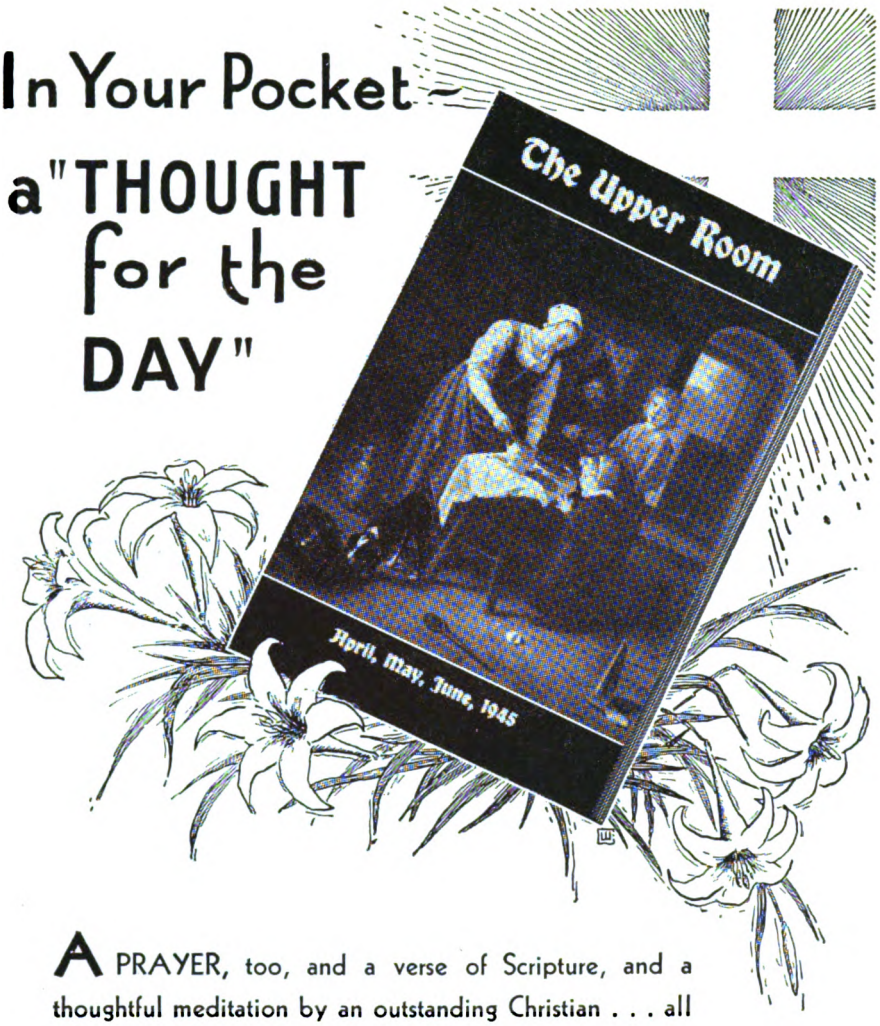

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The Upper Room

MEDICAL ARTS BUILDING NASHVILLE 3, TENNESSEE

LETTERS

Religious Communities

TO THE EDITOR: I wish I were able to put down on paper so as to convey to the women of our Church, the infinite possibilities for spiritual refreshment, inspiration, and growth in Christian character, through occasional visits to the convents of the sisterhoods of our Church, and through acquaintance with the reverend mothers and the sisters of these orders.

Some of these women may not know about our sisterhoods and some women who do know may never have realized that there are great spiritual advantages to be gained by being associates of these orders.

If more young women could know our sisters and the work that they do, there might be more fulfilled vocations and these, in turn, could work for good for the young women of our Church and for the parish missionary work that could be accomplished. The fact that our sisterhoods are not more often brought to public attention is all part and parcel of that reticence that most Episcopalians have in regard to advertising our Church and her work.

BLANCHE MCAVOY.

Normal, Ill.

Our Lord's Human Mind

TO THE EDITOR: We have read with great interest and appreciation Fr. Cirlot's recent articles on New Testament Criticism. I hope that you will be able to reprint them. Just to be on the safe side, however, I should like to order copies of the four issues of THE LIVING CHURCH in which the articles appeared.

You may be interested to know that in 1932 when the late Fr. Gavin gave a series of lectures here at Margaret Hall School on the Apostles' Creed, he suggested the theory about our Lord's consciousness which Fr. Cirlot holds, and which seems to have disturbed some of your correspondents. I quote from my notes of the lectures:

"Our Lord was God and man, and his knowledge as God didn't leap over into his knowledge as man. He was *the* perfect man. Hodgson (Leonard Hodgson, in *And Was Made Man*) says that our Lord was not conscious that He was God. He fought through the whole of his earthly life without that knowledge. The blinding revelation came at the resurrection. He prayed to the Father, and He increased in stature. God

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
PETER DAY.....*Acting Editor*
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didn't load the dice in the case of this man. He was perfectly human, not a centaur—half man and half something else. The love of God in the Incarnation and in our redemption refrained from drenching our humanity with deity. The Gospels are full of the idea that He didn't know."

(Rev. Mother) RACHEL, O.S.A.
Versailles, Ky.

Army Religious Classification

TO THE EDITOR: It has just come to my attention that our brethren in Canada, apparently unfairly and erroneously classed by their government as we are by ours have taken action. The following news item tells the story:

"At the tenth session of the Synod of the ecclesiastical province of British Columbia and seconded by the Rev. H. T. Archbold:

"'Whereas, the present policy of the Canadian Chaplaincy Service of dividing its work into two sections only, namely, Roman Catholic and Protestant, has greatly compromised the position of the Anglican Church in certain fundamental questions;

"'Therefore, be it resolved, that this Provincial Synod urges that positive action be taken through the proper authority to ensure that, should a permanent Chaplaincy Service be maintained after the war, it be arranged in, at least, three departments, Anglican, Roman Catholic, and Protestant;

"'Or that, in some other way, the rights of all Anglican members of the forces to receive the ministrations of their own Church at the hands of Anglican chaplains be carefully safeguarded.'"

The resolution was "carried unanimously."

All of us in the service must say a solemn Alleluia to this and fervently hope that our own Church will soon find courage enough to take similar action and thus strengthen the ministry of the Church's chaplains, and more important, guarantee that the inalienable right of our spiritual children in the armed forces to be properly and adequately ministered to, as has been too much and too long the case, will not be denied them.

(Rev.) JOHN QUINCY MARTIN,
Chaplain, USNR.

Confirmation

TO THE EDITOR: I am interested in a news item statement in the October 22d issue of L. C. to the effect that a committee appointed by the Archbishop in England finds that only one-third of those confirmed continue as communicant members afterward. Any pastor knows how tragically true that is. Sometime, take out your parish register and make a list of those who were confirmed in your church during the last five years. How many of them are active in your parish now or in any other parish?

I began my ministry in a church that holds to what Niebuhr calls the "sect theory" of the church. According to that theory the church is a company of "redeemed souls." Membership is acquired by Baptism on "profession of faith." Of course that theory is contrary to the Catholic theory but it works. In spite of the fact that among liberal groups especially, "profession of faith" tends to be nominal, that theory still has power and the ratio of nominal members to active members is lower than in the average Episcopal church. Missionary giving is greater per capita and there is less parochial mindedness than in the average Episcopal church.

To my mind the trouble is that we haven't decided what Confirmation is. Or rather, to whom it should be administered. Is it for early adolescents as a means of helping them through that difficult period? That is what Percy Dearmer believes. [Parson's Handbook, p. 397.] Or is it for more mature persons who understand what they are doing when they make a "profession of faith"?

It was administered to infants in early times and as young as seven in Medieval times. C. B. Moss in *The Christian Faith* has this to say. "In the Christian home, it should be given before adolescence, *i.e.*, not later than thirteen. Where the atmosphere is not sympathetic, it may be better to postpone it to about eighteen. . . . The modern custom of postponing it until sixteen is due to Lutheran influence." Yet consider the results Lutherans get in loyalty nowadays.

Finally, I turned to Hall's *Theological Outlines* and found the following. "It is obviously expedient that those who have fallen into sin, and have acquired mistaken ideas should be carefully prepared and converted if need be."

We hear so much about the necessity of "teaching" as preparation for Confirmation. We need that and more. What we need is "conversion" in its proper meaning: personal consciousness of Christ as Lord and Saviour. All of the knowledge of the ways of the Church and all of the knowledge of Christian teaching without that are nothing. Let Baptism alone be the mark of the nominal Christian. But make Confirmation the profession of an active Christian.

I am not sure which of the Archbishop's committee's three suggestions I agree with, but I am sure that we need to do more thinking about man's part of the Sacrament of Confirmation.

(Rev.) ROBERT W. BELL.
Fenton, Mich.

Editor's Comment:

We remain unreconstructed on this subject. Neither Baptism nor Confirmation is properly the mark of the "nominal Christian," and each rite should be administered only to those who, as much as their age allows, seriously intend to carry out the promises which they make. In turn, it ought to be impressed upon Godparents that they are expected to do their share in carrying out the promises they make in the child's name, and we feel that the parents themselves should be asked to make the same promises. However, it is very much too bad that Confirmation is looked upon as the end of a child's formal religious education.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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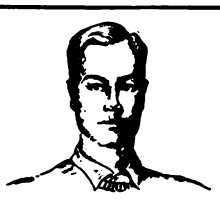

These are His

These streets he walked along: a sturdy youngster on his way to school. How grand the old gym looked for his Senior Prom . . . the football field, with you on the sidelines half afraid to look.

Sundays, in church, with his hair slicked down and his choir robe on, he looked different. Watching the organist, he'd sometimes forget to sing.

Yes, these are his . . . though distance separates them now.

But he'll be back and want them just as they were then.

And he'll find Möller is building again The Artist of Organs —The Organ of Artists, each a little better than the last, and each an instrument of tonal beauty.

M.P. MÖLLER
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No. 72

Pictured at left is Peabody Folding Chair No. 72. Notice the supporting cross-rail beneath the seat. This folding chair will not tip. Children can climb around on it, sit on the edge of the seat or even stand on it in comparative safety. It's the ideal chair for Sunday School and Church use. It's strong, long lasting, easy to handle, easy to store, takes a minimum of space and is a real value. Write for prices and delivery date and be sure to tell how many chairs you plan on ordering. Kindergarten size, Peabody No. 75 folding chairs are also available.

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STRICTLY BUSINESS

OUR MILWAUKEE office, having its coldest weather of the year, had also last week more New York visitors than it had had in the previous year.

First Linden H. Morehouse, president, dropped in on one of his rather infrequent visits. He'd been in the city only a few days when Ray Fenning came through with the M-G spring books. Finally I came along to work on LC advertising.

Ray Fenning was a stranger to the city, and I trust he enjoyed what he saw of it. Linden and I were of course happy to get back to the Midwest among old friends. The only complaint we had was that the time there was too short.

* * *

SAID the Greensboro (North Carolina) *News* recently, all in headlines, one below the other:

New Rector at St. Andrew's
Assumes Post February 11

Rev. J. A. Vache Leaves Feb. 1
Rev. J. A. Vache Will Leave Feb. 1

It looks as though Mr. Vache is really going!

* * *

THE REV. FRANKLIN H. SPENCER, our eastern subscription representative, is still working in and out of the New York metropolitan area, and he continues to get splendid cooperation from the clergy. In one parish recently he was able to put the LC into nearly half the homes. It would be worthwhile sometime, I should think, to make a survey of such a parish—before the LC is used extensively and say a year after it has been used. I think the general Church knowledge and interest of even those who didn't read the LC during the year would have been increased.

* * *

ARCHDEACON McLAUGHLIN of Cody, Wyoming, is another priest who is thoroughly sold on the LC bundle plan as a means of parish education. Says he: "Thank you for patience and cooperation. I hope that my new parish will be included in the bundle plan. It is an excellent way to educate and inform the laity."

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Primitive Desires

A CLASS was observed earnestly working, copying something from the Bible into some pretty, red note books. The teacher explained, "They are copying the Christmas story from St. Luke in manuscript style." She added, "I told them they could have the books for their own, to take home, if they did it without a mistake." That teacher knew her pupils—or rather, she knew humankind. For she had appealed, in the same enterprise, to four basic human urges: to know, to do it with your own hands, to win approval, and finally, to possess something.

Every living soul yearns for certain personal experiences, mentioned above. Desire surges up in every heart, and what we desire, we do. When a delinquent boy was asked by the judge why he had done it, he was only able to say, "Why I guess it was . . . just because I *wanted* to. There wasn't any reason."

The religions of the East try to erase desire. Subdue and banish all desire, and your struggling heart will be at peace. But the Christian religion knows Man better. The lusty peace of the Christian life is not stagnation, but the teeming poise of many vigors. It is a way for the right use and direction of our God-given human desires. Therefore, as teachers, let us understand these desires, and direct them. Indeed, I venture to say that the clue given in this paper may change your whole approach to teaching.

There are four main motives operating daily in the lives of all living persons. Why do people do the things they do? Because something from within them moves them. It would be wonderful if we, as teachers, could say to our class, "What would you *like* to do today?" and then let them do it, while still making it an educational activity. We can, but it is not as simple as that. Our part is to control and direct these four desires.

1. *To know,* first. Curiosity makes us look about us, explore our world, make experiments, investigate, ask questions. From the baby who discovers he can drop his toys from his high-chair [and that somebody picks them up again for him] to the scientist and world explorer, all normal people want to know. If they find pleasure and success in their first explorations, they may have a long life of constant learning. Therefore, don't *tell* people; inspire them to find out.

2. *To do it yourself.* "Daddy," says the small boy wistfully on Christmas afternoon, "when can I begin to play with my electric train?" And daddy rises from the floor, suddenly realizing that he has been following a primitive urge to do it himself, and has appropriated the toys. He is not being childish, but quite human. Indeed, thousands of white-collar men are now finding great joy, long denied them in office work, in making things in amateur workshops, with tools.

This is an urge as wide as life. It includes every form of human achievement by individuals. To be deprived of such self-expression is to have a thwarted and undeveloped life. At different stages it includes handicrafts, the arts, music, writing, sports, and every other activity done from an inward urge. Every person has felt it in some degree. It includes two elements—the deep satisfaction of the act of doing it, and the afterjoy of seeing the work of your hands complete. Mine! I did it! There is no glow quite like it.

3. *To be admired.* To want recognition is a right and normal human desire. That is why all unpleasant experiences hurt. We dread ridicule, contempt and criticism. We yearn for approval, for praise, for appreciation, to be noticed, to be accepted, to be loved. Every skillful leader knows how to play upon this universal desire. Flattery is its lowest form, but at its best, the teacher employs it by giving deserved recognition.

4. *To possess.* It is natural to want to own the things you use. Behind that urge lies the instinct for security. It builds all the houses, gathers the harvests, makes the collections, amasses the millions, all over the world. The boy saving stamps, the student rejoicing in his rows of books, and the farmer loving his own rich acres are vibrating to this same instinct.

But any of these primary instincts may turn sour. From being given for our good, they may turn to our destruction. Run over the above four desires:

Curiosity may lead to wrong exploration into forbidden territory.

Personal activity may turn into the lust for sensation, for novelty.

The hunger for recognition may lead to all kinds of false display, being a show-off. Or, inverted, it may produce excessive shyness, or over-sensitiveness.

The desire to possess may degenerate into greed, and the extreme of the miser, or selfish possessiveness over husband, wife, or children.

The knowing teacher uses all these primary urges skillfully. Each is allowed to have its expression, at one place or another, through class activities. [Just how we can all do this, we will discuss another week.]

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

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VOL. CX

The Living Church

NO. 6

QUINQUAGESIMA

GENERAL

HOUSE OF BISHOPS

Birmingham Meeting

By ELIZABETH MCCRACKEN

The House of Bishops, meeting in Birmingham, Ala., January 31st and February 1st, with 94 out of the total of 146 bishops present, considered and took action on several questions of especial interest and importance. These included a plan to raise a Reconstruction and Advance Fund of $5,000,000 immediately after the end of the war, the compulsory retirement of bishops at the age of 72, new materials in religious education, and the needs of the Army and Navy Commission. The House also accepted the resignations of Bishop Darst of East Carolina and of three missionary bishops: Bishop Kroll of Liberia, Bishop Mitchell of Arizona, and Bishop Seaman of North Texas; and elected four missionary bishops: the Rev. Bravid W. Harris for Liberia; the Rev. Arthur B. Kinsolving for Arizona; the Very Rev. Reginald H. Gooden, jr., for the Panama Canal Zone (to succeed Bishop Beal who died in November, 1944); the Rev. Thomas W. Sumners for North Texas; and the Rev. Conrad H. Gesner as Coadjutor of South Dakota.

The Reconstruction and Advance Fund

The plan for raising this fund was presented on the opening day of the meeting by the Rev. Dr. C. Avery Mason, executive director for Forward in Service, and Robert D. Jordan, director of the Department of Promotion of the National Council. Dr. Mason made a fine speech, giving the history of the changes which have taken place in the Church in the past few years. These changes, in which Forward in Service has had a large share, are significant. Dr. Mason said in part: "What are these changes? First: . . . the Presiding Bishop now gives a theme or emphasis of Forward in Service for each year. Each department of the National Council brings into focus through its work the emphasis of the year. . . . A sense of unity and cohesiveness is being achieved on the national level of our Church.

DIOCESAN LEVEL

"This sense of unity and cohesiveness, achieved on a national level, is also necessary on a diocesan level where the same problems exist. . . . The situation today is that 40 dioceses have drawn up diocesan plans of action. Most of them have such

MR. HARRIS: *Bishop-elect of Liberia.*

coördinated plans for the first time in their history. . . .

"The second change is that there has been a change in the spirit of the Church. . . . For instance, three years ago, we timidly wondered if the Church would honestly study doctrine. Today we know that the Church wants to know the faith and to make it known. Two weeks ago, our clergy purchased 2,500 packets of the pamphlet on 'The Doctrine of God.' There has been a deepening interest in prayer and in the Prayer Book. This year, we have had to double our order of booklets on these subjects. What does this mean? It means that the Church is again coming to realize that her strength is to be found in her true nature. . . .

"The third change we see is a desire to evangelize. As one travels from clergy group to clergy group throughout the country, it is possible to detect a growing consciousness of the fact that we must evangelize. This consciousness is found in clergy and laity alike. In most places its present stage of development can best be described as a vague uneasiness about our failure to win more souls for Christ and His Church. . . .

NEXT YEAR'S PLAN

"The plan of action of Forward in Service for 1945-1946 is in outline this: (1) Each bishop, through his Forward in Service chairman, will call a post-Easter meeting of diocesan officers, department heads, and leaders to study the *national* plan of action and to draw up a tentative plan of action for the diocese. (2) Having this tentative plan, he will call a diocesan conference of clergy and, if possible, lay leaders to discuss and finally adopt with full coöperation, a *diocesan* plan of action. (3) Copies of the plan will be printed and distributed as widely as possible through the diocese. (4) Having completed such a plan, the diocese will take all necessary steps to see that it is put into effect."

The Bishops followed with close attention Dr. Mason's presentation. They applauded warmly at the close.

PLAN FOR THE FUND

Mr. Jordan then was given the floor and presented with telling enthusiasm the plan for the Reconstruction and Advance Fund, saying in part: "We are not bringing this plan to you on the basis of action by the General Convention nor of the National Council, though both ordered it. We want to present it on the basis of Christian opportunity. The money asked is important. Far more important is the actual growth resulting from the study of what is being done, and what may be done, in the mission field. That is part of the plan: the most important part.

"My estimate of the people who are members of the Church and yet do not believe in missions is 50%. They say that they don't see why we should impose the Christian faith on happy people who have their own religion. Our boys have been saved by men whose fathers were cannibals and head-hunters. These savages became ministering Christians through the labors of missionaries. People who say they do not believe in missions give to their own parishes. This is not unselfish giving: they and their children benefit by this giving. . . .

"Our budget barely covers our operating expenses in the mission fields. There is almost no margin for equipment, repairs, or a sinking fund. We are asking $5,000,000 not for operating expenses, but for advance work and reconstruction. No one can tell now what the needs will be in China after the war, nor in the Philippines. The opportunities in Liberia and in our Negro work at home are immense. . . .

"The plan for raising this fund is in two sections. First, there must be the effectual approach to those capable of making large gifts. We have already 5,000 names. From you, we hope to receive 5,000 more. On April 1st we shall send to every name on the list what we call our first mailing piece, which tells of the needs and opportunities. At monthly intervals, we shall send other mailing pieces, excepting the summer months. . . .

"Second, there must be effectual approach to other givers. The first steps will be educational, without an appeal for money. There will be booklets for every parish, a copy for every family. We shall ask the rectors to send out this material. Then, we shall furnish suggestions for sermons. *Forth* will carry articles, which

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MR. JORDAN: *"The opportunities . . . are immense."*

will be reprinted, on the fields. Beginning January 1, 1946, speakers will go out all over the Church. By the first of February, everyone will know about the plan. In February, pledges will be asked, covering six months."

Mr. Jordan was applauded. Then the questions began. Bishop Davis of Western New York put the first question: "What is a 'large' gift, in this connection?"

Mr. Jordan replied that $250 would be considered the minimum sum to be listed as "large."

QUOTAS

Bishop Barnwell of Georgia asked if the dioceses would have quotas of the $5,000,000 assigned to them: "Would the quota be about three times the regular quota?"

Before Mr. Jordan could answer, the Presiding Bishop intervened to say: "It should be understood that this is not going to be repeated year by year. It will be a long time, 20 years or so, before it is likely to happen again, if then. But advance work means an expanded budget, year by year."

Bishop Craighill of Anking put in a plea for China now, saying: "One aspect of reconstruction and advance is to rehabilitate our Chinese workers *now*. Some of them have hardly enough to eat and to wear. We need to rehabilitate the *personal* fortunes of our brother clergy in China right now."

Bishop Phillips of Southwestern Virginia brought the discussion back to the matter of quotas by declaring: "I don't feel that many of us have the opportunity to think this situation out, as Mr. Jordan and Dr. Mason have had. We should know certain definite things. Are we to go out from here thinking we are to raise three times our present quotas? I speak for a small diocese, when I say that I couldn't be in my right mind if I thought *we* could raise three times what we are now raising."

Mr. Jordan explained that the hope was that 50% of the $5,000,000 would be secured through large gifts: "In some places more large gifts can be obtained than in others. Each diocese, of course, must analyze its own conditions and see what it can expect to do."

Bishop Ziegler made a request: "I wish that Bishop Sherrill would speak about the effect this campaign would have on the Army and Navy fund."

Bishop Sherrill at once took the floor, to say: "We have raised $1,000,000, mostly in small gifts; and that is how our fund will be maintained. This campaign won't affect us at all. Everybody cares about the Army and Navy Commission. They all have boys in the service, or their friends have. They all give, and give from the heart."

Bishop Stevens of Los Angeles rose and moved a resolution of endorsement of the Reconstruction and Advance Fund plan, in the amount of $5,000,000. The motion was seconded and unanimously carried by a rising vote.

Compulsory Retirement of Bishops

The suggested Order of Business for the meeting of the House of Bishops contained a note to the effect that: "If discussion on principle of resignation [of bishops at the age of 72] is brought up, a suggestion that this be made a special order of business on Thursday afternoon." But things turned out differently. Early in the first session on Wednesday morning, Bishop Davis of Western New York took the floor and presented the following resolution:

"Whereas Canon 42, Sec. 7 (a) dealing with the retirement of bishops was adopted many years before the adoption of Sec. 7 of Article II of the Constitution, and therefore does not contemplate an enforced resignation; and

"Whereas the conditions and circumstances surrounding an enforced resignation require a more thorough inquiry and careful consideration than does a voluntary resignation if the welfare of the Church, and the diocese and the bishop concerned are to be guarded and promoted; and

"Whereas questions have been raised as to whether the constitutional amendment is retroactive, and as to whether such amendment unwisely or unjustly infringes upon the autonomy of the diocese; now therefore be it

"Resolved, that the chair appoint a committee of five Bishops, of which the Presiding Bishop shall be one and *ex officio* the chairman thereof, whose duty shall be (a) to consider and give judgment to the questions referred to above, and (b) to draft a substitute or an amendment to Canon 42, Sec. 7 (a) which shall implement Sec. 7 of Article II of the Constitution, and prescribe such a procedure in the case of enforced resignations as will safeguard and promote the welfare of the Church, the diocese and the Bishop concerned; and further

"Resolved, that this committee is hereby instructed to report in the premises to the House of Bishops at the next General Convention."

There was a moment of significant silence as Bishop Davis finished reading this resolution. Many eyes turned to look at Bishop Perry of Rhode Island, who had submitted his resignation at Cleveland, when the constitutional amendment touching enforced retirement upon reaching the age of 72 was adopted. The Presiding Bishop asked Bishop Perry at that time to hold the resignation in abeyance until the next meeting of the House of Bishops. No action had been taken on the resignation when Bishop Davis presented his resolution. No one else taking the floor, Bishop Davis himself took it again, to say earnestly: "Notwithstanding the reports going around, I have *not* been fighting enforced resignation. It *might* be a good thing in some instances; but it must not be a blanket affair. It seems to make the bishop of a diocese an executive. He is a Father in God. An executive might be affected adversely by age. But as a Father in God, he might, probably *would,* be better the older he got. We should have a canon which takes into account the diocese and its wishes. That would save a great deal of value to the Church. If we have a committee, we shall avoid a free-for-all fight on the floor of this meeting. I have the opinions of Judge Seabury and other eminent lawyers that this action cannot be retroactive. We have a very ticklish situation there."

Bishop Hobson of Southern Ohio arose the moment Bishop Davis took his seat, to say: "As the one who presented the original resolution, for the constitutional amendment, I feel that I should say a word. It is true that there is a question whether the action is retroactive. But the action is not primarily a legal action. We took it for the good of the Church. We felt that, in these days, applying the rule to *everyone* would be for the good of the Church. As in business, this would work

BISHOP DAVIS: *"Enforced resignation must not be a blanket affair."*

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BISHOP HOBSON: *"As people grow older they don't like this rule."*

hardship in some cases. It is the same in the academic field, and in others. As people grow older, they don't like this rule of retirement at a certain age. We have stood before the Church and said that we would do this for the good of the Church. Any denial now would put us in the position of following selfish wishes.

"I have not been impressed by the statement of the Bishop of Western New York. He named bishops who are too valuable to lose. These men would *not* be blessings to the Church, nor to their dioceses, when older. I feel that we need more bishops who are *free*. Bishop Lawrence increased in usefulness after retirement. We need more such free bishops. Men do not cut themselves off from active work in the Church at all, on retirement. If there are some who feel they don't have to resign, under the constitutional amendment, all right."

BISHOP AND DIOCESE

Bishop Perry of Rhode Island took the floor here. There was markedly intent interest in his speech, made with considerable depth of feeling. Bishop Perry said: "I should wish to refrain from speaking, as I refrained in Cleveland. I did not wish, I do not wish, to have personal feelings enter in. As touching deeper things in the Church: from the beginning, from the Apostles' time till now, the relation of a bishop to his diocese has been that of a Father in God. This has been overlooked.

"I have been told that Rhode Island has sent a resolution here, asking that such resignations be postponed until the next General Convention. I cite that only as an illustration. The point it illustrates goes to the heart of the matter. The unit of the Church has been the diocese. That has been from the beginning the household of God, of which the bishop is the Father.

"When I sent in my resignation at this time, I asked that the standing committee of the diocese of Rhode Island be consulted. This was not for *myself*, but to protect the idea of the diocese as the unit. I have no desire to retire, and no need on account of health. I have asked the diocese to tell me if they see signs of deterioration. I plead that the relation of the diocese to the Church be remembered. It is a household, with its bishop as Father. I speak because I know bishops who were here when I came. I speak in their behalf that the spirit may prevail which has prevailed since the beginning.

"I wish to plead also that it *not* be thought that the Church is a welfare organization and its bishops executives. The bishop is the *Father* of the diocese, not its executive—though that is one of his duties. The things for which bishops are responsible go far beyond the problems arising in this time. I beg that we think how the spirit of counsel and the spirit of wisdom can be preserved."

Before another speaker could gain the floor, the Presiding Bishop, recalling the suggestion as to the order of business, said: "If we are likely to have a debate, we should refer it to the committee on dispatch of business and have a time set."

This was put as a motion, and defeated. Bishop Mitchell, just retired as Bishop of Arizona, said: "I believe a man should retire at 68. He should quit then as the *executive* of his jurisdiction. The new bishop who comes in will be just as much a Father in God as the bishop who retires because of age."

There was no further debate. Bishop Davis' resolution was put before the House and seconded. It was carried by a vote of 57 against 29. A motion to lay on the table any resignations now before the House affected by the amendment was lost, 25 to 53.

It was then voted that any resignations submitted because a bishop had reached the age of 72 should not be considered until the next meeting of the House of Bishops. Since the time of such a meeting will be the General Convention of 1946, the committee to "implement the constitutional amendment adopted in 1943" will have had an opportunity to prepare its report and will make it.

New Plans for Christian Education

The House of Bishops at its final session on February 1st gave consideration to new plans for Christian education. Bishop Whittemore of Western Michigan made a fervent plea for actual, systematic *teaching* of the children and young people of the Church, saying: "We are giving up our responsibility if we continue to teach less and less. The trend has been in that direction for some time. When the Department of Religious Education was inaugurated at the National Council, teaching material, for the use of Church schools, was provided, notably the *Christian Nurture Series*. That series was good in itself, and it did further service by inspiring other graded courses of instruction and in making clear the idea that education, in religion as elsewhere, must advance step by step. The next thing the department did was to provide material for teacher-training. That was good, too. Then, the emphasis was shifted to training children in worship, in the life of the Church, in being members of the Church. And here there is a great weakness. Actual progressive instruction in the doctrine and discipline of the Church has been reduced to an alarming extent. People, especially children, cannot be incorporated into the life of the Church unless they know what the Church is and what its life means."

Bishop Huston of Olympia put in a word: "The material we *have* has no 'punch.' It cannot hold the attention of the 'teen age boys and girls."

Bishop Carpenter of Alabama, chairman of the standing committee of the House of Bishops on Christian Education, offered for the committee the following resolution:

"Be it resolved that the Bishops call the attention of the National Council to the Church's current failure properly to instruct the people in her essential teachings and request the Council to re-study its responsibilities in the light of this failure.

"We specifically recommend: (1) the preparation of a *corpus* of instructional material to be acquired by every child (a) by the time of Confirmation; (b) by the time of leaving high school; (2) the revival by the Division of Christian Education of its function of producing curriculum material; (3) that consideration be given to more definite guidance of the clergy and other leaders on such specific problems as: (a) the best use of weekday time for religious instruction; (b) the best use of time on Sunday when such weekday instruction is also available; (c) methods of teacher-training; (d) the formulation of a curriculum with suggested teaching materials, suitable for teachers of varied degrees of education."

This resolution was unanimously adopted.

Plans for Pan-Anglican Conference

Bishop Gray, Suffragan of Connecticut, introduced a resolution implementing plans recommended by the "younger" Bishops at a session held the day before the meeting of the House of Bishops, for a Pan-Anglican Conference. The resolution was as follows:

"Be It Resolved, That the House of Bishops requests the Presiding Bishop to appoint a committee with himself as chairman to consider the possibility of requesting the Archbishop of Canterbury to invite all bishops of the Anglican communion, and one clerical and one lay representative of each diocese thereof, to meet as soon as possible to confer on the problems and opportunities before our communion in the postwar world. Their conference to be held in conjunction with or separate from the next session of the Lambeth Conference. If, after due consideration, this committee believes it to be advisable so to do, the committee shall have power to extend through the Presiding Bishop an invitation to the Archbishop of Canterbury to hold both conferences, or either of them, in this country."

Bishop Oldham of Albany took the floor to say with enthusiasm: "I am delighted to second this resolution."

Bishop Stevens of Los Angeles raised a laugh when he said: "As *temporarily* in the class of 'older' bishops, I am glad to second it too." Bishop Stevens referred

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to the fact that several of the Bishops, "younger" than himself as to date of consecration, are yet older in years. For this session of the House of Bishops, the "younger" bishops were those consecrated since 1938, when Bishop Tucker became Presiding Bishop.

The resolution was unanimously passed. The Presiding Bishop appointed as the committee: Bishop Gray, Suffragan of Connecticut; Bishop Hobson of Southern Ohio, Bishop DeWolfe of Long Island; Bishop Gardner of New Jersey; and Bishop Oldham of Albany.

Training Clergy to Help Returning Servicemen

Bishop Daniels of Montana aroused special interest when he offered a resolution that the clergy be trained now to plan retreats and conferences for returned servicemen. He believed that the returning men would welcome periods of quiet, conducted by clergy able to do such work.

Bishop Hobson of Southern Ohio thought that it would be better to uphold the *general,* Inter-Church Committee, and not to pass a resolution touching only *one* aspect of the postwar needs of servicemen.

Bishop Conkling of Chicago demurred, saying: "But no general committee can undertake *our* responsibility."

Bishop Sherrill of Massachusetts brought out another important point, when he said: "I hope that every bishop will appoint a committee in his diocese. The work can't be done by a central agency. It must be done in each diocese, through each parish. The diocese should provide help for the clergy."

A motion was made that every bishop form a Committee on Returned Servicemen. It was seconded and unanimously adopted.

Other Action

The House of Bishops voted to defer action on a plan to transfer to the Episcopal Church from the Church of England certain areas in Central America, until the suggestion comes in official form from the officers of the province of the West Indies.

It was voted not to elect a missionary Bishop of Western Nebraska at this session, pending plans for possible consolidation of the district of Western Nebraska with the diocese of Nebraska.

Suggestion for a change of name of the missionary district of New Mexico and Southwest Texas was referred to the Bishops of the Seventh Province for consideration and report to the next General Convention.

On motion of the House, the Presiding Bishop appointed a Committee on the Churches in Europe, consisting of Bishop Sherrill of Massachusetts, Bishop Oldham of Albany, Bishop Hobson of Southern Ohio, Bishop Perry of Rhode Island, and Bishop Dun of Washington, with the inclusion of himself *ex officio.*

The House approved the suggestion of the Committee on Conscientious Objectors that the Bishops return to their dioceses prepared to urge, whether or not they agree with the CO's, that all the people of the Church be given an opportunity to contribute to the support of the Episcopal conscientious objectors. There are 78 of these. The need for this year was stated to be $22,000, of which $12,000 is for CO's, $2,000 for their dependents, and $8,000 to repay what is considered a moral obligation to the Society of Friends, who have met the needs of Episcopal CO's in that amount.

Rejected resolutions included one that asked that a decision on compulsory military training be postponed "until the obligations of the nation in the postwar world are definitely known."

Another rejected resolution asked that President Roosevelt use his influence in an Allied statement "to the peoples of Germany and Japan, which would go beyond unconditional surrender and be positive, not punitive, in its appeal."

A third proposal, also rejected, asked that the Presiding Bishop make efforts to arrange a world peace conference for which invitations would have been extended to the Pope, the Archbishop of Canterbury, the Patriarch of Moscow, the President of the World Council of Churches, and the head of the Federal Council of Churches.

Bishop Penick of North Carolina extended an invitation to the House of Bishops to hold the next interim meeting in Winston-Salem, N. C., in either 1947 or 1948. Bishop Penick said that the meeting would be part of the 130th anniversary of the diocese of North Carolina. The invitation was accepted with pleasure.

Executive Sessions

The House of Bishops held several executive sessions. At one of these, Bishop Sherrill of Massachusetts gave a detailed report of the work of the Army and Navy Commission. This year, the Commission expects its needs to be $4,000,000. Bishop Sherrill urged the Bishops to support the appeals of the Commission to the parishes throughout the Church. The House responded with the following resolution unanimously adopted:

"The House of Bishops has heard with satisfaction and appreciation the statement by the Bishop of Massachusetts reporting the work of the Army and Navy Commission, and the House assures Bishop Sherrill of its continued confidence and support in the work which he and his staff are doing."

Another, rather lengthy, executive session was that in which, according to the rules, missionary bishops were nominated. Twenty-two names were offered in nomination, for the five places to be filled. The elections were, according to rule, held in church, after a celebration of the Holy Communion. There were several ballots.

The final executive session was that in which the pastoral letter was the order of business. It was voted at this session not to release the pastoral letter to the press until after it had been sent, according to rules, to all the clergy, to be read to their people in their churches. Exception was made to the release of that part of the letter which incorporates the resolutions adopted at the conference on the Dumbarton Oaks Proposals, held at the College of Preachers, Washington, D. C., January 5th to 7th of this year. These resolutions have already been widely printed, as part of the report of the Washington conference.

"Younger" Bishops Have All-Day Session With Presiding Bishop

The "younger" Bishops, which in this connection means those consecrated since Bishop Tucker became Presiding Bishop, dating from January 1, 1938, spent the day before the meeting of the House of Bishops in Birmingham, "in seclusion" with the Presiding Bishop. While no visitors were admitted, it was understood that anything afterward related by any of the "younger" bishops, with the knowledge that it might be used in print, might be so used. The "seclusion" was simply for the purpose of leaving the bishops perfectly free to say whatever they desired.

Subsequent interviews with many of the "younger" bishops, with the understanding mentioned revealed that the discussions of the day were under three heads: (1) the relationships of the bishops to their dioceses; (2) to the community; and (3) to the postwar world. Bishop Peabody of Central New York led the discussion on the first topic. Bishop Jones of West Texas was the leader of the discussion on the second; and Bishop Gray, Suffragan of Connecticut, led on the third.

A number of the "younger" bishops gave accounts of what was said on the second topic. Checked with one another, they agreed completely. Bishop Jones declared that the bishop should not be too busy about community affairs, too involved in them, to maintain his own efficiency spiritually and mentally for his own particular work. He should not speak out on every conceivable subject that comes up.

Bishop Pardue of Pittsburgh revealed how much may be done to bring and to keep labor groups in touch with the Church. When plans were being made for a big reception to him after his consecration, he saw that representatives of practically every other organization had been invited except labor. He insisted that they be asked. Invitations were then sent to the AF of L and to the CIO. They were delighted and sent their big men, who were asked to sit on the platform. It was the first time, they said, that labor had been invited to such an occasion. Later, Bishop Pardue was invited to speak at a dinner of 1,000 members and officials of the AF of L and the CIO. The whole company of 1,000 men rose and cheered him. He next appointed a priest to receive requests for clergy to speak or to make opening or closing prayers at such gatherings. Bishop Pardue discovered one parish in his diocese in which 75% of the men belong to labor unions. The Church, he thinks, should establish sympathetic relationships with labor, with the idea of developing strong religious leadership in the unions.

Bishop Gray, speaking on the third topic, said in part: "Inevitably, after the war, there will be a recrudescence of

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isolationism, as there was after World War I. Probably it will have nothing like the strength it had then, as the mass of people are more aware of its dangers now than they were formerly; but it will be something to guard against.

"We are moving into a new world when a Church limited to national borders will be an anomaly. The only successful Church will be a Church which is world-wide. There will be great competition in the dissemination of views as to what is the proper relationship between the Church and state, what is the right attitude toward other religious bodies, what is the Christian view of morality in such matters as aggressive wars, bases of peace, and a host of similar matters.

"We are moving into an era when it will be insufficient for the bishops of the Anglican communion to meet informally at ten year intervals, to debate the problems of that communion and then take few, if any practical steps to carry forward its joint work."

It was primarily from this section of Bishop Gray's speech that the resolution to appoint a committee to invite all the bishops of the Anglican communion with other chosen representatives was developed, which resolution was passed by the House of Bishops on its final day, and the committee appointed by the Presiding Bishop.

Bishop Gray turned next to minority groups and the relationships of the bishops with them. He referred to the frequently encountered attitude toward Mexicans, Chinese, Jews, and Negroes.

Bishop Dun of Washington cited a recent service in the National Cathedral, Washington, for members of a YWCA Conference, at which women of many races were present. Bishop McKinstry of Delaware mentioned that on last Thanksgiving Day a Negro congregation in Wilmington was invited to join with the Cathedral congregation in the service of that day. This came about as a result of the work of the Interracial Commission of the diocese.

It was suggested by the "younger" bishops that an exceptionally capable man be appointed to work with labor and industry along the same lines as those along which Spencer Miller, jr., did such notable work. No action was taken on this by the House of Bishops, beyond approval of the suggestion. It will be submitted to the National Council, with some further suggestion to the next General Convention.

Speeches Before the House

Bishop Oldham and Bishop Hobson spoke at some length before the House of Bishops on their visit abroad. Bishop Oldham gave an account of his trip to Scotland, and Bishop Hobson told of his trip to the European battle fronts.

At the same session, Bishop Salinas y Velasco of Mexico spoke of his work in Mexico, giving a vivid account of its difficulties and its achievements. He expressed the wish that theological training might be provided in Mexico for Mexicans called to the ministry but unable to study in seminaries in the United States because of lack of knowledge of the English language.

Bishop Burton of Nassau, in the Bahamas, was present and voted a seat and a voice in the House. He was formerly Suffragan Bishop of Haiti. Bishop Burton made a very brief address of thanks.

New Bishops Presented

Nine bishops, consecrated since the last meeting of the House of Bishops, were formally presented to the House. They were: Bishop Craighill of Anking, Bishop Voegeli of Haiti, Bishop Walters of San Joaquin, Bishop Pardue of Pittsburgh, Bishop Dun of Washington, Bishop Carruthers of South Carolina, Bishop Haines of Iowa, Bishop Horstick of Eau Claire, and Bishop Mallett of Northern Indiana. Bishop Boynton, Coadjutor of Puerto Rico, is the tenth new Bishop, but he was not able to attend this meeting of the House of Bishops.

Commemorate Bishops Who Have Died

The House of Bishops stood while the names of the bishops who have died since the last meeting of the House were read. The Presiding Bishop said appropriate prayers. The Bishops were: Bishop Fox (retired) of Montana, Bishop Wilson of Eau Claire, Bishop Longley (retired) of Iowa, Bishop Morris (retired) of Louisiana, Bishop Campbell Gray of Northern Indiana, Bishop Saphore (retired) of Arkansas, Bishop Bratton (retired) of Mississippi, and Bishop Beal of the Panama Canal Zone.

FEDERAL COUNCIL

Eliminating Race Discrimination

Church leadership in eliminating racial discrimination was urged by the Federal Council of Churches in its annual Race Relations Message, prepared for use by churches and church groups on Race Relations Sunday, February 11th, and during the month of February, designated by the Council as Brotherhood Month.

Asserting that "our repeated failure to bring our racial actions into line with our profession is the most conspicuous failure of American Christians," the message warned that "the testing ground of the vitality of the Christian faith" in America may be "in the area of race relations," and "that test may come soon."

"The non-white races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who, though a racial minority, control the governments of the world," the Council said. "Those who have measured themselves with their white comrades in service and have found no reason for shame or apology will not accept in peace that which in war they opposed unto the death."

The message described the racial situation as "tense," and said Negroes are greatly concerned about jobs, segregation in and out of the armed services, and equality of treatment after the war. It also cited the Puerto Rican situation, the Mexicans in labor camps, the resettlement of Japanese-Americans, the place of the American Indian, the Oriental exclusion acts, and anti-Semitism as domestic problems "that cry out for Christian treatment."

Twelve "musts" for Christians to build a "nation and a world where there shall be no discrimination on the basis of color, creed, or national origin," were cited by the message, as follows:

1. We must realize that we have moral obligations to all men.
2. We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.
3. We must recognize that lines of division based upon color alone are unjust and tyrannical.
4. We must substitute pride in the human race for racial pride.
5. We must break away from the prejudices of convention and caste.
6. We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.
7. We must insure, in so far as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.
8. We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color but only upon character and willingness to contribute his best.
9. We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.
10. We must support with counsel, service, and material resources all constructive efforts for equal justice and opportunity for all.
11. We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests.
12. We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

RELIGIOUS ORDERS

Religious Life Centennial

Plans are going forward for the Thanksgiving Service to be held in the Cathedral of St. John the Divine, New York City, on April 9th (feast of the Annunciation transferred), to mark the centennial of the restoration of the religious life in the Anglican communion. The Bishop of New York has accorded the hospitality of the Cathedral to the religious orders and expects to be present. Bishop Burton of Nassau will be the special preacher. There will also be an afternoon program, which will be preceded by a luncheon.

The Sisterhood of the Holy Cross, founded in London in 1845, was the first of the religious orders of the Church to be regularly established since the Reformation.

The members of the American communities hope that many Churchpeople may join with them and their associates and confraternities, in this special service of commemoration and thanksgiving.

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ENGLAND

Merger of Finance Organizations

One of the first questions expected to be decided by the newly elected Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, is the proposed merger of the Church of England's two central finance organizations.

Dr. Fisher has favored recommendations by the Financial Commission of the Church Assembly for amalgamation of the Ecclesiastical Commissioners and Queen Anne's Bounty, which between them, have an annual income of £5,000,000 for various church purposes.

Queen Anne's Bounty is now arranging to redeem tithe payments so as to realize a capital sum for investment. This is expected to allay anti-church feeling on the part of some landowners compelled to pay church tithe rents.

YUGOSLAVIA

Leaders of Serbian Church Prisoners In Germany

Patriarch Gavrilo of the Serbian Orthodox Church has been evacuated from the Rakovitsa convent outside Belgrade and is now a prisoner in Germany, it was revealed at the general council of the Russian Orthodox Church.

Also prisoners in Germany, it was announced, are Bishop Nikolai Velimirovitch and several other leaders of the Serbian Church who were under house arrest by German occupation authorities in Yugoslavia.

In the absence of the Serbian Patriarch, the Yugoslav Church is being represented at the Moscow *sobor* by Metropolitan Josip of Skoplje, deputy Patriarch, and other dignitaries.

RUSSIA

Alexei Elected Patriarch

Metropolitan Alexei of Leningrad and Novgorod was elected Patriarch of All Russia by unanimous vote of the general council, or *sobor,* of the Russian Orthodox Church, meeting in Moscow. He is the 13th Patriarch in the history of the Church.

The 67-year-old former acting Patriarch, by the oral vote of delegates representing 44 Russian dioceses, was chosen to succeed the late Patriarch Sergius who died last May, less than nine months after the Russian Church was given formal recognition by the Soviet state. Each of the dioceses was represented by a bishop, priest, and layman.

While his election had been generally regarded as a foregone conclusion, Orthodox officials here are particularly pleased by the unanimity shown in the choice of the new Patriarch.

An elaborate process of reporting on the qualifications and background of voters preceded the election, which was supervised by Archpriest Nikolai Federovich Kolchitsky, administrator of the Moscow Patriarchate. Immediately after the election, the *sobor* adopted a resolution extending greetings and expressing loyalty to the new Patriarch.

His Background

Born Serge Vladimirovitch Simansky in Moscow, Patriarch Alexei comes from a wealthy and educated family noted for its broad European outlook. He is the only high dignitary in the Russian Church who speaks a Western language fluently. He has spoken French from childhood and is known for his admiration of English literature and music.

Besides gaining a wide reputation as a devoted spiritual pastor of his flock, Alexei has played an outstanding part in Church activities during recent years. On March 10, 1941, at the 40th anniversary of the episcopal consecration of Patriarch Sergius, Alexei was chosen to convey the greetings of all the bishops of the Russian Church. A noted Church historian, he was chiefly responsible for determining the courses of study in the newly opened theological school in Moscow.

Metropolitan Alexei was graduated in 1899 from the Moscow University, where he studied law, and from the Moscow Theological Seminary with a Doctor of Theology degree in 1904. In 1921 he became vicar of Petrograd (Leningrad) and Bishop of Yamburg, and in 1932 Metropolitan of Novgorod. He was made Metropolitan of Leningrad and Novgorod in 1933.

Widely acclaimed for his patriotic efforts during the German siege of Leningrad, Patriarch Alexei received the Leningrad medal for his refusal to leave the city. He collected large sums for the National Defense Fund.

NORWAY

Gestapo Houses Clergymen As Bombing "Protection"

Pastor Nils Hov, of Aafjord, is among 30 well-known Norwegian hostages who have been removed from the Grini concentration camp to Gestapo headquarters in Oslo as "protection" against Allied air attacks.

Meanwhile, rebel Pastor Thomle has been sent to a concentration camp near Oslo for refusing to conduct public funeral services for a young Quislingite killed in a bombing raid on the Gestapo headquarters during New Year's Eve. The clergyman expressed willingness to conduct private services, but insisted that if a public funeral was arranged it should be conducted by a clergyman "more in harmony with the youth's political views."

The case was referred to puppet Premier Vidkun Quisling, who immediately deposed the pastor and ordered him banished to Holgoeya Island where many other Norwegian ministers are being held in virtual internment. After another hearing, however, the clergyman was ordered sent to the concentration camp.

WAR PRISONERS

Philippine Internees

With the liberation of Manila and the capture of Santo Tomas internment camp, news should soon be forthcoming of Bishop Binsted and the other Church missionaries interned there. Red Cross postcards have been coming through lately but they have been almost a year in transit.

Messages from nine prisoner-of-war postcards from missionaries interned in the Philippines, dated late April or May, 1944, or not dated at all, have been received by the National Council's Overseas Department, sent direct or forwarded by relatives or friends. All indicate "good" or "fair" health, good spirits and considerable activity. No messages have been received from Bishop Binsted or Bishop Wilner, nor from the great majority of the staff. Those that have come are as follows:

From Camp Holmes near Baguio in the Mountain Province, Mrs. George C. Bartter, conveys her characteristic spirit in less than the permitted maximum of 25 words. She writes, undated: "Slender, shabby, serenely unfastidious. Rich in experience. Enjoy teaching Latin. Bridge improving. Hankering Elsie's products." ("Elsie" is understood to mean the Borden cow and to signify dairy products.) A second card, dated April 17, 1944, mentions jubilation over letters received from her family, and adds, "Cheerful, busy, reseating, reëlbowing ragged suits." She says also that her husband is gardening and bookbinding. Fr. Bartter, now 68, went to the Philippines in March, 1900, and has been on the mission staff since 1907.

Also from the Baguio camp Sister Anita of the Order of St. Anne says that the Sisters occupy a native hut, Sister Augusta is a kindergartner, Sister Isabel a masseuse; the others pick rice. They have a daily Communion service.

A card from the Rev. Alfred Griffiths, Baguio, writes, "Please inform relatives my family all well."

The only other message from the Baguio camp is from 16-year-old David Bergamini. His father is the mission architect. David writes on April 30, 1944: "Enjoying ourselves while we wait. Dad constructing school. Baseball stopped rainy season. Sixty-eight inches tall, weight ten stone. Studying hard, geometry, algebra, trigonometry, French." On May 30, he adds, "Hope graduate year early. Playing bridge tournament. Dances some Saturday nights. Always yours hungrily."

From Santo Tomas camp, Manila (now in American hands) came messages from Miss Ella L. Foerstel, Miss Louise Goldthorpe, the Rev. Raymond E. Abbitt and the Rev. John Mears. Mr. Mears had been stationed at Upi, Mindanao, in the South, and Miss Goldthorpe at Zamboanga. The fact that their messages come from Manila may indicate that the missionaries in the South were transferred north. Miss Goldthorpe, a nurse, writes, "I am enjoying my work in the camp

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hygiene department. Received lovely Red Cross boxes for Christmas" (1943).

Fr. Mears writes from Santo Tomas, "Your package was among many miracles happening to us."

Miss Foerstel, a nurse, wrote on June 28, 1944, the latest date mentioned in these cards, that in March she had voluntarily reëntered the camp to help, and mentions that "Boyle" is there, which would mean Miss Helen Boyle, formerly in Zamboanga. Miss Foerstel adds: "All well living in Cathedral rooms." According to the last previous word received, late 1943, this would include Bishop and Mrs. Binsted, Mrs. Leo G. McAfee, Mrs. Benson H. Harvey, Deaconess Kate S. Shaw, the Misses Elizabeth G. Griffith, Ruth Meinhardt, Helen M. Pond.

From Camp No. 2, which is at Los Banos, 40 miles south of Manila, Maureen N. Davis, a nurse who went to the Philippines in 1940 and was stationed at Baguio, writes: "Everything fine. Hope get home soon. Weiser, Goldthorpe, Fr. Harvey well." Miss Lillian Weiser is superintendent of nurses at St. Luke's Hospital, Manila, and when last heard of, late 1943, was still permitted to continue in an advisory capacity when the hospital was taken under Japanese management.

HOME FRONT

Resuming "Normal Relationships"

Classes offering advice on relationships between wives and returning servicemen are being conducted in Memphis, Tenn., by Dr. William G. Gehri, rector of Grace-St. Luke's Church, and Dr. S. E. Howie, minister of the Westminster Presbyterian Church.

According to the clergymen, the classes for servicemen's wives seek "to develop insight and mature emotional attitudes which will enable them to reconstitute normal family relationships based upon companionship, understanding, and emotional acceptance of the returning husband."

So successful have been the classes that women in attendance have requested that a series of meetings, spaced about 90 days apart, be held until the end of the war.

ARMED FORCES

Chaplain Given Mission Post

The first appointment of a chaplain for postwar missionary service is announced by the Appointments Committee of the National Council.

Chaplain Sydney H. Croft with the 33d Division Artillery in some Pacific war theater has been appointed for Honolulu. He was of great assistance to Bishop Kennedy when he was stationed in the Hawaiian Islands as an army chaplain. His interest in the work of the Church in the district of Honolulu has grown from his personal experience there, and he hopes to return to that field after the war.

Chaplain Croft was rector of Immanuel and St. Stephen's Church, Racine, Wis., before going into the army.

EVERYDAY RELIGION

The Ten Commandments

By the Rev. Canon Marshall M. Day, D. D.

THE DECALOG, in the books of Exodus and Deuteronomy, appears at the head of all the biblical legislation, as an introductory summary of the principles underlying all the laws that follow.

There is nothing in the Commandments themselves inconsistent with this position. Stripped of their hortatory and explanatory matter, they could well have been delivered by a great primitive prophet to a nomadic people. The reference in the Tenth Commandment, to "thy neighbor's house" is not incompatible with this. The Arab still calls his tent *bait sha 'ar,* "house of hair." The Sabbath, in the Fourth, may be difficult to imagine as originating among nomads, but could easily have been a survival from the days when their ancestors halted a while in Ur of the Chaldees.

If we regard the "Ten Words" as standing originally in this introductory position we must still recognize, as is shown by the variations in the literary additions as between Exodus and Deuteronomy, that they have been polished and re-polished by those later prophets and priests who used them as the basis of their legal decisions and moral teachings. Or if we think, as many critics do, that the Commandments have been distilled by these later agents of the Holy Spirit from the codes and decisions and teachings that grew from the foundation decisions of Moses and his followers, the result is still the same. The Decalog embodies the very essence of all rules of conduct toward God and man. It is either the initial implementing or the last preliminary development, of the basic principle of morality given by our Lord in His Summary of the Law.

Christians might protest that the Commandments are cast almost entirely in a negative form. The legal minded might point out a certain inadequacy, even from the negative viewpoint. There are more sins than are here forbidden. Such prosaic literalism seems foolish to us, whose minds, trained in the symbolism of the Liturgy, are in the habit of using small and readily comprehended symbols to express the deepest and the greatest mysteries. To those who can express by two candles the whole history of revelation till it culminates in the Word made Flesh, or see in a triangle the deepest mystery of the Divine Personality, there is a complete appropriateness in taking the single act of theft as an embodiment of all the morality of property, or the keeping of the Sabbath as the symbol of all the duties, joys, and fruitions of the all-embracing activity of worship. So our Lord in the Summary of the Law teaches us to see in the prohibitions a symbolic proclamation of the principle of good.

The Decalog is not merely a summary statement, it is a memory device. Starting from the fact that a man has ten fingers equally distributed on two hands, it summarizes in two groups of five the rules of conduct that have God for their object, and those directed toward man, whether our fellows or ourselves. On each finger is set one command, a prohibition of one sinful act which is most typical of the offense against one fundamental right of God or man. Thus the nomad, leading his flocks and his family about the tribal range, or the invading pioneer struggling to establish himself in the Land of Promise, or the worker toiling to maintain himself by the newly acquired arts of civilization, had an easy way whereby, if he would, he could keep in mind the basic precepts of his morality. By this the primitive priest or judge or wiseman could easily retain and recall the grounds of judgment to be applied in disputed cases or to be developed into moral teachings.

The decalog form shows the antiquity of these Commandments, but by that very fact it suggests a new ground of objection. How can the prophet of 1400 or 1200 B.C. have anything to say to us who are so wise in the experience accumulated through all the intervening centuries?

Nothing should be accepted or rejected merely because it is old or new. Much that is new and much that is old have disappeared because they had no survival value. The things that survive do so because they relate to something that does not change. The thing that does not change is life; and we must deal with life in its origin and in its manifestations. In its source, which is God, life cannot change. In its manifestations it may grow richer and more complex, but it remains life. The part of life with which we must deal in moral terms—humanity—has undergone many changes since the Ten Commandments were framed; yet it too remains life, and remains distinctively human.

Now life in its divine and its human aspects has certain rights, because it is life. And these Ten Words of the decalog so simply and directly expresses and safeguard these rights that they can never be outmoded. So long as God is God and man is man these rights will inhere in His being and in ours. And it will always be worthwhile, or rather be necessary, to know what these rights are, and how they should be respected. In succeeding articles, then, we shall study the five rights of God and the five rights of man as the Decalog declares them.

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The Bishops In Birmingham

THE BIRMINGHAM meeting of the House of Bishops will be long remembered for two of its several interesting hours. One of these was that in which Fr. Mason and Mr. Jordan launched the campaign for the Reconstruction and Advance Fund of $5,000,000. We use the verb "launched" advisedly, for they did more than present the plan. It is remarkable indeed that the House endorsed the campaign unanimously and with a rising vote. Moreover, it was evident, from later conversations with individual Bishops, that there was a general awareness of the fact that endorsements of themselves do not raise money. There must be sustained effort in every diocese. It seems certain that there will be, and that the Fund will be raised within the actual time set.

The opportunities, at home and abroad, will be unique after the war. The task will be immense. It is to be hoped that every man, woman, and child in the Church will take part in the campaign, giving and effectually inspiring others to give.

The Collect

Ash Wednesday *February 14th*

GOD'S LOVE and God's forgiveness will be constantly in our minds as we make daily use of the Ash Wednesday Collect. Our emphasis will not be on the hopelessness of the sinner but on a joyful recognition that the way to salvation is made clear. Clear but not necessarily easy. The creation in us of new and contrite hearts may be painful, perhaps slow, like undergoing a major operation, but it is worth all the suffering if at last we win through to perfect remission and forgiveness. When the pain is most intense we do not thank the surgeon, but afterwards we remember his work with gratitude. As God answers this prayer we must expect hard things until our spiritual reconstruction is completed. Say this Collect with deep thanks for God's love and forgiveness and be determined to break away from sin so as to share in God's mercy.

First Sunday in Lent *February 18th*

"OUR FLESH being subdued to the Spirit." St. Paul warns that the flesh lusteth against the Spirit. To benefit by the warning we must use every power of the Spirit to gain command over the flesh. Our Lord points to fasting as a potent means, and in today's Collect we ask grace to use such abstinence as will free us from any harmful indulgence that might keep the flesh from being the directive influence in our lives. Self-indulgence weakens our powers of resistance to evil and crowds thoughts of God from our life. If we obey the godly motions of the Spirit we shall find ourselves impelled into ways that may seem difficult but which will strengthen us so that the hardships will turn into means of growth in grace. We should take the words of this Collect as a motion of the Spirit and remain uncontent until we find such abstinence as God is waiting for us to use.

The other memorable hour was that in which the constitutional amendment, requiring bishops to submit their resignations upon reaching the age of 72, was considered. The matter has been much discussed since the General Convention of 1943. There would have been no difficulty in interpreting the amendment had the House of Bishops, toward the end of that Convention not voted that it was the opinion of the House that the amendment ought to be considered retroactive. Previously, it had been understood that it would not affect any of the bishops consecrated at the time of its passage. Eminent legal authorities have since declared that it still is not, and cannot be made by a vote of the House of Bishops, nor of General Convention, retroactive. The basis of this finding is that, while the work of a bishop is on a high plane, it is still done under what in civil law is a contract: he is to do for life a certain work, for a certain salary. Lawyers have repeatedly stated that no contract can be voided by vote of any organization.

This point was brought out again at Birmingham. But of far more significance was the point made by both Bishop Davis and Bishop Perry — a point made at the last diocesan convention of New York by Bishop Manning: namely, that a bishop is not an executive of a business; he is the father of a household.

It was of interest to note that none of the "younger" bishops from the point of view, not of dates of consecration but of actual age, spoke to the question. The bishops who appeared most determined to insist upon compulsory retirement at the age of 72 were the bishops just at or just past middle life. They felt that the amendment was for the good of the Church.

As one Bishop remarked in conversation, the question tends more and more to be an academic one, since bishops are so commonly killed by overwork nowadays long before they reach the retirement age. However, the action of this meeting of the House of Bishops affords opportunity for further study of a step which was taken without overly careful consideration in 1940 and 1943. Probably, as Bishop Davis suggested, what is needed is a canon wisely implementing the constitutional amendment.

On the subject of labor relations, it was significant that the "younger" bishops expressed the need for a consultant with the gifts and the knowledge and ability of Spencer Miller, jr. One of the older bishops declared that Dr. Miller had been ahead of the times: his work would be more valuable now, even, than it was when he was on the National Council. His relation with labor leaders was unique. But Bishop Pardue seems to be already in a position of unusual influence with labor. There is no place in the land where the problems of labor can be studied with such fullness as Pittsburgh. In the exchange of cordial courtesies between the members and officials of the AF of L and the CIO and the young Bishop of Pittsburgh, there is a fine example set for the whole Church. It is encouraging to hear that 75% of the members of one of our own congregations belong to labor unions.

One of the bishops expressed his feeling that the interim meetings of the House of Bishops had lost much of their earlier character. Time was when the bishops spent some time

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Honolulu.

DEAR FAMILY: The acceptance by Chaplain Donald B. Aldrich of his election as Bishop Coadjutor of Michigan is received by his friends in the naval service with mixed feelings. On the one hand, it will deprive the Navy Chaplains' Corps of the services of one of its most mature and capable reserve chaplains. On the other hand, it will add to the high counsels of the Church one whose experiences as a chaplain should fit him exceptionally well for dealing with the problems of postwar adjustment which will be of primary concern to the Church as well as the nation in the next decade.

Before coming to the Pacific Ocean area, Dr. Aldrich served for nearly a year as chaplain at the Naval Training Station at Bainbridge, Md. There he had a splendid opportunity to bring religious influences to bear in piloting newly inducted sailors through the reefs and shoals that line the channel from civilian to military life. Today he is continually running across men on their way to or from the combat zones whom he was able to help or inspire in the difficult days of their boot training.

Out here, as assistant to the Fleet Chaplain, Dr. Aldrich has been able to serve in some degree as *pastor pastorum* to the chaplains of the many ships that put in from time to time at the Pearl Harbor naval base, and to help them get "squared away" in both religious and secular matters. In addition, he has given valuable leadership both to military personnel and to civilians through his sermons at St. Andrew's Cathedral, Honolulu, and elsewhere. In fact, he is one of the few preachers I have run across who can preach a sermon to a mixed military and civilian congregation, with equal pertinence to both elements.

I have had a number of intimate conversations with Chaplain Aldrich over here, and know the difficulty of the choice he has had to make between continuing his work in the Navy and entering upon the new responsibility to which he has been called. He tells me that his ministry in the naval service has given him a new and deepened appreciation of the Church as a living organism, and of the power of the sacraments in the lives of men, especially in times of stress and danger. This is, I think, the experience of most chaplains, particularly those who have served overseas. It is a hopeful sign for the future, when these priests return to civilian life and the fruits of their experience are brought to bear in the normal life of parishes and dioceses. And in the case of Dr. Aldrich this experience, added to his notable record as rector of an important metropolitan parish, gives him exceptionally valuable qualifications for leadership both in the diocese of Michigan and in the House of Bishops.

Here in the Hawaiian Islands, too, the Bishop-elect has gained an eye-witness insight into the Church's work in a missionary district in which the American melting pot, both civil and ecclesiastical, may be seen to bubble almost perceptibly. There may not be many Orientals in Detroit, but there are other groups of foreign-born among whom the Church's work may well be expanded. And the missionary work of the Church in the Far East, where war has released new and powerful forces, will be a major concern of the House of Bishops for many years to come. In facing these problems, Dr. Aldrich's experience in Hawaii will prove invaluable.

So Chaplain Aldrich's friends in the Navy and in the district of Honolulu (where, I can say in strict confidence, he was asked to accept an important Church post after the war) wish him Godspeed in his new work, feeling that their loss will be the gain of the general Church.

To this I should like to add my own congratulations and best wishes for a fruitful episcopate, in a diocese of the province in which THE LIVING CHURCH has its editorial home. Bishop Aldrich and this periodical should be good neighbors in the years to come, as he and I have been during the past few months out here in the Pacific.

CLIFFORD P. MOREHOUSE.

in retreat, and practically the whole of the period of the meeting in consultation. He felt that at the present time, the interim meetings have become business meetings. Perhaps the day spent by the "younger" bishops with the Presiding Bishop, "in seclusion", aroused a wistful longing for a similar opportunity. However, the business done was so immediately needed that the laity will be glad that the bishops were able to meet and attend to it. And the two Corporate Communions in the Church of the Advent were spiritual occasions of deep significance.

Another bishop said that he wished that the interim meetings might be longer. Two days is so short a time in which to do all that must be done. We are inclined to agree with this. There is a tendency at an interim meeting, as at General Convention, to speed up the proceedings rather too much.

A word must be said about the local interest. Not only the Churchpeople of Birmingham but also many others displayed great interest in the services and in the sessions. They also were interested in the bishops, asking questions about their dioceses and districts and eagerly listening to the answers. It was not surprising to see men and women look thrilled when Bishop Roberts and Bishop Craighill were pointed out: they had all "read about them, in the prison camp and arriving on the *Gripsholm.*"

There are some persons who have wondered whether these interim meetings of the House of Bishops were valuable enough to compensate for the "time and trouble." We are among those who think that they are.

The Bishop-Elect of Liberia

FOR SOME time there has been growing a conviction that the work of the Church in Liberia needed a Negro bishop. There is notable precedent for this. Older Churchpeople still remember Bishop Ferguson and his visits to the United States, particularly to attend the meeting of the General Convention of 1904, in Boston, when Archbishop Davidson was an honored guest. Bishop Ferguson and His Grace, standing together on several occasions, made a memorable picture. Bishop Ferguson loved his own race. In *Memories of a Happy Life,* Bishop Lawrence told of the invitation of his sister to Bishop Ferguson to be her guest throughout the Convention. Bishop Ferguson wrote a letter, saying that he had a comfortable room and good meals in the house of a Christian Colored woman, and would stay there — adding: "My Lord loved simple people."

Many Churchpeople of New York attended the consecration of the other Negro Bishop for Liberia, Bishop Gardiner, Suffragan to Bishop Campbell of Liberia. He did a noteworthy work for his own people.

Archdeacon Harris has already contributed to the finest development of the Negroes in America. He is now doing a work which can ill afford to lose him, even to Liberia. But the needs and opportunities of Liberia, great now, will be immeasurably greater after the war. The people there must have the best leader possible to find. Archdeacon Harris is the man.

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BOOKS

JEAN DRYSDALE, EDITOR

Rebuilding the World

SEVEN PILLARS OF PEACE. By Fulton J. Sheen. Charles Scribner's Sons. 1944. $1.75.

Here are seven talks on the conflict between God's morality and a world which would rebuild itself after the war on a morality of expediency. Monsignor Sheen is not only the most popular radio preacher in America but one who has a sound knowledge both of Christian moral theology and of the realities of world politics. This book is recommended to serious students of the current scene and to all who would like to see what is involved in political preaching of the first order.

Fr. Sheen, echoing and interpreting and making unusually vivid and comprehensible what most serious Christian thinkers know and say, insists that no peace is worth having, no peace can last a decade, which does not involve seven basic conditions. (1) That all groups, Catholic and Protestant and Jewish, unite at once, not in creed or ecclesiastical organization but for coöperation to fight totalitarian statism in all its forms, whether German or Japanese or Russian or closer home than any of them; (2) recognition of the primacy of the moral law over force and expediency; (3) the guarantee to economic freedom which comes from co-partnership in ownership *and control of management,* and sharing of profits between the capitalists and labor, thus securing a diffusion of property; (4) recognition that the state exists for the person and not the other way about; (5) acknowledgement that the natural unit of society is neither the individual nor the state, but the family; (6) since freedom *from* something is intelligible and defensible only in terms of freedom *for* something, it follows that in order to be free an individual or a nation must have a clear recognition of *why man exists,* of the end to be served by a people, all peoples; (7) geographical closeness does not make for world unity, but only the recognition of common moral principles.

It seems plain to Fr. Sheen that the rulers of the nations regard these principles as negligible. The Atlantic Charter, which implied at least some of them, has been sacrificed to expediency. We are apparently to have "a peace" which cynically rejects any morality not founded on the assertion that *might makes right.*

Fr. Sheen hates appeasement. He insists that since it was wrong to appease Hitler in the case of Czechoslovakia, it is wrong to appease Stalin in the case of the Baltic Republics and Poland. What is sauce for the goose is sauce for the gander. Wrong is just as wrong when your friends do it as when your enemies do it. "Herein lies America's greatest danger—paralysis of spirit, refusal to stand up for the right regardless of consequences. America will never be invaded by enemies; but it can be pervaded by a supine submission to Evil." The test to the author is Poland. "Whatever happens to Poland will happen to the world. If we fail to sustain the moral law in this test, then, since there is a God in the heavens, we may expect this war to be followed by an interregnum of barbarism (technical, scientific, secular and propagandized) and that in turn by World War III."

But Fr. Sheen knows that the rulers regard such talk as nonsense, look on the moral law as nothing to be considered "among gentlemen"; that they never really think that God has anything to do with politics. Therefore all Judæo-Christians must unite to fight even their own rulers on behalf of the moral law. By fight the author *means* fight, to contend valiantly against the current paganism in high places; and he knows what it will cost Judæo-Christianity to do such fighting. "A new crime is arising in the world today; be prepared for it. The crime of being a Christian. The crime of believing in God." Yet the crime is nothing new after all. "We have found this man perverting the nation and forbidding to give tribute to Cæsar and saying that He is Christ *a King.*" What Fr. Sheen advocates is Christian protest even to the point of civil disobedience; and he is well aware, but unafraid, of what that always involves for Christians.

It may be remarked in closing that 99% of this book might have been preached from any Christian pulpit—and in the opinion of this reviewer ought to be preached from all of them.

BERNARD IDDINGS BELL.

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The Power of Prayer Groups

By Helen Smith Shoemaker

DR. ALEXIS CARRELL in a magnificent article some time ago in the *Reader's Digest* on "Prayer is Power" declared:

"Prayer is the most powerful form of energy that man can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

"Today as never before prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is *again released* and used in the lives of common men and women; if the Spirit declares its aims boldly, there is yet hope that our prayers for a better world may be answered."

What a challenge to Christians everywhere to apply this remedy to the world's great need, to the hunger, the cruelty, the oppression, the evil of the hour!

Dr. E. Stanley Jones, the author of *Christ of the Indian Road* says that "the future of the world may well be determined by small groups of men and women thinking and acting beyond the rest." He points out what a small group of Nazis, gripped by a man-made idea, succeeded in accomplishing in Germany. Then he carries our minds back two thousand years to a small group of Spirit-filled men who met in an Upper Room for prayer and rededication, after the death and resurrection of their Leader. They went into that Upper Room to pray together, to pledge themselves utterly to their Christ—and they came out of that Upper Room so empowered that they soon began to turn a pagan world upside down.

We will never conquer wicked, destructive ideas with bombs and bayonets. We will only conquer them with God-inspired constructive ideas and God-inspired convincing men and women as samples of these ideas.

Those were the weapons of the early Christians and the world has never known weapons more effective for lasting good. We can arm ourselves with such weapons, if we can recapture the secret of this power by re-discovering the secret of true prayer.

How can we start an effective Prayer Group?

A prayer group is a living thing. It cannot be organized into being; it can only be lived into being. Our Lord set us the example. First He cultivated a living relationship with His Father. It was so close, so vital, so essential to Him that His whole life was tuned to His Father's wishes and His whole soul poised to hear and obey His least command. He started His day with communion with His Father and He lived in that communion all day long. There is a rich story about the late Prebendary Carlisle, the founder of the Church Army, An American friend went to call on him one night in his simple little room in London. He found the old man in bed. The room was very plain and very cold. Its only adornment was a beautiful picture of Christ hanging over the bed. The American friend asked Prebendary Carlisle with some concern, if he got out of bed in that cold room every night to say his prayers. "No, I don't always have to," replied the old man, looking up at the picture of Christ and smiling. "You see, it's an old Love Story between Him and me."

How many of us can say this of our relationship with our Lord? And yet if our love is not a living love, how can we hope to be instruments of His power? So our first "must" if we are to be real pray-ers is that we cultivate a living family relationship with God our Father and Jesus Christ His Son.

Spiritual Family

The second *must* is that we cultivate a living relationship with two or three other people. Two years ago four of us young married women, two ministers' wives, two Episcopalians, one Presbyterian, one Roman Catholic, began to meet one morning a week to see whether we couldn't help each other be more vital, intelligent, courageous Christians. We wanted so much to be better wives and mothers. We wanted to make a real spiritual contribution to the community in which we lived and to the country which we loved. We met in my living room for prayer, and during that winter we became members of a spiritual family. I don't believe there is anything that any of us would not do for the other, and I hope there is nothing that we would not do for our Lord.

The third *must* is the living concern for mankind which is expressed so superbly in the great petition of the Lord's prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven." This love follows quite naturally if our relationship with Christ is a living relationship.

What He visualizes for the world, what He wanted for the world, naturally becomes our greatest concern. His love for mankind must find expression through us. We want to show mankind His love because we love Him. Was not this the essence of Jesus' great high priestly prayer of St. John 17: "I in them and Thou in Me, that they may be perfect in one; and that the world may know that Thou has sent Me."

When we begin to feel like this about God, about each other and about the world, prayer becomes natural and inevitable. Grace Ashton Crosby says: "Intercessory prayer, when truly used by all Christians, will become the greatest of all means for turning this world into the Kingdom of God, the Kingdom of Love. Let us not fail our Lord Christ. Let intercession become more and more our 'war work' as Christians, costing us time, labor, and love."

Everyone can have a share in this "war work." The old and the young, the rich and the poor, the sick and the well, because this "war work" is fundamental and underlies everything else both for the present and the future. Here is a chance to enlist a great army—pray-ers among the old, the shut-ins, housewives, children, the occupied and unoccupied of all kinds, races, and outlooks.

There are different types of prayer groups. The family prayer group, the prayer group that meets in the home, and the prayer group that meets in the church or the church house. Then of course, there are groups that meet in connection with special days in the church and in connection with conferences and retreats.

Family prayers deserve a chapter of their own. I shall not go into that here. I am anxious to describe to you the two types of prayer group with which I've had the most experience—the group in the home and the group in the church.

Guidance of the Holy Spirit

In both types of group, the *Holy Spirit* must be the Leader. There is a freedom and intimacy in a small group which is hard to achieve in a larger group, and yet in both, one individual under the guidance of the Holy Spirit should hold the reins. In one small prayer group to which I belong, we meet around the dining room table in a friend's home for two hours every Thursday morning. In this little group are three grandmothers and three mothers. Our hostess is a Roman Catholic. The rest of us belong to various other communions. Three are widows. One is a minister's wife, another a Navy lieutenant's wife, another a businessman's wife, and several times a ship's carpenter's wife has joined us. The round table somehow gives us a spirit of intimacy and unity. My friend starts off with a simple prayer of *thanks* and intercession for each of us. Then she leads us in meditation from some short passage in the Bible. We frequently share with each other, after a time of silence, what new truth we have each seen in this passage. Then we tell each other of our experiences of answered prayer during the week and ask the prayers of the rest of the group for the people and situations as well as the national and world problems most on our hearts. Sometimes the leader writes down all these requests and intercedes for us. Sometimes each of us prays as she is led. It always interests me to see the naturalness with which women who have never prayed aloud before, pray in such a sincere, believing atmosphere. "Where two or three are gathered" He is surely in our midst, prompting us in our stumbling efforts to

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"ask" and to "thank" aright. And we each gain strength and courage from the knowledge that so many friends are praying with us and for us.

I belong to another group of women who meet for prayer twice monthly in the evening in a church house. We are also a cross-section of women, old and young, rich and poor, working women and housewives, married and unmarried, White and Colored. Very often friends from Poland or China or Australia or South America or any other nation are likely to join, so that we are not only united in purpose but united above calling or career or color or country. God prompted two of us quite simultaneously and separately, to start this group. He must have known the hunger in the heart of our women for united prayer. Our minister was enthusiastic and announced it from the pulpit. We asked and wrote to our friends in the congregation and from 20 to 30 come regularly. Such a group requires careful advance planning and a small nucleus of us meet the day before to seek direction about the leadership and the subject for the following evening. The Holy Spirit is the Leader of this small group and no human being. If anyone tries to dictate or dominate, it immediately short-circuits us. The Holy Spirit shows us who should lead the following evening. He also shows us or the chosen leader what Bible passage we are to choose for meditation. We have followed pretty closely the passages connected with the church year. It is important that these passages be short and often divided into several very short paragraphs which can be read slowly with time for meditation after each paragraph.

On the evening of the group itself we gather quietly in one of the parish house living rooms, sitting in an informal circle. The leader draws us all together with her opening prayer, followed by the meditation and the telling of victories and answered prayers of the past two weeks. Then come the requests for prayer, and the intercessions, with the leader either making all the requests, or each of us praying as she is led as in the smaller group.

One woman prays that two sons in Africa may renew their faith in Christ. Another woman prays for the leaders of the nations. Another for healing for an ill relative. Another for a brother who is a prisoner of the Japanese. Another for the repatriated Japanese-Americans. Another for a certain air squadron abroad.

A leader was once asked to pray for Germany. This was the prayer: "My God, save Germany. Turn their hearts and our from following after false gods. Tur them again, O Lord, and ourselves to th worship of Thee and *Thy* way."

Often we close with a hymn or th Lord's Prayer, or the Leader closes wit a blessing. Inspiring, empowering, strength ening, encouraging—yes, such a group i all of these. Every parish needs one as background for all its activities. It i never dull or dry or repetitious. How ca it be, when there is so much to pray for and when we believe that so much can b accomplished through prayer!

For both these groups the Lord's Praye provides a faultless pattern of prayer Every element is contained in it, and a wise leader will see that every element i included either in the hour of actual pray ing in which the members of the group engage, or sometime during the series of meetings for prayer.

I have heard the criticism that prayer groups stand the danger of becoming self-centered and spiritually self-indulgent. How can they be if their concerns are as wide as the world and their leaders see to it that they contain world intercession, the personal petition and general thanksgiving patterned for us in our Lord's prayer?

I would like to tell you the results of such times of prayer. I am a person of very little actual physical strength and yet I have never left a prayer group without feeling reinvigorated all over. My body feels strong, my mind keen, and my imagination is fired to do my best. A friend says of the following prayer group to which she belongs: "I cannot overestimate the spiritual uplift that comes from those periods of Scripture reading, long times of quiet and general discussion and interpretation of the daily problems that confront each and all of us. They help me along the road to that goal which I seek of being a more humble Christian, trying to practice in my life those things which I hear with my ears."

This year we prayed in our prayer group for a friend who had cancer and knew it. In the spring I received the following letter from her: "So far God has given me strength for all that He has sent and I just drift along knowing that He always will. I remember when this thing first struck me. I expected that panic fear would follow very quickly. Much to my surprise, I didn't have any. It may sound poetic, but it is true, I felt as though someone had His arms around me, protecting me and preventing the fear from

OUT OF THE SHADOW

MOTHERS of death today,
Hear your Consoler say,
"Woman, behold thy Son!"

Hear the words wise to save
Spirit from sorrow's grave:
"Woman, behold thy son!"

Also beneath the cross,
Bleeding from brutal loss,
Stands the bewildered John.

In him, bereft, alone,
Grieving the comrade gone,
"Woman, behold thy son!"

DOROTHY LEE RICHARDSON.

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touching me—the Everlasting Arms. And now I know that they will always be there."

That girl's body is increasingly full of pain, but her soul has been delivered from the evil of fear, through prayer.

One grandmother sent us the following triumphant word: "I have five grandsons and a son abroad. With the help of your prayers I have put them in God's hands, and I know you are thanking Him with me that 'the burden is His and the freedom is mine.' "

Prayer and Action

There is another result of united prayer, however, which is not often mentioned. It is the inspiration which so often comes showing us how to act effectively to help build the Kingdom. The three other girls and myself who were led to meet so regularly together, besides the help which we were able to give each other, were soon given a commission to fulfill. The guidance began to come to us that a real Christian content had never been put into the word "morale." God told us to put that Christian content into the word, so that people in small church and patriotic groups could come to know what is really meant and show others. We wrote a small booklet and that little booklet has been read by 100,000 Americans. This booklet was conceived in prayer, written in prayer, launched in prayer, and we are confident that it is carrying God's message to all kinds of people—church and non-church.

Recently two girls from our large prayer group felt led to meet together for one hour a week to pray specifically that conditions might be changed in the mental hospitals in this country. They had read in the papers of unsanitary conditions, maltreatment, and untherapeutic methods. Immediately things began to happen. Two young men with Christian convictions who were acting as orderlies in a mental hospital in a near-by state, became so exercised over conditions in that hospital that they brought the matter to the attention of the governor, who instituted an investigation, which resulted in the removal of the superintendents, the appointment of new staffs, and a plan for rebuilding. The same girls also felt impelled to pray that something be done by the authorities to curb juvenile delinquency in their city. In a short time the mayor appointed a woman from their own church to coördinate all the scattered efforts being made to help adolescent children, into one coöperating agency.

These few examples chosen from many show us clearly that as a result of prayer, we can affect any situation in our homes, our parishes, or in our towns and in the wider world. Christ told us to "pray without ceasing." He also told us that if we had "faith as a grain of mustard seed," we could say unto the mountain, that it be taken up and cast into the midst of the sea and it would be done according to our faith. (St. Matt. 17.)

It is my hope that many people upon reading this article will feel led to start small groups for prayer in their homes and churches so that in every town and village throughout this nation we may be generating the "faith that moves mountains," the faith that will bring America and the world back to God.

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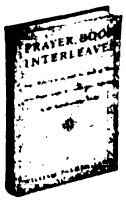
Late Dean of Berkeley Divinity School



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"If Any Man Hear My Voice and Open the Door—"

Just before the war began, they had to have us off and do a rather terrible bone-fusion on our spine. THAT was one operation which never became an "organ recital" so far as we were concerned. The shock of it was so devastating that we scraped bottom physically, mentally, and almost spiritually, for we have always contended that there is very little spirituality connected with being ill, and the body and mind are so done in that spirituality becomes almost nil, and one, if one dies, dies and passes on into Paradise on the merits or demerits of how he lived prior to his illness. Right?

We were in agony—of body, mind, and spirit. No sleep would come night after night. The permissible sedatives just bounced off and we lay starkly awake. Finally, as the body slowly mended, the mind and spirit did not, until one night we came to the parting of the ways. We had reached the near-shrieking time. Our earthly bothers became huge mountains of trouble and despair. We'd lie there and suddenly crack into tears. We even rapidly became a mental problem and of great concern to the family and the hospital staff, until—one night, God, Our Father permitted to dawn upon us the fact that we could never come up from the horrible canyon where we were, except by a SPIRITUAL effort. All physical, mental, and super-induced efforts by doctors and nurses had failed. We faced the climactic fact that that very night was the cracking point! We would become either a shrieking mental collapse, or, by a supreme spiritual effort of faith, we would start climbing, agonizingly, step-by-step, up and out of it. (And it's pure hell way down there!) Talk about God, The Father! Man, just listen! At that very moment, into our heart and mind dropped that little oft-used and loved phrase of Scripture which we had many times sung from the choir stalls—"And underneath are the everlasting arms," from away back there in Deuteronomy. The phrase caught and stuck in our anguished mind and heart—"everlasting arms,"—"everlasting arms." We'd always known of them, we'd always believed on them, but now we were either going to test their strength, their dependability and their tenderness—for ourselves—by a major act of faith when we were at our weakest, else we were quite hopelessly to become a crack-up. No time or place for neatly formed phrases! "God—, God—, Jesus, everlasting arms. Get 'em under me, God! I believe! I believe! Help me now for Christ's sake! I don't know how I'm doing it but if I don't drop back in your arms, God, I'm clean plumb gone! Catch me, God and Jesus, here I come." And we dropped back, literally, by and through a God-given effort of faith, into those very self same arms. And we slept as never before. We had touched God! He and we—we and He!

Several days later, in came Father N—, one of the godliest and gentlest and most effective priests alive today. We were so full of our spiritual experience that we burst forth, "Father, we got through to God the other night," and we told him of our experience. To our surprise, he smilingly shook his head. "No," he said, "you didn't get through to God. He got through to YOU. You did all He ever asks any man to do. You opened every door, and did He come in as He promises He will? Did He? YOU JUST KNOW HE DID! He was just standing there waiting, and you opened the door, that's all. God got through to you and He will come in to any man and sup with him, if he will but hear His voice and open the door."

We do not share this way-down-deep personal experience with you either lightly or easily. It hasn't been babbled over the house-tops or on the street corners.

It is now a part of our very spiritual fibre, our roots. WE HAVE KNOWN GOD AND JESUS AT OUR VERY ROOTS! So what? Just this, our very dear friends and those who read here patiently and kindly each week, have you, as a little Lenten thought or suggestion, ever really opened your heart ALL THE WAY, to God and Jesus? Do you want that much of Him, or only a bit of Him, piece-meal? You do know, don't you, that He'll never come, piece-meal? Better get to knowing that right soon. But we shared our choicest spiritual experience with you ONLY that perhaps others might get a new slant on The Father and Our Blessed Jesus, and might not have known or realized just how to go about getting Them into your "house". First, you've got to realize your need of Them. Then you've got to decide whether you really *want* Them. Then, you've got to leap—believing that those everlasting arms WILL catch you, WILL enfold you, oh, so surely. Then, ah then, it's Jesus and you, in that marvellous Fellowship forever, if you want it so.

"If any man hear My Voice and open the door, I will come in to him and will sup with him, and he with Me."

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DIOCESAN

DALLAS

Convention Approves Request For Bishop Coadjutor

In his address at the 50th annual convention of the diocese of Dallas, which met in St. Matthew's Cathedral, Dallas, on January 24th and 25th, Bishop Moore asked for the election of a Bishop Coadjutor. The request was granted and April 10th was set for the meeting of the special convention in St. Matthew's Cathedral, Dallas.

Convention speakers were the Very Rev. Claude W. Sprouse of Kansas City, and Mrs. Arthur Sherman, national president of the Woman's Auxiliary.

Reports from the special committees showed the diocese to be in excellent condition, the mission quota being overpaid and better than 99% of all diocesan assessments also paid.

ARKANSAS

Convention Provides for Permanent Diocesan Headquarters

At the 73d convention of the diocese of Arkansas, meeting in Christ Church, Little Rock, January 24th and 25th, action was taken to provide permanent diocesan headquarters on the property adjacent to Trinity Cathedral.

Bishop Hart of Pennsylvania was the convention speaker, speaking at the "Laymen's Night" service and addressing the business session of the convention and the annual meeting of the Woman's Auxiliary which was held at the same time. A diocesan laymen's organization, the Episcopal Churchman's Association, was formed and Paul D. Lewis of Fayetteville was elected president.

Special emphasis was given to the subject of the Church's job with reference to postwar plans and the returning service personnel.

ELECTIONS: Standing committee, the Rev. Messrs. C. C. Burke, T. P. Devlin, C. D. Lathrop, W. P. Witsell; Messrs. E. B. Garrett, T. C. Treadway, W. H. Rector. Diocesan officers, secretary, Rev. T. P. Devlin; treasurer, W. A. Seiz, jr. Board of trustees, the Rev. Messrs. T. P. Devlin, W. P. Witsell; Messrs. D. H. Coleman, D. D. Terry. University of the South trustees, Rev. C. C. Burke; Messrs. G. K. Cracraft, G. S. Rather. Trustees, All Saints' College, Vicksburg, the Rev. Messrs. C. P. Lewis, C. D. Lathrop. Executive council and cathedral chapter, the Rev. Messrs. C. P. Lewis, R. E. Dicus, T. C. Bloomfield, R. Moncure; Messrs. J. R. McCarroll, jr., W. R. Gamble, J. Rich, L. B. Bryan, L. L. Browne, E. W. Freeman.

CHICAGO

Young People to Meet On Race Relations Sunday

Young people of the diocese of Chicago will be the guests of the young people of St. Thomas' Church, Chicago, and St. Andrew's, Evanston, February 11th. That

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"Race Relations Sunday" according to the United Movement of the Church's Youth, and these two parishes have planned a program of short talks, worship, dinner, and a social hour to begin at 4 P.M., at St. Thomas' Church. Speakers will be Hester Sewell of Chicago; Richard John of Christ Church, Waukegan; and Joseph Warren of St. Andrew's, Evanston, who will talk about "The Facts of Race," "Our Christian Obligations," and "How I Can Begin," respectively.

CENTRAL NEW YORK

Noon-Day Lenten Services

The Very Rev. Lawrence A. Rose, dean of Berkeley Divinity School, will be preacher at the first of the annual series of noonday Lenten services in Trinity Church, Elmira, N. Y., on Wednesdays during Lent. Dean Rose will preach at the Ash Wednesday service.

The series of services is sponsored by the three Episcopal parishes in Elmira and neighboring churches in Horseheads, Elmira Heights, Wellsburg and Millport. Luncheon is served both before and after the service in Trinity parish house.

The Rev. Albert Broadhurst, rector of St. James' Church, Titusville, Pa., is listed as preacher for February 21st. Former chaplain of Kenyon College, the Rev. Thomas V. Barrett, rector of the Church of Our Saviour, Akron, Ohio, will speak February 28th. The Very Rev. Roscoe T. Foust, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa., will preach March 7th. On March 14th the congregation will hear the Rev. Kermit Castellanos, rector of St. Bartholomew's Church, Brooklyn, N. Y. Last two preachers in the series are the Rev. Thomas F. Opie of Great Barrington, Mass., and the Rev. Alan C. Whittemore, OHC, superior of the Order of the Holy Cross.

MICHIGAN

Living Memorial to Bishop Page

The setting up of a fund of $85,000 or more as the Bishop Page Foundation, to be a living memorial to the late Bishop Herman Page, fifth Bishop of Michigan, was one of the most important actions taken at the 112th annual convention of the diocese of Michigan, held in St. Paul's Cathedral, Detroit, on January 31st and February 1st. The plan, presented by the Rev. Henry Lewis of Ann Arbor, chairman of the committee which has studied for two years the question of a suitable memorial to the late Bishop, was adopted unanimously by the convention. The foundation will be used to support clinical training for clergy and laymen in many fields, including rural work, college work, labor, and ministry to the sick.

Salaries of the clergy also provided the basis for serious discussion, two committee reports having to do with this subject. One of the committees, headed by Charles B. Crouse, was composed of the lay members of the diocesan Department of Finance, and pointed out that the diocese has lost valuable younger men because of higher salaries elsewhere, asserting that it is difficult to attract younger clergymen to this diocese. The other committee was headed by the Rev. Howard V. Harper of Jackson, and the discussion on salaries was part of a report on the whole subject of placement of the clergy. This committee suggested a minimum of $2,100 a year, which is the minimum set by the diocese for its missionaries. The clergy placement committee's recommendations were referred back for further study.

The Committee on Church Unity presented some practical proposals with regard to joint administration of Alma College, long supported by the Presbyterian Church. These proposals would add to the board of directors of the college some Episcopal members, at the nomination of the bishop; attach to the faculty some four or five Episcopalians, if acceptable to the board; provide for the holding of a summer conference in the college; and also provide for a summer school for the clergy, with special emphasis on rural work—possibly in collaboration with the Bishop Page Foundation when set up.

Two organized missions were accepted into union with the convention as incorporated parishes—St. Timothy's, Detroit, established in 1930, and St. Peter's, Detroit, formerly a parish, which due to changing conditions reverted to mission status several years ago and has now been re-incorporated. St. Peter's, one of the oldest parishes in the diocese, was established in 1858.

Changes in the constitution and canons adopted by the convention will make possible representation in the convention from parochial missions, if this constitutional amendment is approved again next year; the election by the convocations of their own deans, if desired; and change the time schedule before the convention so as to give a little more opportunity for preparation of necessary reports.

Members of the diocesan convention and also the convention of Women of the Diocese, held simultaneously, met on Wednesday evening, January 31st. About 600 persons were present to hear the address of the Rev. Dr. George W. Shepherd, returned missionary of the Congregational Church, on "America's Political Problems in China." Dr. Shepherd spent 20 years in China, during six of which he was Generalissimo Chiang Kai-Shek's advisor on social and economic reconstruction.

A visitor to the convention of Women was Miss Elizabeth Falck, returned missionary from Japan, who spoke on "The World Fellowship—The World Church." The sessions of the convention of Women were presided over by Miss Elizabeth S. Thomas of Highland Park, diocesan president of the Woman's Auxiliary, who was reëlected to office.

ELECTIONS: Officers of the diocese: Trustees, C. B. Crouse, A. P. Ewing. Executive council, the Rev. Messrs. D. T. Davies, I. C. Johnson, K. B. O'Ferrall; Messrs. G. Bortz, D. E. Johnson, J. G. Standart. Standing committee, the Rev. Messrs. F. B. Creamer, H. Lewis, E. E. Piper, J. G. Widdifield; Messrs. W. T. Barbour, J. C. Spaulding, J. R. Watkins. Delegates to provincial synod, the Rev. Messrs. R. L. DeWitt, G. Matthews, L. E. Midworth, R. U. Smith; Messrs.

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NEW YORK

Service Honoring St. Sava

On January 28th, the Orthodox Feast of St. Sava, a service of Intercession for all Orthodox peoples and particularly for the clergy and laity of the Serbian Orthodox Church, was held at the Cathedral of St. John the Divine, New York City. After the entrance of the choir and clergy, the precentor, Canon James Green, sang Evening Prayer. The Lessons were read by Canon Thomas A. Sparks. The Cathedral choir sang the famous *Gospodine pomiluj*, during which the precentor was taken to the "Tribune" where he sang the *Litany in Time of War*. The "Tribune" is a ceremonial adjunct of the Orthodox service, a sort of combined minor altar and lectern, at which the lesser offices of the Church are read. The "Tribune" used on this occasion was vested with the gold embroidered frontal presented to the Cathedral by the Royal Yugoslav government. The most ancient Ikon in the Cathedral's collection was placed on this table.

At the foot of the Cross on the high altar was placed the small and exquisite cross carved by the monks of Mount Athos, and presented to Bishop Manning by the hero Bishop Nicholai just before the war.

Prayers were included commemorating St. Sava, and the Serbian people, and a special prayer was said for the King. Following the Litany, Canon Green and Canon West conducted the Serbian Bishop, His Grace the Rt. Rev. Bishop Dionisije, to the pulpit for his address. At the time of the offering the choir sang the *Polieley* by Tschaikowsky—the canticle sung in the Orthodox church during the lighting of the lamps for the all-night vigil service. The Very Rev. Dushan J. Shoukletovich, archpriest, dean of the Serbian Orthodox Cathedral of St. Sava, then prayed for God's blessing on the whole Church. The choir responded with the traditional Serbian *Kyrie*, and the blessing was given by Bishop Dionisije.

The Rt. Rev. Germanos Polyzoides of the Greek Orthodox Archdiocese, and the Rev. Vasile Hategan of the Rumanian Orthodox Church, were present at this service representing their own historic national churches.

A large congregation was in attendance to hear the Bishop's scholarly and sympathetic presentation of Orthodox-Anglican relationships.

PENNSYLVANIA

Philadelphia Pre-Lenten Conference

A pre-Lenten conference of the Christian forces of Philadelphia met in the Church of the Holy Trinity, Philadelphia, under the leadership of Bishop Hart of Pennsylvania. Two hundred and forty ministers, representing seven communions were in attendance.

The meeting was called to consider a crusade for spiritual enlistment upon the part of all the clergy and churches of Greater Philadelphia. Its specific purpose was that of helping to revitalize the spiritual interest of the inactive members of the Churches.

After a stimulating address by Bishop Fred P. Corson, of the Methodist Church the meeting was opened for discussion under the chairmanship of Bishop Hart.

The chairman recommended that each congregation, during the Lenten season, work, in its own particular way, toward reaching the inactive members. The crusade hopes to achieve strength for the individual congregation through fellowship with many others in a simultaneous effort. This is the first time in a generation that the major communions of the city have so heartily united in such an important project.

IOWA

New Missionary Policy Adopted

Clergy taking up work in the mission field in Iowa will benefit by a new missionary policy adopted by the Bishop and council of that diocese at its meeting January 12th in Des Moines.

The plan offers a future to men who feel a sense of vocation for work in small towns and rural communities.

To allow the clergy unrestricted movement in ministering to widely scattered groups, the diocese allows travel expense of five cents per mile and all other expenses incurred in connection with services and visitations at points other than the place of residence. The salary ($2,000-$2,400 for a married man) and incurred expenses are paid on a monthly basis in full by the diocesan office the first day of each month. Men serving the mission field will receive one month's vacation with pay each year. The rural clergy will be given opportunity to attend some conference on Rural Training each year. Young clergy will receive pastoral aid under the supervision of more seasoned priests. Fellowship among the clergy will be possible through the medium of retreats and conferences. Every clergyman planning to take up work in the rural field will have opportunity to look over the field and meet with the Bishop at diocesan expense.

Plans are under way to correct methods and terminology which draw unnecessary distinctions between parishes, aided parishes, and missions, which indicate that dependent and small churches are inferior units of the diocese.

CHURCH CALENDAR

February

11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

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SEMINARIES

Nashotah House Has Seminarists Of Serbian Orthodox Church

This semester's enrolment at Nashotah House includes a group of young seminarists of the Serbian Orthodox Church. The Rt. Rev. Bishop Dionisije, who has been located at St. Sava's Monastery, Libertyville, Ill., but who has recently established episcopal residence at St. Sava's Pro-Cathedral, New York, is the head of this branch of the Orthodox Church for both the United States and Canada.

Some weeks before last Christmas, Bishop Dionisije wrote Dean Nutter of Nashotah House about the possibility of placing some of his postulants in residence there. He explained that because of wartime conditions it was impossible to follow the usual procedure of sending divinity students to Serbia for their theological training. After a survey of American seminary possibilities he chose Nashotah as the one most suitable for such postulants.

In charge of these Orthodox students is the Rev. Fr. Dositei, a Pennsylvania-born monk of the Serbian Church in America. He will not only supervise the discipline and the studies of his seminarists but will also teach them in the Serbian language, the Liturgies, the ancient Slovenic language (in which the services are conducted), and liturgical music. An altar will be provided where the Orthodox Liturgy may be daily celebrated.

According to Fr. Dositei it is planned to have the Serbian students continue the full three-year course at Nashotah. He expects that others will join the present group in the summer session and in the fall semester.

The new semester at Nashotah House began January 30th, following an intersemester recess of five weeks, with an enrolment of 40 in the seminary proper. In addition, there are 16 men living on the campus under seminary discipline, who are completing their college course at Carroll College in Waukesha. Fourteen seniors completed their seminary course at the end of the first semester.

Temporary arrangements have been made to care for the teaching duties that would have been discharged by the late Rev. Dr. Frank H. Hallock. No new permanent members of the faculty will be engaged until the end of the present academic year.

ETS Commencement

The Rev. Dr. Norman B. Nash, headmaster of St. Paul's School, Concord, N. H., was the speaker at the 79th commencement of the Episcopal Theological School in Cambridge on February 1st.

The following men received the degree of Bachelor of Divinity: Charles Pratt Berger, jr., Alfred Warren Burns, Francis Xavier Cheney, Josiah Ogden Hoffman, jr., Allen Floyd Kremer, Peter Henderson Paulson, John Francis Porter, and William Benjamin Spofford, jr. The certificate of the school was given to Samuel Norman McCain, jr.

The following prizes were awarded: William Benjamin Spofford, jr., the Adams prize for excellency in preaching; George Hughlett Easter, the Salmon Wheaton prize for excellence in reading; and Russell Dewart and Hanford Langdon King, the William H. Lincoln prize for excellence in reading.

Commencement exercises were preceded by a service of Holy Communion at 8 A.M., and a Quiet Morning led by the Rev. Albert T. Mollegen of the Virginia Seminary. Following a luncheon at the deanery a faculty paper was read to the alumni by the Rev. Joseph F. Fletcher. The day ended with an alumni dinner at 6 P.M. at which the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, was the toastmaster. The principal speakers at the dinner were the Very Rev. Charles L. Taylor, dean of the Episcopal Theological School, and President-designate Henry P. Van Dusen of the Union Seminary in New York City.

The nine men graduated February 1st will fulfill the following duties: C. P. Berger, jr., instructor in St. Mark's School, Southborough, Mass.; A. W. Burns, curate at Grace Church, Lawrence, Mass.; F. X. Cheney, continues in charge of Trinity Church, Southbridge, Mass.; J. O. Hoffman, jr., has volunteered for China; A. F. Kremer continues in charge of St. James' Church, Somerville, Mass.; P. H. Paulson joins the staff of the Cathedral in Los Angeles; J. F. Porter becomes curate of Christ Church, Cambridge; W. B. Spofford, jr., continues in charge of the Church of the Good Shepherd, Boston, and field worker with the diocesan Department of Social Service; S. N. McCain, jr., takes charge of Grace Church, Copenhagen, N. Y.

SCHOOLS

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SCHOOLS

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CHANGES

Appointments Accepted

Dunstan, Rev. **Arthur M.,** rector of St. James' Church, North Providence, R. I., will become rector of St. Mark's Church, Warren, R. I., March 1st. Address: 15 Lyndon St., Warren, R. I.

Guenther, Rev. **J. Jarden,** became rector of St. Peter's Church in the Great Valley, Chester County, Pa., January 1st after serving for a year as minister in charge of this parish.

Gulick, Rev. **John,** recently ordained deacon, is working in St. John's Church, Old Orchard, Me., under supervision of the rector, the Rev. L. A. Shearer. Address: Old Orchard, Me.

MacIntosh, Standish, became acting superintending presbyter of Yankton and Santee Missions; priest in charge of St. Peter's Mission, Lake Andes, and of St. Luke's Mission, Wagner; and visitor to St. Mary's School, Springfield, effective February 1st, in addition to his work as superintending presbyter of Crow Creek and Lower Brule Missions, and priest in charge of Christ Church, Chamberlain. All are in the diocese of South Dakota. His residence remains unchanged at Fort Thompson, S. D.

Nostrand, Rev. **George F.,** on the staff of St. Georges' parish, New York City, will become rector of the Church of St. Philip the Apostle, Cleveland, March 1st. Address: St. Philip's Church, Denison Ave. and W. 33d St.

Philips, Rev. **Albert Tennyson,** rector of Trinity Church, Mount Vernon, N. Y., will become rector of St. Mary's Church, Laguna Beach, Calif. His first service at Laguna will be on Easter Day.

Military Service

Shirley, Chaplain **John G.,** O-929463, has the temporary address at Fort Devens, Mass. Permanent address: Charles Town, W. Va.

Retirements

Harper, Rev. **John Mitchell,** rector of St. Luke's Church, Gladstone, N. J., for the past 40 years, retired February 1st at the age of 72 years. He is now rector emeritus and will live on Valley View Terrace in Gladstone.

Ordinations

Priests

Albany—Rev. **Robert Wylie Wise** was ordained priest January 25th in the Chapel of the Sisters of the Holy Child Jesus, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Very Rev. H. S. Kennedy and the Rev. Allen Webster Brown preached the sermon. The Rev. Mr. Wise continues as curate of the Cathedral of All Saints, Albany. Address: 75 Elk Street, Albany 6, N. Y.

Massachusetts—Rev. **Cornelius Ayer Wood, Jr.,** was ordained priest January 25th in Grace Church, New Beford, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Howard Lowell, rector of the parish, and the Rev. Albert Theodore Mollegen of Virginia Theological Seminary, preached the sermon. The Rev. Mr. Wood continues as curate of Grace Church, New Bedford.

Deacons

Wyoming—**Joseph Perry Austin** and **Luke T. Yokota** were ordained deacon January 25th in St. John's Church, Powell, Wyo., by Bishop Ziegler of Wyoming. They were presented by the Ven. John F. McLaughlin who also preached the sermon. The Rev. Mr. Austin is vicar of St. John's, Powell, and of St. Thomas', Lovell, Wyo. Address: St. John's rectory, Powell. The Rev. M. Yokota is vicar of the Church of the Atonement, Heart Mountain, Wyo. Address: 28-17-D, Heart Mountain.

Wyoming—**Charles Fred Parks** was ordained deacon January 24th in Trinity Church, Thermopolis, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Rev. Sidney L. Morgan and the Rev. Z. T. Vincent preached the sermon. The Rev. Mr. Parks is vicar of Trinity Church, Thermopolis, of St. Andrew's, Basin, and of St. Alban's Mission, Worland, Wyo. Address: Trinity Rectory, Thermopolis.

Depositions

Kau, Earnest C. E., was deposed from the ministry at his own request January 3, 1945 by Bishop Kennedy of Honolulu in St. Andrew's Cathedral, Honolulu, for causes not affecting his moral character.

Degrees Conferred

The Rt. Rev. E. Pinkney Wroth, Bishop of Erie, was granted the degree of doctor of divinity June 14, 1944 by the Virginia Theological Seminary.

Corrections

The Rev. **Raymond S. Ottensmeyer** is priest in charge of the Duluth Associated Missions, consisting of Holy Apostles', West Duluth; St. Andrew's-by-the-Lake, Park Point; and St. John's Lakeside, Lester Park, all in Duluth, Minn., and is canonically connected with the diocese of Minnesota, not the diocese of Dallas. Information on these points was incorrectly stated in **The Living Church Annual** for 1945. His address is Holy Apostles' Rectory, 5518 West 8th Street, Duluth 7, Minn.

The mail address of the Rev. **Ben. Axlerod, Jr.,** was incorrectly listed in the L.C. of January 14th. It should be Caixa 88, Porto Alegre, R.G.S., Brazil.

Laymen

Webb, Miss **Martha Isabelle,** at present with the Travelers' Aid Society of Baltimore, will join the staff of St. Mark's Mission, Nenana, Alaska, in the near future.

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Holy Trinity Church School, Spokane, Washington	11.14
Grace Church School, Mansfield, Ohio	10.00
In memory of E. T. B.	10.00
Sgt. Pat E. LaLonde	10.00
Holy Trinity Church School Kindergarten, Palouse, Wash.	2.00
	$448.08

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Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent, 20th St. & 6th Ave. N., Birmingham

Rev. John C. Turner, Rector

Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.

Rev. G. F. Bambach, Rector

Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta

Rev. J. Milton Richardson, Rector

Sun.: 9 & 11 am., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

PEACE ALTAR IN ST. MICHAEL'S CHAPEL CHURCH OF INCARNATION DETROIT, MICH.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Grace Church, Genesee & Elizabeth Sts., Utica

Rev. H. E. Sawyer, Rev. E. B. Pugh

Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10. Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury

Rev. Richard Millard

Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector

Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service. E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise

Very Rev. Calvin Barkow, D.D., Dean & Rector. Rev. W. J. Marner, Canon

Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs. 7:30 a.m. H.C.; Fri., 12 noon Int.

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GO TO CHURCH DURING LENT

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

Trinity Church, Arlington & Schenck Aves., Brooklyn

Rev. George T. Gruman, D.D., Rector; Rev. E. W. Cromey, Assistant

Sun.: 8, 9:30 & 10:45 a.m.

St. Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles

Very Rev. F. Eric Bloy, D.D., Dean

Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, Baltimore

Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox

Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison

Rev. John O. Patterson, Rev. E. M. Lofstrom

Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee

Rev. G. Clarence Lund

Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

NEW YORK—(Cont.)

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28

Rev. James A. Paul, Vicar

Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York

Rev. Charles Howard Graf, Rector

Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

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OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar

Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. at 5th St., Tulsa

Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde

Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Paul's Church, Broad & Madison Sts., Chester, Pa.

Rev. Stanley V. Wilcox, Rector

Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.

Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket

Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant

Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop

Christ Church, East Ave. near Broadway, Rochester

Rev. D. H. Gratiot, Rev. K. W. Dunkerley

Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg, Va.

Rev. C. W. Sydnor, jr.

Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

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Available February 15th

"Using religion as a preventative and therapeutic agency the minister has, within his limitations, a great work to do."

PASTORAL CARE of NERVOUS PEOPLE

By Henry J. Simpson

Here is a book that is sorely needed by the clergy. More and more the clergy are being called upon for counsel. Questions concerning mental habits, emotional life, home training or the lack of it, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. All of these topics are dealt with by the Rev. Henry J. Simpson in his guide to the care of nervous people.

Some of the chapter topics are: The Pastor and the Psychoneurotic; Varieties of Approach to the Problem; Procedure for a Pastor; The Right Life; The Wrong Life; General Nervousness; Special Therapeutic Procedures.

This book is not a complete presentation of either religion or psychiatry. It is an introduction to a technique which brings the help of both to the aid of nervous people. Price, $2.25

PRAYER AND THE SERVICE OF GOD

By Daniel Jenkins

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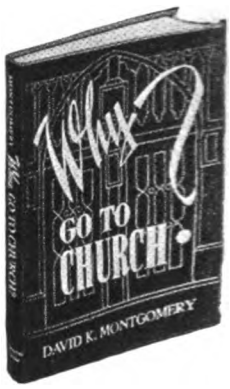
WHY GO TO CHURCH?

By David K. Montgomery



A provocative book based on the perennial topic—why go to church? This is, of course, a book for the layman.

We go to Church but for one reason—to worship. "To worship means to give the best you have, and the best you are, to the best you know."

Many people, says the author, lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

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THE SIGN OF THE CROSS

Canadian Lenten Book for 1945

Dedicated to the Members of the Royal Air Force
By R. S. K. Seeley, D.D., Dean of Ontario
Provost of Trinity College

This is, in our estimation, one of the finest books to come out of Canada in some time. The purpose of the book is "to bring the cross out of the realm of theoretical doctrine and make it a living experience for individuals."

The sub-title of the book is "A Meditation on The Place of the Cross in Human Living." After reading *The Sign of the Cross* one cannot but realize that the redemptive principle which we discover in the cross of Christ is central to the life of every Christian man and woman.

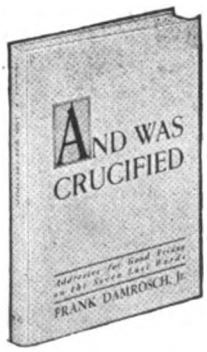
The Cross and My Neighbour, The Cross and Myself, The Cross and the World Order are some of the chapter topics.

Price, $1.60

AND WAS CRUCIFIED

Meditations for Good Friday on the Seven Last Words

By Frank Damrosch, Jr.



For the clergy these meditations will be a real *find* for preaching purposes. For the laity, here is devotional reading at its best—an excellent preparation for the Queen of Feasts — Easter Day.

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The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

On Being in a Hurry
Frederick Kates
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Frederick W. Blatz
Page 14

The Irrepressible Parson Weems
Elfrieda McCauley
Page 18

National Council Meeting
Elizabeth McCracken
Page 5

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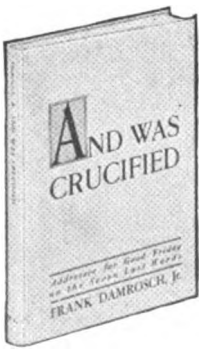

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LETTERS

Theological Education

TO THE EDITOR: A recent issue of THE LIVING CHURCH stated that only two theological schools would be open this summer. Yet we are daily reminded of the great need of priests to maintain the services of the Church. In the Great South there will be no seminary open. Are we not like those characters of whom it is said that they are always looking for work, but praying that they will never find any? If one wants to expedite his training, it is a long and expensive travel from the South to Cambridge or Nashotah, or from the Pacific coast to those schools.

Another question may be asked. Could not the whole theological course be shortened or at least the student capable of doing the work in less time be given the opportunity, if he is a university graduate? For some three years are too long, unless they prefer to linger on the green pastures of the seminary. I speak from experience. I was a sailor in the British and American merchant marine before I began my studies. Having spent most all my early life on the ocean, I had no background for school work or life. Yet when I decided to become an officer on the Gospel Ship, I did the four year's work at Northwestern University in three, and, by special permission, the three year's work at the General (a school which I dearly love beyond all others) in a year and a half. And I may say that I was too proud and independent to ask for any dispensation. I entered the second term of Hebrew without having had the first. I did not make the highest marks; neither was I interested in such. I wanted to get to the field.

In writing thus, it is not to display any intellectual ability, but to affirm that if an old sailor could do the work in half the time, taking Greek, Hebrew, Latin, etc., I am sure there are many who could do a better job, and should be given the opportunity, especially in this period of emergency.

(REV.) EMANUEL A. LE MOINE.
Charleston, S. C.

Religious Study in Schools

TO THE EDITOR: Deaconess Latch doesn't realize the major headache she is wishing on our public schools system—and right in the middle of a global war, too.

Compartmentalizing religious instruction is bad, we must admit; but where there is not state religion, what are we going to do about it? What religion could any state in the union authorize?

The Roman Catholics have their own very successful solution—their own schools. Occasionally they have some isolated families who can get to church but live too far away to send their children to a parochial school.

The public school I am particularly interested in is the Felton School—a "consolidated" school with a large rural area to serve. I don't want any hornets' nest stirred up in this area. The leading denomination in the town itself is Methodist. If all this area were Methodist, the matter would be simple. The difficulty is that it isn't. Besides the Methodists there are some Roman Catholic children, some Jewish children, some few Episcopalians, a good many Holiness, a contingent of Seventh Day Adventists and probably some Jehovah's Witnesses. None of their parents would want their school tax money spent to teach their children some one else's variety of religion. Each group has its own interpretation of the Bible and its own variety of Church history. All these parents would have to teach their children that what they got taught in the public school was wrong. The young imps, themselves, would be quoting the public school teacher to the Sunday school teacher and vice versa. The resulting feeling would be anything but religious. Complaints would come in to the school board, forthwith—and a hot time would be had by all. Any youngster, who had reached the age when he considers parents back numbers, is going to take issue with them on religion as well as other things. Since at least one of the parties must naturally be wrong, how is the child to know which is right? The chances are that he ends up by discrediting all religion. Two or more mutually exclusive theories held in impartial solution in one's mind constitute agnosticism. The very interplay of the various Protestant bodies on each other is conducive to agnosticism and indifference, even without intensifying the condition by throwing it into the public schools.

No public school teacher attempting to teach religion can get away from the bias of the particular religious group he, or she, belongs to. I once for a short time, had a very interesting and enthusiastic class of high school girls in a "union" Sunday school. Since I was familiar with Protestantism, I thought I could keep off controversial points and teach merely the assigned lessons. I gave it up in the nick of time. The report had gone around the neighborhood that I was teaching them "Episcopalianism."

Felton High School does take a dip into Church history; and we Episcopalians would kick about it if we were a bit less lethargic. It is supposed to be a social study history and its authors experts in history. It is a social and economic study down to the Protestant Reformation. Then it goes Puritanly religious, and the economic and social study disappears. It describes Roman Catholic beliefs as a sort of odd curiosity, without any understanding whatever. For England sympathy was all with Henry VIII and his measures with the Church. The Church of England is described as Calvinistic. If the authors had only known it, this is an insult to Calvinism.

It is safe to say that Deaconess Latch didn't have this type of Church history in mind; but it was what I was taught in my youth and is evidently still popular with Protestants. It is what Episcopalian young people get taught in Delaware high schools. Possibly, Bishop McKinstry could do something about it. We lesser lights would probably kick vainly.

Felton, Del. MARY CARNAHAN HILL.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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STRICTLY BUSINESS

THESE past three weeks away from our New York office on LC advertising business have brought me in contact with more accidents than I saw in the previous three years.

Coming down from central Wisconsin to Milwaukee, my bus pulled up at the scene of a wreck. One car was completely demolished and lying upside down; the other wasn't so badly off. All the male passengers had to clamber out of the bus and help push the second car through snow drifts to the center of the road. The injured had apparently been taken off to a hospital just before the bus stopped.

On the way into Washington from Harrisburg my train was three hours late (very usual now), the cause being the fact that the train ahead of it had been derailed.

I was standing at my hotel window in Washington, looking out, when a bus came around a corner and smashed into a motorcycle and sidecar. An ambulance appeared almost immediately and took the cyclist off to a hospital.

In all three accidents people were injured, perhaps severely, and it's irritating to see so much of each accident and yet not know what actually went on!

* * *

IN a Cincinnati tailor's establishment is this sign: "I will press your pants for a package of cigarettes."

* * *

IN WASHINGTON a major quoted this, which he said hangs over his desk: "Today is the tomorrow you were going to do such a h— of a lot about yesterday."

* * *

CHURCH suppliers, particularly stained glass men and makers of metal goods, tell me of the extraordinary number of orders they have on hand and won't be able to fill until after the war. It is just as well that they have the orders, however, for the information is the key to the extraordinary amount of work they'll soon have.

Leon McCauley

* * *

MEMO FROM Mr. McCauley's Girl Friday: Here it is Tuesday night—rushing to get the LC to bed on time and this page turns up with a "hole" in Mr. McCauley's column. And the copy he did send came in at the last minute and had to be rushed to the printers! It must be nice to travel around and know the column will come out all right!

The Question Box

• *I expect to be called for jury duty. If there should be a case in which there is a question of divorce, would I have to agree with the state, which does not agree with the Church on this matter? As a Catholic I do not believe in divorce.*

A talesman does not have to serve on all cases that are brought before the court during his term of service. You have merely to state that you have a conscientious principle which would prevent your giving a free verdict in this case, and the court will excuse you from serving on it, just as it does when a juror has conscientious objections to capital punishment.

This is the best way in which to put your objection to taking part in this trial. A theologically minded judge might object that it is not divorce, but remarriage to which the Church objects, and the question of remarriage will not come before you. Or he might point out that the question of right or wrong is not before the court. The jury merely decides whether the evidence shows that the written law of the state, or the common law, applies in this case.

• *What assurance can we find from the Bible, or from other sources, that there is no truth in the theory of reincarnation?*

The theory of reincarnation of human souls is repugnant to the teaching of all parts of the Holy Scriptures, and of the Church, both of which emphasize the eternal worth of each individual. There is no "proof-text" against it, for transmigration is never mentioned, but its opposite is everywhere asserted. The earlier canonical books of the Old Testament do not have any very clear teaching about immortality, but they imply that after death each man continues to be the same person he was before. In such later writings as Daniel, and in the Apocrypha, immortality is more clearly taught, and in the New Testament the doctrine is carried to its full development. But it is not the immortality of the soul, but the resurrection of the body which is taught by the Bible and the Church, and this completely excludes any possibility of reincarnation in another form or personality.

• *Do some Episcopal churches have shrines to the Blessed Virgin Mary? Are there many that do?*

Statues and paintings of the Blessed Virgin are very frequently found in Episcopal churches of all schools of thought. Also side-chapels dedicated to her are quite common, and seem to be quite independent of any special sort of Churchmanship. Statues set in shrines, and venerated with lights and floral offerings, are not so common, but will be found in one or more churches in most dioceses.

• *There is a Brotherhood of St. Barnabas in the Church. Are they monks? Do they have their heads shaved when they take final vows? Do they wear robes, and if so, what color?*

The St. Barnabas' Brotherhood is an order of monks, devoted to the care of the sick poor. They do not, I believe, shave the head. They do not wear "robes," which implies ceremonial costume, but their daily dress is a coarse brown habit looking somewhat like a clergyman's cassock, but looser fitting. The monks are all laymen, but they have some clergy joined to them as associates of the order.

• *Is it proper and fitting on Easter Day to decorate the Processional Cross with lilies? Is there any law or custom that forbids this?*

There is no ancient or medieval precedent for attaching flowers to the processional cross on Easter. On the other hand, there has been no authoritative prohibition of it, so far as I know. It is a general principle that nothing should be allowed to obscure a cross, except the Passiontide veils, so that if flowers are used they should be attached to the upper part of the staff, not the cross itself. This is especially so if there is a figure of our Lord upon it. In such matters good taste and common sense are the only authoritative guide.

• *What is the Church color used at the burial of a clergyman?*

Black vestments for the celebrant and his ministers, violet vestments on the clergyman being buried.

• *How many men and women do we have in each of our religious orders, how can we recognize their habits so as to distinguish our own sisters from those of the Church of Rome?*

The orders do not publish statistics as to membership. There are so many varieties of the religious habit that it is impossible to say. Roman Catholic sisters generally travel in pairs or in groups, ours are permitted to travel singly.

• *Do you have to attain a certain age before being ordained deacon?*

To be ordained deacon one must have reached the age of 21 years. To be ordained under special dispensation (Can. 26, Sec. 5, d) the man must have attained the age of 32 years before becoming a candidate for Holy Orders.

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VOL. CX

The Living Church

NO. 7

FIRST SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

February Meeting

By ELIZABETH MCCRACKEN

At the February meeting of the National Council, February 6th to 8th, which was the regular annual meeting, the Council adopted the budget for 1945, made certain adjustments in the budget for 1946; took formal action on the amount of the Reconstruction and Advance Fund; and did considerable routine business. There were five discussions of great interest, two of which led to immediate action, the other three to reference to the cabinet, the Presiding Bishop, or to departments or divisions.

Budget

The budget for 1945, unanimously voted by the Council, is $2,577,132. This is $89,495 less than the figure approved by the General Convention of 1943, which was $2,677,132. Dr. Lewis B. Franklin, treasurer of the National Council, made a brief statement of explanation, saying: "I want to make it clear that this does not mean less work nor less money to be spent than in 1944. It actually is $60,000 more, and represents a considerable advance over the 1944 budget. The 'reduction' simply means that the expectations, from dioceses and districts, on which General Convention based its figure, do not add up to the amount required."

Adjustments were made also in the 1946 budget. The figure fixed by General Convention was $2,735,058. Of this $2,042,891 is to be assigned as quotas, the balance to be provided by (1) the United Thank Offering, (2) interest on trust funds, (3) lapsed balances, (4) other smaller sources of income. The 1946 budget is $90,000 larger than that of 1945. The adjustments had to do with allocations.

Reconstruction and Advance

Bishop Hobson, chairman of the Department of Promotion, reporting for that department, reminded the Council that, at the December meeting, the amount of the Reconstruction and Advance Fund was put "between $3,000,000 and $5,000,000." He moved that the amount be set definitely at $5,000,000, saying: "So far as one could tell, the House of Bishops accepted the Reconstruction and Advance Fund campaign enthusiastically. Anyway, they voted unanimously for it, with a rising vote. But there may have been reservations,

DR. FRANKLIN: *The 1945 budget "represents a considerable advance."*

though I have not heard anything that was not enthusiastic from any of the bishops with whom I talked. They felt that the Church has an opportunity today which may never come again. One thing, though, the House of Bishops thought that we should go for $5,000,000, not for 'between $3,000,000 and $5,000,000.'"

The amount was then voted as $5,000,000, in accordance with the recommendation of the bishops.

Robert B. Jordan, director of the Department of Promotion, spoke after Bishop Hobson. In briefer form, he covered the same ground as that of his long speech made before the House of Bishops in Birmingham [L.C., February 11th, page 5]. The Council showed much interest in the account of the radio transcriptions, moving pictures, and other material ready, or being prepared, for the campaign. The members were impressed by the fact that the movies are being made in Hollywood, with prominent actors and actresses in them; and by the fact that the radio programs were done at a well-known New York station. The Division of Christian Education of the National Council is responsible for the scripts, the Presiding Bishop's Committee on Laymen's Work financed the projects, and the Department of Promotion edited the material.

Laymen's Work

The Presiding Bishop's Committee on Laymen's Work made a striking report through its executive director, the Rev. Wilburn C. Campbell, who said: "One indication of the success of the work is the demand for the booklet, *Guide for Lay Readers*, compiled by our committee and published by Morehouse-Gorham. Already, 2,000 copies have been sold. There is not a copy left. More orders for it are coming in all the time, and it is being reprinted. More than 600 lay readers are receiving the weekly sermons for their use issued by the committee. Recently, we got 15 requests for these sermons from enlisted men who are not chaplains, for use at their posts. Over 7,000 copies of the programs for returning service men and women, *When they Come Home* and *Spiritual Partners in Prayer* have been distributed. Richardson Wright's folders are so popular that 350,000 copies have been sold. More than 1,103 parishes ordered material for the promotion of the Men's Advent Corporate Communion.

"We have held two provincial conferences for our diocesan chairmen in all of the eight provinces. Chairmen have enlisted from 79 dioceses and missionary districts; and these chairmen have secured about 2,000 parish keymen. There are only nine dioceses without chairmen. These are only waiting until the bishop can find the right men."

PENNY-WISE, POUND-FOOLISH

Fr. Campbell asked, for the committee, the addition of $4,400 to the budget, for the work of the committee. There ap-

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peared to be some hesitation about granting this, on the part of the Department of Finance, owing to the difficulty of finding the money. A debate resulted, opening by Bishop Hobson of Southern Ohio, who said: "I think we are about to embark on a penny-wise, pound-foolish procedure: foolish, if we vote the budget without additional funds for the Laymen's Committee. They need a man here at headquarters, to leave Mr. Campbell free for his special work of going around to the dioceses and parishes. If we want to make a success of the Laymen's Committee work, we should put the running expenses of it in the budget, as Mr. Harvey Firestone [chairman of the Laymen's Committee] says. The men doing the work should be free of the hardship and handicap of raising the money to pay their own expenses. I hope that the Council will vote the additional $4,400."

Laymen in Action

Bishop Keeler of Minnesota took the floor next and made an eloquent speech, saying: "I should like to ask the Department of Finance to consider first the great importance of staffing the Laymen's Committee in an adequate way. Bishop Roberts of South Dakota has told me that his rural work could not have been done at all without lay helpers. In Minnesota, we have lay readers, ready to come forward and take up the work which the chaplains have had to leave. We call our lay readers 'Bishop's Men.'

"Let me tell you what one such lay reader did. There is a certain parish in Minnesota which has had a crippling time because of a woman in the parish who felt called to run the parish in her way, which was not the way of any rector who ever was there in her time. In the absence of a rector, I sent one of our 'Bishop's Men' there. He is a clerk in one of the post offices of the Twin Cities, as we call Minneapolis and St. Paul. He went to that parish regularly every Sunday, had Morning Prayer in the church in the morning, and in the afternoon made calls. All that we pay the 'Bishop's Men' is five dollars and expenses. They are all earning their living by their regular jobs and will not accept any more. Well, I had occasion to go to that parish, and that woman of whom I spoke took me aside, and asked about the lay reader. Was it true that he was a clerk in the post office, was it true that he made his living that way, was it true that he came down here every Sunday as a piece of Church work for practically no pay? I said 'Yes' to all the questions. Then, that woman said with genuine earnestness and simplicity: 'Then, I am going to come to church again and behave myself.' No rector had ever been able to solve that problem; but the lay reader had, just because of the appeal of what he was doing, in addition to his regular work."

"I move that priority be given to Mr. Campbell's request for more money."

Bishop Dandridge, Coadjutor of Tennessee, asked: "What about funds?"

Dr. Franklin replied that there were some legacies which might be so allocated.

The Presiding Bishop joined the debate here to say: "I am delighted that we have these legacies. I hope that the Department of Finance will recommend that Mr. Campbell gets what he asks for. Most enthusiastic reports come to me from everywhere about the work Mr. Campbell is doing. I can't imagine anything that is doing more for the work of the Church than the Laymen's Committee."

Bishop Stevens of Los Angeles said that he thought the Council had better face the possibility of taking the $4,400 out of undesignated legacies.

Dr. Franklin explained that the Council had voted another disposition of the Council's half of such legacies. He added: "I suggest that the Department of Finance consider the matter further. One difficulty about undesignated, or other, legacies that we have now is that we may not always have money from such a source. Other years of the Laymen's Committee are coming."

Bishop Keeler advised that the Council keep to the year 1945.

The Rev. Kenneth D. Martin of Milwaukee called attention to another aspect of the subject, saying: "We have so many

Fr. Campbell: *His committee's work was strengthened.*

departments and divisions here, all doing some sort of promotional work. Isn't there over-lapping? Don't others here do work in the interests of stimulating the activity of laymen?"

Bishop Hobson of Southern Ohio demurred, saying: "What Mr. Campbell does, and should do more of, no one else here can do, nor tries to do. It is not promotional work exactly; it is the work of organization in the lay field."

Bishop Dun of Washington, the next speaker, took another line, saying: "It seems ungracious to raise a question. The real question as it applies to my own diocese has been skeptical. The people think that the Laymen's Committee is a fine scheme on paper, from headquarters. I asked half a dozen bishops what they thought of it, and they all said that they thought the Laymen's Committee did not amount to much. Perhaps I picked out the lame ducks to ask. Here I listen to nothing but enthusiastic praise.

"I should like to touch on another phase of the subject. The work of the Department of Christian Education is under fire. The criticisms are probably partly unjust and partly just. What we need is a program of religious education with provision for all lay folk—men, women, and children. Yet we have woefully understaffed the Division of Christian Education. We have so many fragments of work here. I wonder whether we should add to this fragment of the Laymen's Committee when other divisions need more money."

The Presiding Bishop spoke next, saying: "While it is true that we have added divisions here year by year, yet I think that the Division of Youth, the Division of College Work, and the Laymen's Committee couldn't have been handled by the existing divisions and departments. Whether such new work ought to be regarded as temporary as to its staff, and then later done by permanent departments and divisions must be decided as time goes on. Right now, we need both 'wholes' and 'fragments.'"

The question of the additional $4,400 for the Laymen's Committee was, as had been suggested by Dr. Franklin, referred back to the Department of Finance for further consideration. At the final session of the Council meeting on February 8th, the Department of Finance recommended the appropriation, and it was voted. The amount was put in the budget, adopted at the same session.

Salaries of Missionary Coadjutors

Another debate was of unusual interest because its cause turned upon a financial question. This was the matter of the salary to be paid to the Bishop Coadjutor of South Dakota. The Rev. Dr. George A. Wieland, director of the Home Department of the National Council, reporting for the Division of Home Missions, brought up the question. Bishop Keeler of Minnesota at once rose to say with vigor: "I can't imagine that the coadjutor should have less than the bishop of the district himself. The man you have elected [the Rev. Conrad H. Gesner, rector of the Church of St. John the Evangelist, St. Paul, Minn.] now gets a much bigger salary than the Bishop of South Dakota. Bishop Roberts gets $4,500.

"South Dakota has had two Bishops for years, one for the White work and one for the Indian work. Bishop Roberts took it on alone when Bishop Burleson was made assessor to the Presiding Bishop. I thought that Bishop Roberts was mistaken, and it has so turned out. His work is the Indian work. The White work has dwindled. Who settles this matter of salary?"

The Presiding Bishop said that he had assumed that the Coadjutor of South Dakota would have what other missionary bishops receive: namely $4,500.

Bishop Stevens of Los Angeles spoke next, saying what, as afterward was seen, was in the minds of several of the other bishops who are members of the National Council: "When Bishop Boynton, our first Missionary Coadjutor, was elected, Bishop Colmore said what salary would suffice. That was the salary already being received by the Coadjutor-elect, namely $3,000. It was less than Bishop Colmore's

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salary. I think it would be unfair for one missionary coadjutor to have less salary than the other."

Bishop Dandridge, Coadjutor of Tennessee, put in a word: "Bishop Boynton was there, and had said that he would continue on the same salary he already had."

Bishop Stevens replied, rather dryly: "That doesn't change my point of view as to fairness. Both should have the same salary."

Compromise

At the final session, the Department of Finance, to which the matter was referred after Bishop Stevens had made this remark, brought in a recommendation that the salary of the Missionary Bishop Coadjutor of South Dakota be $4,400 with an allowance of $900 (the customary sum) for rent. The Presiding Bishop asked the National Council: "Is that all right?"

Bishop Keeler of Minnesota at once said emphatically: "No, it is not all right with me. We drop $100 just so that the Bishop of South Dakota will be getting a little more than his Coadjutor, who will have entire charge of the White work of the district, while Bishop Roberts will have the Indian work, as he has now. I am sure that Bishop Roberts will be upset by this salary arrangement. He expects his Coadjutor to have the same salary as any other missionary bishop, the same as himself; and he has said so. It should be so: one missionary bishop is the same as any other."

The Presiding Bishop reminded the Council that the Bishop of South Dakota has an allowance for rent of only $500, while the Coadjutor will have $900. But Bishop Keeler explained that the district of South Dakota had had a bishop's house, which had been sold when the Bishop wished to have other living quarters. The district then allotted the amount needed for the rent of the apartment desired by Bishop Roberts, which is $500. Bishop Keeler added: "Bishop Roberts has no family. Mr. Gesner is a younger man with a family of three children. He and his family need something larger than that which Bishop Roberts needs and wants."

Bishop Hobson got the floor next to say earnestly: "This matter of balancing a coadjutor's salary against the bishop's is un-Christian, in my opinion. We are not honoring a bishop financially, when we elect him. He makes financial sacrifices always when he accepts the election as a missionary bishop. If any difference is to be made, I think that the coadjutor should receive more than the bishop, because he is a younger man with children to educate and his expenses, for that reason, are heavier than those of a man whose children are grown and independent."

The Rev. Dr. James Thayer Addison made another point, when he said: "I think that Bishop Boynton will be sorry that these generous ideas did not prevail when he was elected Coadjutor of Puerto Rico. He gets $3,000."

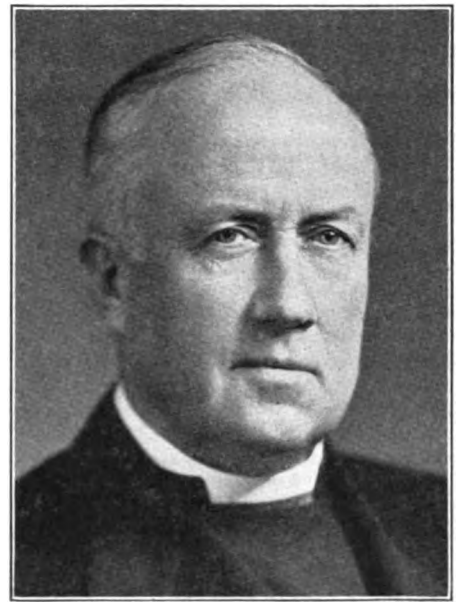
Bishop Keeler returned to his original argument, saying: "In South Dakota they have always had two bishops. Bishop Roberts has saved this National Council much money for decades, by trying to do the full work of two men. All that time he has needed another man. No one man could do what South Dakota requires, and has always had done by two men. The White work has suffered for lack of the second man."

The debate did not effect any change in the recommendation. The question was put, and the salary for the missionary Bishop Coadjutor-elect of South Dakota was voted in the amount of $4,400 with $900 for rent.

It was also voted that the whole question of the salaries of missionary bishop coadjutors should be referred to the cabinet for study.

The Assigning of Quotas

One of the warmest discussions held by the National Council in a long time was that on the assigning of quotas to the several dioceses and missionary districts. Bishop Hobson of Southern Ohio started



Bishop Keeler: *"No, it is not all right with me."*

the debate when he gave out a notice that the committee on that matter, of which he is chairman, would meet at noon on that particular day. He added: "You, members of the National Council can help the committee around the Church. Here is the situation in brief. The committee is going to have a hard time getting the expectations for 1946. What they do will seem like unfairness. About $90,000 must be put into the budget. It would be easy if certain dioceses could pay their mathematical quota. There are about eight dioceses which cannot. There is a gap of $175,000 between their whole mathematical quota and what can be assigned to them. So we must assign other dioceses over and above their mathematical quotas.

"Two things will happen. Those dioceses which are meeting or over-meeting their quotas come to us and say: 'Why in the dickens are you asking us for more than our share when others are not doing their share?' It gets people mad.

"Then, the dioceses which cannot meet their quotas think their problems are not understood. Some of them have debts, which take about all that they can manage to raise. Others were supported by a few rich givers, or by one rich giver, in prosperous times. Times changed and the rich were not so rich. The adjustment to be made was one of the hardest: transferring to the whole diocese the financial responsibility formerly met by one or two or three individuals. These dioceses cannot help not meeting their quotas.

"It is going to be a hard job to get the others to do more than their fair share. Will you help, when you go home, by trying to help the people to see that we have to ask some to do more than their share?"

Bishop Peabody of Central New York made a suggestion, saying: "Were it understood that one dollar a year per communicant is the minimum and shamefully low at that, it might be effectual in both large and small dioceses."

Bishop Hobson did not agree. He said: "It is not so simple as that. In Southern Ohio, we give $3.50 per communicant as a minimum. Another difficulty is that in some places where they are not giving the minimum of a dollar a year per communicant, they could do much more. You could get the dollar, if you tried, but you would cut off more for some time to come."

Making the Devil Laugh

Dr. Franklin entered the discussion here to say: "One dollar a year is two cents a week. Someone said about getting the minimum up to 11 cents a week somewhere: 'When the devil read about that 11 cents, he smiled.' If he should read about two cents a week, I think he would burst out laughing."

Bishop Keeler of Minnesota brought the debate back to the quotas, saying: "Some dioceses have heavier financial responsibilities than others. Where some have endowments for the episcopacy, others have to raise all the money needed for the bishop's salary and the other expenses of the episcopacy. In Minnesota, Bishop Whipple established schools and got endowments for them. He did not found an endowment for the diocese of Minnesota. No one rule will do, except the rule that we must strengthen the weak and encourage the strong to like helping their weaker brethren."

Bishop Dandridge, Coadjutor of Tennessee, had two suggestions: "If we can find new ways of sitting down with those below the mathematical quota it might help. Then, let us pray for more wit in dealing with the matter."

Bishop Stevens of Los Angeles made still another suggestion: "Couldn't we deal more with the provincial representatives? We can do more than we do by a new approach, made by a provincial representative, with a challenge to do more."

Bishop Keeler spoke an encouraging word: "There are so many bright spots. The diocese of Iowa has raised its giving by 75% for 1945; actually pledged that much more—almost double its former giving. Look what happens in Iowa, where the tall corn grows, when a missionary-minded new bishop who has had experience here in the National Council, goes to a diocese." [Bishop Haines of Iowa.

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consecrated May, 1944, was a member of the National Council, from Kentucky, when elected.]

Diocesan Mergers

Bishop Peabody brought up another possible reason for the failure of some dioceses to meet their quotas, saying: "The small giving in some dioceses is because of the high overhead of supporting the episcopate and meeting other diocesan expenses. Some of the smaller dioceses ought to be joined to others, or rejoined from those from which they were separated. It seems to be no one's business to try to get this done. There is an error somewhere in administration which the Church needs to consider."

Bishop Keeler reminded Bishop Peabody that it is the "big dioceses" which do not come up to the standard of giving.

The Presiding Bishop sounded a note of warning, saying: "You have to be pretty careful about talking about uniting, or you may create ill-feeling. A diocese not only has to be willing; but the offer must come from it. No diocese likes to give up its place as a diocese."

Bishop Hobson got the floor again here, to say: "Bishop Peabody rather indicates by what he has said that it is diocesan overhead that keeps dioceses from meeting their quotas. My conviction is that this is a very minor consideration. [Cries of "Hear! Hear!"] People with lots of money don't give it because they are not educated about missionary work. [Louder cries of "Hear! Hear!"] That is the reason for the failure to meet responsibilities. We give in Southern Ohio because we have a strong educational program."

Alexander Whiteside of Massachusetts asked a pertinent question, which elicited a reply that startled some members of the Council. Bishop Hobson's answer was: "We have a continuing educational campaign. Occasional campaigns are like a punch in the arm. They stimulate to great giving, with lapses. A continuing campaign starts people giving and keeps them giving. Our campaign is emphasized at Confirmation. I won't confirm any persons, if I know it, who have not agreed to take their full responsibility, financially, for the support of the missionary work of the Church. I tell the clergy of Southern Ohio not to present for Confirmation any persons who have not pledged themselves to do this. They are not loyal, unless they are assuming financial, as well as other, responsibilities, at Confirmation."

Dr. Franklin made an earnest speech at this point, saying: "I know what happened in Southern Ohio under Bishop Vincent and Bishop Reese and when Bishop Reinheimer was executive secretary of the diocese. Bishop Hobson was up in Massachusetts during those years. The lay people were organized. I asked Reinie [Bishop Reinheimer] how they suddenly got over a cut they had made in their giving. He said: 'You asked for a big sum to help meet the deficit. Southern Ohio heard what its share was, and did it. That broke the crust of what they were giving, and their giving rose high above it.' That is the way to arouse missionary giving. We went out for a definite thing: meeting the deficit. It raised the general level of missionary giving in Southern Ohio."

The Rev. John E. Hines of Texas spoke next, saying: "Missionary enterprise is the life of the Church. Two things occur to me. The first is that we are afraid to ask people for the amount they should be giving. It is the concern of the priests to call upon the people to give. One reason we priests are afraid is that we lack factual equipment. That is the other thing: we are far behind in missionary enterprise partly because we lack information. We should get it and give it."

The Missionary Cause

The Presiding Bishop ended the debate with a memorable speech, saying: "I have been gratified by this discussion. We have a great chance now of arousing people to what might be called a 'sense of cause.' It always has disturbed me because the people in the Church seemed to have no 'sense of cause.' Or, if they had, they were not united in one cause. Appealing to a sense of obligation doesn't arouse people much. You have to develop a 'sense of cause'—the cause of missions. There is a great opportunity for all to join in a great work for the world. We must develop the 'sense of cause,' and then appeal to it.

"The Reconstruction and Advance Fund Campaign will do this, we think. It will educate and appeal to the 'sense of cause.' In the fulness of time, God sent His Son. There is a new fulness of time, and God is sending us forth. People are ready to have God's cause presented. People desire to be educated in the things of God; they desire it before we ever begin to give them what education we can. There is a real opportunity to lift the Church up, in giving and in work for God."

The Children's Lenten Offering

Bishop Dun of Washington, reporting as chairman of the Division of Christian Education, advanced a suggestion which led to discussion, with final reference to a committee. Bishop Dun said: "The first part of my report has to do with the suggestion that the Children's Lenten Offering [amounting from $345,000 to $395,000] be separated from parish and diocesan giving and allocated to the Reconstruction and Advance projects. It is quite obvious that such separation would have financial and promotional aspects. The Division is not convinced that it would have any marked educational advantages. It is just as important that the children be educated to support home work as special projects. The separation would have financial advantages. At the same time, if this offering were withdrawn from expectancy giving, it would have to be made up, or some adjustment made.

Bishop Dun: *"Regular work is as important as special projects."*

"Unsafe Financially"

"The suggestion is important and it is radical. The Division is not prepared to recommend it now, if the National Council thinks it needs further consideration. We would recommend a committee, representing the Department of Finance, the Department of Promotion, and the Division of Christian Education. The proposal is unsafe financially, unless there is some sure way of getting the same amount as the Children's Offering from the quotas without this offering, upon which many dioceses count to make up their quotas."

The Presiding Bishop made an important point here, saying: "There is another objection besides the financial to this new suggestion. In Virginia, for instance, people have felt that the children should have some share in meeting the quota. If we give all their money to the Reconstruction and Advance Fund, it would cut the children off from parish and diocesan giving."

Bishop Dun agreed, saying: "Education in supporting the regular work of the Church is as important as that in supporting special projects, such as those of the Reconstruction and Advance Fund. We could not go ahead with the suggestion, anyway, unless a diocese agreed that it could be done and diocese still meet its original quota."

Bishop Keeler of Minnesota was the next speaker, saying with warmth: "There are only two dioceses that do not use the Children's Lenten Offering for their quotas. I should hate to see it swept into general support of our work. Many dioceses are already using the children's money for grown-up responsibilities. If we are to use any of it for something else than meeting the diocesan quotas, as at present, we had better enthuse the children in some definite piece of advance work, not a general fund."

Dean Vincent of Oregon expressed the opinion that it would take a great deal of work to get the dioceses to agree to any change in the allocation of the children's money. Whereupon Bishop Dun made another speech, saying: "It is so easy to sentimentalize about the Children's Lenten Offering: the dear little boys and girls giving their pennies for the work of the Church. As a matter of fact, most of their offering comes from papa and mamma, though their dear little hands do put it in their mite boxes."

Bishop Hobson joined in the discussion here, to say: "While what Bishop Dun has said has considerable merit, it is not the whole picture. In Southern Ohio, there is tremendous value in the ideas given to the children that they are helping to meet

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the quota, that it is not exclusively a grown-up responsibility. If we take that away from the children, the Church will lose something valuable, even if the quotas are met without the children's money."

Bishop Dandridge, Coadjutor of Tennessee, had the final word, saying: "No one has the right to tell people, children or grown-up, what they are to give money for. Anyway, the money comes from the parishes."

Bishop Keeler then offered a resolution that the matter be referred to a committee, made of the Departments of Finance and Promotion and the Division of Christian Education. Bishop Stevens of Los Angeles seconded the motion, and it was carried.

Women as Lay Readers

Bishop Dun, chairman of a special committee appointed by the National Council on the licensing of women as lay readers, presented the following report in the form of a resolution:

"In view of the fact that women are frequently performing these functions, that many of them are plainly qualified to perform them, that regular licensed women would give further control and dignity to this work when performed by women, and since we have not been able to think of any serious objections to this proposal, your committee recommends that the National Council should formally pass a resolution requesting the next General Convention to give serious consideration to the advisability of amending Canon 49 in regard to Lay Readers, so that women may be eligible."

The Council passed the resolution. It will be brought before the General Convention of 1946.

Christian Education

The resolution adopted by the House of Bishops at the meeting in Birmingham, Ala., January 31st and February 1st, on Christian education, came up before the National Council at the February meeting, February 6th to 8th, and a prolonged debate ensued. In some particulars, but by no means in all, it followed the same course as the discussion in the House of Bishops. The resolution of the Bishops reads as follows:

"Be it resolved that the bishops call the attention of the National Council to the Church's current failure properly to instruct the people in her essential teachings and request the Council to re-study its responsibilities in the light of this failure.

"We specifically recommend (1) the preparation of a *corpus* of instructional material to be acquired by every child (a) by the time of Confirmation; (b) by the time of leaving high school; (2) the revival by the Division of Christian Education of its function of producing curriculum material; (3) that consideration be given to more definite guidance of the clergy and other leaders on such specific problems as: (a) the best use of week-day time for religious instruction; (b) the best use of time on Sunday when such week-day instruction is also available; (c) methods of teacher-training; (d) the formulation of a curriculum with suggested teaching materials, suitable for teachers of varied degrees of education."

Bishop Dun of Washington, chairman of the Division of Christian Education of the National Council, quoted the resolution, and then said: "This resolution reflects a widespread feeling in the Church that there is a weakness in the Division of Christian Education, shown in its failure (1) to provide materials for teaching; (2) plans including the Christian education of adults; (3) a curriculum, perhaps a skeleton, similar to the *Christian Nurture Series* but without its greatness of detail. There is a feeling that the Division should provide an official series. It has been proposed that a well-known series, now in use in many places, be adopted as the official series of the Division.

"These criticisms may be unjust, but they exist and should be studied. If the National Council wishes to refer it all to the Division, then the Division, with some outside workers, will consider it. The Council might think it better to have the Division of Christian Education studied from outside. That is a desperate measure. If the Division is not doing its work, let us not set up another body to do it. We can't solve this problem at one meeting. It will take time. We might study, and report to the April meeting of the Council."

Dr. Kenneth C. M. Sills of Maine, president of Bowdoin College, broke the silence that followed, saying: "Doesn't every parish face this? The Sunday school attendance is falling off. There are many different reasons for it."

Bishop Dun agreed, saying: "Every educational institution faces it. It is one of the problems of the time. Our Division simply has to face it too."

Bishop Hobson took the floor after another silence, saying: "May I say a word, lest we go away discouraged? In a time of upheaval, the people at the top get the sniping. I agree that we are facing great problems in every field. Let us not think that our Church is peculiar in this, nor our Division of Christian Education; it is universal.

"In Southern Ohio, I find that the loudest talkers are those who have never used what we have provided. They offer no suggestions, just complain. I think some people, particularly clergymen, take to sniping as the easiest way. They snipe at the Division, instead of doing some good hard work themselves."

The Presiding Bishop spoke next, bringing out a common difficulty: "Some people criticize because their particular hobbies are not mentioned in the material provided, or their pet *bete noir* is mentioned and perhaps approved. The abolition of criticism would not come by any change of method under the sun."

Bishop Stevens of Los Angeles put in a cheering word, saying: "I doubt if the criticism is widespread. I have never heard a single snipe on the Pacific coast."

Dr. Daniel A. McGregor, executive secretary of the Division of Christian Education, took the floor here, to say: "Our problem is insoluble. Whatever we do, there is certain to be criticism. It will continue until the upset condition of the world is over."

W. W. Grant of Colorado made a speech, short, but of unusual nature and interest, saying: "I am on the public school board in my community. There is released time. Has the Division ever thought about what to do with that time?"

Dr. McGregor replied, saying: "That is a complicated situation. There is denominational control, and parochial control in the community. We do not promote the movement, but we help it where we find it, and guide it. Fine as the idea back of released time is, there is great danger in it, because of the difficulty of carrying it out."

Alexander Whiteside of Massachusetts said that in Massachusetts the children went to their several churches for instruction in the released time. E. Townsend Look of New Jersey said that in his community they had tried to have the Protestant churches join with the Episcopal Church, because none of the others had any curriculum. They did it for the first year, and then withdrew. The Presiding Bishop expressed the opinion that in some places the released time is wasted time because the people are not ready to use it.

Dr. McGregor spoke to the point, saying: "It needs a full year of preparation, before beginning, if it is going to do a good job. Often an enthusiastic parish wants to begin the next week after hearing about it."

The Presiding Bishop brought out the fact that the difficulty faced is found elsewhere: "In private schools, 'Sacred Studies' are often a joke with the pupils, particularly in boys' schools. The reason is that there are so few teachers trained to do that teaching."

E. Townsend Look of New Jersey referred to England, saying: "That problem is solved in England by the syllabus provided for the use of teachers."

The Presiding Bishop raised a laugh when he replied: "You wouldn't think so if you read the English Church papers."

Public Schools

Bishop Budlong of Connecticut said a good word for the public schools: "It is a mistake to accept the idea that the children will get nothing in the way of religious education except through their churches.

"Some people think the public schools are nothing for religious education. I know that I got religious training all through the public school, beginning in the grammar school. My teachers, by example and precept, taught the principles of right conduct as a duty to God."

Dr. McGregor went even farther, when he said: "I want to pay tribute to the thousands of Christian men and women in our public schools, who, by living and teaching Christian principles informally have helped boys and girls all over the land to Christian or religious living."

The Presiding Bishop added: "Even when not allowed by law to instruct any pupil in religion, every man or woman teacher who is religious will get it over by his or her daily life."

This ended the debate. No action was taken, beyond the assurance by Dr. Mc-

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Gregor that the Division would give the message from the House of Bishops the most careful consideration. Dr. McGregor mentioned, as a sort of postscript, that some of the things recommended by the bishops are already under way in the Division.

Mexican Problems

Bishop Salinas y Velasco of Mexico addressed the National Council on the second day of the February meeting. He gave encouraging accounts of the progress of various fields of work in Mexico. The greatest need, he declared was for clergy. There are many applications for new work, and no one to send to start it.

The Department of Finance recommended that the request, made by the Department of Reference through Bishop Peabody of Central New York, its chairman, for an addition to the appropriation for Mexico was granted in all its items except one. That one was for aid for Mexican theological students in the United States. It was pointed out that the seminaries were very generous about giving all the help needed. Twenty-nine hundred dollars was granted—to provide the salary for an instructor in theology at St. Andrew's School, Guadalajara; $1,000 for scholarship aid for theological students at this same school; and $900 for an educational consultant for Mexico.

The people of Tlalpan, Bishop Salinas y Velasco reported, are eager for the ministrations of the Church. They can and will provide $5,000 to build a church, parish house, and rectory at that place, if the National Council could and would give the additional $10,000 required. The Council voted to devote to this a legacy of $10,000 just received and to be used "for missions." The legacy comes from Miss Margaret Schuyler Lawrance, a prominent Churchwoman of the diocese of New York, who died in 1943. Bishop Salinas y Velasco plans to put a tablet in the church in memory of Miss Lawrance.

April National Council Meeting

The dates of the April National Council meeting are April 24th to 26th. It is hoped that the four women members, none of whom was able to attend the February meeting, may be present in April.

Archdeacon Harris Accepts Election to Liberia

The Presiding Bishop announced to the National Council that the Ven. Bravid W. Harris had accepted his election as missionary Bishop of Liberia. A resolution on Archdeacon Harris' work as field secretary for Negro Work in the Council was passed, with references to his other notable work for his race.

Dr. Pardee Reports for Church Building Fund Society

The Rev. Dr. Charles L. Pardee, secretary of the American Church Building Fund Society, explained to National Council that limitations on construction work for the duration had greatly curtailed the Commission's activities. Sixteen loans aggregating $88,551 have been made, however, and 23 gifts amounting to $18,453.

Loans have been paid off (44 of them) totaling $196,770, but have been replaced by loans of only $88,551, because of the limitations noted. There is still available for new loans $289,993.78.

The Permanent Fund, now $864,259.03, has been increased through offerings of individuals, aided congregations and voluntary parochial offerings in the sum of $3,754.43, a small gain over the preceding year.

The status of outstanding loans is exceptionally good, Dr. Pardee reported. In only three cases were there failures to make amortization payments in 1944, while with the same three exceptions interest payments were well caught up to date. All of the three are now taking steps to get up to date.

The Council passed a resolution of commendation and appreciation, recording its "realization of the helpfulness of the Commission and to commend its aim to secure better types of buildings."

Dr. Clark Reëlected Secretary

The National Council opened its annual meeting February 6th, by continuing its established custom of reëlecting the Rev. Dr. Franklin J. Clark its secretary. Dr. Clark came to Church headquarters in 1911, and has been actively engaged there ever since. During the 34 year period he has never missed a meeting for any cause. Dr. Clark is also secretary of the House of Clerical and Lay Deputies of the Geneneral Convention.

Visitors

Visitors to the Council meeting on the first day were Bishop Kennedy of Honolulu and Louis J. Hunter, acting director of the American Church Institute for Negroes. Mr. Hunter, who has been treasurer of the Institute for many years, is a Boston attorney who has volunteered to carry on in the emergency created by the death of the Rev. Dr. Robert W. Patton, and the service in the Navy of the Rev. Cyril E. Bentley. Mr. Hunter told the Council of the gratifying progress of the Institute schools, in spite of difficulties caused directly and indirectly by the war. He said that every school had closed its fiscal year without a deficit, and explained, particularly for the benefit of younger Council members, the corporate structure of the Institute, and its connection with the National Council.

Bishop Kennedy told of the tremendous opportunities opened to the Church by the war. "Do you know," he said, "that there are at present more sailors in Honolulu than there were in the entire United States Navy in World War I?" He reported 666 confirmations in the past year, "which is triple most normal years and twice the number of the largest year in the history of the district. We had an indebtedness of $45,600 and it was reduced to $32,700. Now we will have enough to reduce it t $10,700." He said that the district is look ing forward to self-support within th next few years, and that every phase o the work in the Islands is growing and i full of promise.

Bishop Walters of San Joaquin spok briefly on the second day. He reporte considerable progress during the past year The great need, he said, is for leadership Self-support is ahead, he declared, though not for some little time. The district is now starting an Endowment and Improvement Fund. There are special opportunities for work among Filipinos and Mexicans as soon as workers can be obtained.

THE BIBLE

New Version Completed

A new revised standard version of the Bible, begun 15 years ago, and officially approved by 44 non-Roman communions, has been completed, it has been announced by Dr. Luther A. Weigle, dean of Yale University Divinity School. The volume is now in the hands of the publishers, he said, and the New Testament probably will be available by Christmas.

Projected in 1930 by the International Council of Religious Education, the project was delayed during the depression years, but was renewed in 1937 by outstanding scholars named by the Churches, Dean Weigle said.

Outlining the many difficulties encountered by the scholars, Dean Weigle, who is secretary of the revision committee, cited the conflicting views of the revisers and the publishers on the use of pronunciation aids in the text.

The scholars wished to remove accent marks, hyphens, and diacritical signs showing vowel and syllable values, he said, but the publishers insisted that without such pronunciation aids the Bible would not seem to be the real Bible to many people. It was finally agreed, he said, to use pronunciation aids only for more unusual words.

Dean Weigle added that the committee had "used straightforward English based on the King James and American standard versions" in the new volume.

LABOR

CIO Members Urged to Participate In Brotherhood Week

Members of the Congress of Industrial Organizations are being urged by James B. Carey, international secretary and treasurer of the CIO, to participate in Brotherhood Week, sponsored by the National Conference of Christians and Jews, February 18th to 25th.

Mr. Carey declared the observance "offers an opportunity for all Americans to apply themselves diligently to the extension of the spirit of teamwork which has characterized the nation during wartime into the critical period of postwar readjustment and reconstruction."

"Labor has a great stake in the postwar period," he said, "and we dedicate ourselves to the elimination of prejudice

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and bigotry which might disrupt the cooperation and teamwork so essential to the solution of any problems in that period."

WORLD COUNCIL

European Religious Leaders to Visit United States in May

Three European religious leaders have been invited to visit the United States in May as guests of the American Committee for the World Council of Churches. A special three-day session of the committee will be held May 17th to 19th to discuss plans for the first assembly of the World Council after the war.

Making the trip here will be Dr. Marc Boegner, president of the French Protestant Federation, and a vice president of the World Council; Dr. W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council; and Anglican Bishop Bell of Chichester, and a member of the Council's Provisional Committee.

According to original plans, subject to revision, some 50 Christian leaders will meet in Stockholm, Sweden, as soon as possible after military operations cease on the continent, and it is considered likely that this group will select the United States as the site of the first world assembly. If held here, the meeting will probably convene for two weeks at Princeton, N. J., or some other community adjacent to New York, it was said by Dr. Henry Smith Leiper, secretary of the American Committee.

To date, 83 Churches, Anglican, Protestant and Orthodox, in 83 countries have voted to join the Council, and a full delegation to its sessions will total nearly 500 Churchmen from all parts of the world.

Another subject of discussion with the European visitors will be the problem of aid to the churches on the continent, which will be channeled through the newly-organized Department of Relief and Reconstruction of the World Council.

Dr. Douglas Horton, chairman of the American Committee, has estimated that a minimum of $50,000,000 will be needed to reconstruct church life in Europe after the war, and non-Roman churches in America will be called upon for both funds and personnel to meet this need.

MISSIONARIES

Rev. W. S. Anthony Appointed To Puerto Rico

The Rev. William S. Anthony has been appointed missionary to Puerto Rico and the Virgin Islands, the National Council's Overseas Department announces.

Mr. Anthony was engaged for several years in personnel and industrial relations work, manufacturing and selling, and has some experience also in farming, recreation, and social welfare work.

During one summer he worked with Navajo Indians on the reservation; he has a long record in Church school work and work among children and young people.

Mr. Anthony is a graduate of Yale University, the Harvard Graduate School of Economics, and the Berkeley Divinity School. He will leave for Puerto Rico shortly after his ordination, probably in March, and will be in charge of the American congregation at St. John's Cathedral.

WOMAN'S AUXILIARY

National Executive Board Meeting

Qualified approval of the proposals for world organization as set forth at the Dumbarton Oaks conference was voted by the national executive board of the Woman's Auxiliary at its meeting in New York February 2d to 5th. The board urges reference to the nine measures for improving the Oaks plan, listed by the recent Cleveland study conference of the Federal Council's commission on peace, improvements concerned with international law, dependent areas, human rights, eventual universal membership, limiting of armaments, smaller nations and other matters. The board's resolution said in part that "we as Churchwomen are desirous of seeing emerge from the present conflict an enduring peace and new order possible only through coöperation and organization of the peoples of the world." The board recorded "its support of the Dumbarton Oaks proposals as a basis on which to build a just and durable peace," and also it "respectfully requests speedy political action and further Allied discussion along the lines suggested by" the Cleveland study conference. The board is sending its resolution to the State Department, and urges all to study the findings of the Cleveland conference, and express their convictions to their Congressmen. The findings are to be available, it is hoped, by the middle of February, at 10 cents a copy, from the Federal Council office, 297 Fourth Ave., New York 10, or from the National Council Bookstore, 281 Fourth Avenue, New York 10.

Mrs. Clinton S. Quin of Houston, Tex., and Mrs. Roger L. Kingsland of Fairmont, W. Va., were elected presiding officer and assistant presiding officer for the 1946 Triennial Meeting of the women of the Church. This forehanded action is taken in order that the two officers may be in touch with the board while the program of the Triennial Meeting is planned. In accordance with the by-laws, a Triennial nominating committee received nominations and transmitted them to the board for election. Mrs. Quin declined, but is being asked to reconsider.

Appropriations made by the board indicate something of the scope of its interests and responsibilities. Objects for which money was voted include help in printing a Foreign Missions Conference booklet on the Christian home, which is a report undertaken at the time of the international missionary conference in Madras in 1938; six scholarships for women preparing for Church work or desiring further study for work they are doing now; a mimeograph machine, a small adding machine and a small garden plow, or as much of them as can be bought for $300, for the Hudson Stuck Hospital, Fort Yukon, Alaska; laboratory equipment for the recently added high school course at the Ashhurst School, Guantanamo, Cuba; the Foreign Missions Conference Committee on world literacy and Christian literature, and the International Missionary Council's committee on Christian literature for Africa.

A comparison of the United Thank Offering now and at the same time in the previous triennium showed: January 1, 1942, $295,786.98, and January 1, 1945, $532,332.64.

Recent coöperation in making garments for Philippine civilian relief, asked for by a special committee of "Bundles for America," showed a total of 20,000 garments received from women of the Episcopal Church. Orders were taken for one or more units of ten garments each, to be made from material supplied and cut by the relief office. Churchwomen sent in more than 1,500 orders.

The board adopted a memorial on the death of Bishop V. S. Azariah of Dornakal, India, assuring his family of continued interest in the work to which he had devoted his life.

One feature of board meeting almost always reveals a remarkable lot of interesting activity going on all over the Church, most of which never gets reported and would be news if reported promptly. This is the series of statements made by the eight board members who represent the provinces. They bring in from the dioceses, or from parishes or provinces, a varied assortment of matters interesting to the board either as methods of work or accomplishments, or attacks on chronic problems, constructive action, enterprises in education, publicity, college work, finance, or other fields. Their reports indicate that many sources of useful or encouraging Church news are not regularly tapped.

Among visitors to the board were Dr. Lulu M. Disosway from the Hudson Stuck Hospital, hunting desperately for a missionary-minded cook for that well known institution, and Miss Ruth Jenkins, head of Annie Wright Seminary, Tacoma, which is now free of the debt that only two years ago nearly closed the school.

The Presiding Bishop, at the board's closing session, called attention to the fact that people are always more ready to acclaim high principles than to apply them to the actual conditions of life. The world, he said, needs people to whom "faith in God" means the dwelling of His Spirit in their hearts, and only through missionary work are people brought to this relationship with God.

CMH

New Office

Space in Church Missions House is so crowded that the Church Mission of Help office has had to be relinquished. The new office, to be ready shortly, is at 120 East 22d St., New York 10, just around the corner from Church Missions House.

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SOUTH FLORIDA

Fr. Louttit Elected Suffragan

The Rev. Henry Irving Louttit, formerly rector of Holy Trinity Church, West Palm Beach, Fla., but serving as army chaplain for the past four years, was elected Suffragan Bishop of South Florida on the second ballot in a special meeting of the diocesan convention held in St. Luke's Cathedral, Orlando, on February 7th.

Chaplain Louttit, when notified by telephone at the Finney General Hospital, Thomasville, Ga., signified his willingness to accept election.

Other clergymen nominated were the Rev. Messrs. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., who was rector of Holy Trinity, West Palm Beach, in 1926-1932; William F. Moses, rector of All Saints' Church, Lakeland; Edgar L. Pennington, now a lieutenant commander in the Navy, and diocesan secretary of South Florida in 1932-1941 while rector first of Grace Church, Ocala, then of Holy Cross, Miami; Rex B. Wilkes, rector of St. Stephen's, Coconut Grove, and Thorne Sparkman, rector of St. Paul's, Chattanooga, Tenn.

When the second ballot gave the necessary majority of votes to Mr. Louttit, the Rev. Rex Wilkes moved the election be made unanimous. Bishop Wing appointed a committee to notify Mr. Louttit, who is now convalescing in an army hospital from sickness incurred while serving in the south Pacific.

Among his activities are Board of Governors, National Retreat Association; member of Provincial Commission on Personal Evangelism; director Young Peoples' Work, diocese of South Florida; treasurer, Camp Wingmann; member of the executive board of the diocese; chairman of the Department of Religious Education; director of Camp St. Mark; chaplain and staff member of Camp St. Andrew; deputy to General Convention 1937; member of Committee on Permanent Camp Site; chairman of special diocesan committee to make ten year survey of the missionary work of the diocese; delegate to Provincial Synod 1935; chairman diocesan Commission on Evangelism; member Board of Managers of the Cathedral School for Girls. Chaplain Louttit holds membership in Phi Beta Kappa, Kappa Sigma, the Masonic Lodge and Rotary.

On opening the business session of this convention, after the celebration of the Holy Communion, Bishop Wing stated that after this convention was called the government had advised against holding conventions, as a war measure, therefore he, with the diocesan officers and the standing committee had agreed it would be necessary to omit the usual annual meeting of this convention and to resolve this special meeting into the annual meeting for any vital matters which could not be handled by the executive board and standing committee. A motion to this effect was carried unanimously. Diocesan officers and the standing committee were reëlected.

BALLOTING FOR SUFFRAGAN OF SOUTH FLORIDA

ELECTION, FEBRUARY 7, 1945

	1st		2d	
	C.	L.	C.	L.
Henry I. Louttit	20	56	27	64
Rex B. Wilkes	14	21	12	16
Edgar L. Pennington	5	19	0	10
William F. Moses	7	13	3	10
William P. Lander	1	3	2	1
Thorne Sparkman	3	6	3	6

Three missions applying for admission as parishes were Holy Comforter, Miami; St. Philip's, Coral Gables; and St. Patrick's, West Palm Beach, the latter being the second large colored congregation to become a parish.

PANAMA CANAL ZONE

Very Rev. Reginald Heber Gooden

The Very Rev. Reginald Heber Gooden, dean of Holy Trinity Cathedral, Havana, Cuba, has accepted his election as Bishop of the Panama Canal Zone, to succeed the late Rt. Rev. Harry Beal.

One of the youngest men elected to the episcopate, he was born on March 22, 1910, in the rectory of St. Luke's Church, Long Beach, Calif., the son of Bishop Gooden, Suffragan of Los Angeles, and Alice Moore Gooden. His early education was received at the Harvard School, where his father was headmaster. Upon graduation he entered Stanford University, where he received his A.B. in 1931, and where he was president of the Stanford Episcopal Club. His theological training was received at Berkeley Divinity School, New Haven, Conn., where he graduated *magna cum laude* in 1934. During his studies he did mission work in Cuba and Camaguey. More education followed his theological training. Under the J. H. Watson fellowship he was sent to the University of Madrid, Spain, where he specialized in Spanish, and where he was honorary assistant chaplain at the British Embassy Church. During his year in Spain he traveled throughout the country on foot. He returned to this country just before the outbreak of the Spanish Civil War.

DEAN GOODEN: *The Bishop-elect and his two sons, sitting for a passport photo.*

His father ordained him to the diaconate; the late Bishop Hulse of Cuba, to the priesthood. His first four years in the ministry were spent as priest in charge of St. Paul's Church, Camaguey, Cuba, which he left in 1939, to assume the deanship of Holy Trinity Cathedral, Havana.

He is married to Elena Fernandez de Mendia, whom he met in Camaguey. She was teaching in the Episcopal school there. There are two children, Reginald Heber, jr., 7; and Hiram Richard, 5, named after Bishop Hiram Richard Hulse.

LIBERIA

Rev. Bravid W. Harris

The Rev. Bravid W. Harris, newly elected Bishop of Liberia, has been secretary for Negro Work in the Home Department of the National Council since May 4, 1944.

Before going to assume the first secretaryship of Colored Work at Church headquarters, Mr. Harris has been archdeacon in charge of Colored work in the diocese of Southern Virginia; rector of Grace Church, Norfolk, Va.; in charge of All Saints' Church, Warrenton, N. C.

Forty-nine years old, Mr. Harris is a graduate of St. Augustine's College and the Bishop Payne Divinity School. He was ordained deacon in 1921 and priest in 1922. During the first world war he served overseas as a lieutenant.

He is the author of *A Study of Our Work*.

SOUTH DAKOTA

Rev. Conrad Gesner

Newly elected Bishop Coadjutor of South Dakota is the Rev. Conrad Gesner, rector of the Church of St. John the Evangelist, St. Paul, Minn.

Greatly admired throughout Minnesota, he is a member of the Bishop and Council, chairman of the Department of Promotion, dean of the St. Paul deanery, a member of the standing committee and an examining chaplain. He is also secretary of the province of the Northwest. He was a deputy to General Conventions in 1937 and 1940, refusing election as a deputy in 1943.

EDUCATION

Born in Detroit Lakes, Minn., on August 30, 1901, he is the son of the late Rev. Anthon Temple Gesner. He attended preparatory school in Ridgefield, Conn., Trinity College, and was graduated from General Theological Seminary in 1927, being ordained priest November 1, 1927, by the late Bishop Burleson of South Dakota.

The Rev. Mr. Gesner is already well known in South Dakota, having been canon missionary of Calvary Cathedral, Sioux Falls, S. Dak., from 1927 to 1929; and rector of Trinity Church, Pierre, S. Dak., from 1929 to 1933.

In 1933, he received calls to both the deanship of the Cathedral of Our Merci-

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DR. GESNER: *Bishop Coadjutor-elect of South Dakota.*

ful Saviour, Faribault, Minn., and to the rectorship of the Church of St. John the Evangelist, St. Paul. He finally accepted the latter, saying that he was afraid too many in Faribault would find it difficult to think of him as anything but "little Connie Gesner."

He has three daughters, Joan, 15, a student at Saint Mary's Hall, Faribault; Rosalind, 12; and Nancy, 10.

ARIZONA

Rev. Arthur B. Kinsolving

The Rev. Dr. Arthur B. Kinsolving, 2d, rector of Calvary Church, Pittsburgh, Pa., since 1940, has been elected Bishop of Arizona. Born in Rio Grande, Brazil, September 13, 1894, the son of the Rt. Rev. Lucien Lee Kinsolving and Alice Brown Kinsolving, he was educated in Virginia schools—Episcopal High School, Alexandria, the University of Virginia, and Virginia Theological Seminary, from which he received the B.D. degree in 1924. On graduation from the University of Virginia in 1917 he enlisted as a private in the French Army, serving as an ambulance driver. On the entry of the United States in the war, he transferred to the USA ambulance service, and was subsequently commissioned a first lieutenant, and was awarded the Croix de Guerre.

New York University granted him the D.D. degree in 1937. His father ordained him to the diaconate in 1924 and Bishop Brown ordained him to the priesthood the following year.

His first charge was as assistant minister at St. Paul's Memorial Church, the University of Virginia, which he left to become chaplain at the United States Military Academy, West Point, N. Y., where he remained from 1926 to 1933. A period of seven years as dean of the Cathedral of the Incarnation, Garden City, Long Island, followed his service at the Military Academy. In 1927 he married Edith Wharton Lester. They have three children.

He is a member of General Convention's Commission on Holy Matrimony.

Bachrach.

DR. KINSOLVING: *Bishop-elect of the missionary district of Arizona.*

MR. SUMNERS: *Declined election as Bishop of North Texas.*

NORTH TEXAS

Rev. Thomas W. Sumners

The Rev. Thomas W. Sumners, newly elected missionary Bishop of North Texas, has declined his election because of the need of continuing as rector of the Church of St. John the Divine, Houston, Tex.

The Rev. Mr. Sumners, a native Texan, was born on September 27, 1903, in Cuero, Tex., the son of Judge Charles A. Sumners and Roberta Clement Sumners. He received his early education in Cleburne and at the University of Texas. Going east to school, he was graduated from the Virginia Theological Seminary in 1928. Bishop Quin of Texas ordained him to the diaconate in 1928 and to the priesthood in 1929. His first charge was St. Paul's mission, Houston, Holy Trinity mission, Dickinson, and St. George's mission, Texas City. Moving to Galveston in 1930, he became associate rector of Trinity Church, Galveston, where he remained for two years. St. Stephen's Church, Houston, called him in 1932 as rector. In 1939 he became rector of the Church of St. John the Divine, Houston, where he serves today. St. John the Divine has experienced remarkable growth under his direction. The parish, numbering 25 communicants in 1939, now lists 614; the Church school has increased from five pupils to 418; the budget shows a similar jump. Postwar plans have been made for a church and parish house, which will enable the church to minister more effectively to the community. There is a daily celebration of the Holy Communion.

PARISH LIFE

Civic Cathedral

Development of St. Paul's Cathedral, Detroit, as a great civic cathedral, linked with the city's expanding civic and cultural center near-by, is under consideration and a community-wide campaign for this purpose soon will be launched, the Very Rev. Kirk B. O'Ferrall, dean, announced in a sermon recently.

Although he gave few details of the plans now being formulated, he told the congregation and his radio listeners over WWJ that "the entire half block, between Hancock and Warren Avenues from the alley to Woodward Avenue, must be part of the plan for the future." Geographically, only three business buildings and a parking lot in that half block separate the cathedral from the cultural center to the north which includes the Rackham Educational Memorial, the Institute of Arts and the Public Library.

The purpose of the development, Dean O'Farrell indicated, will be to give the cathedral a position in Detroit comparable to that of the Cathedral of St. John the Divine in New York City, and that of the National Cathedral in Washington. Pointing out that one of the greatest cultural centers in the world is developing in the area in which the cathedral is located, representing the fields of education, literature, music, art, science, medicine and history, he asserted the projected civic cathedral "will give this great center that deepest and greatest quality of all—religion."

Community support of the civic cathedral project also will be sought from those who have "civic and religious consciousness of a building and an organization that strive to serve the best interests of this city, rising entirely above denominational lines," and from persons who have been comforted, helped or inspired by the radio ministry of the cathedral.

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SOUTH AFRICA

Bishops on Race Relations

The bishops of the province of South Africa have issued an outspoken statement on race relations after discussing the subject in a recent synod. The statement said:

"In view of the widespread opinion that Southern Africa may be destined to play a leading part throughout the whole continent in postwar reconstruction, we feel impelled to address the members of our own Church, and indeed all people of good will, on what we believe to be a grave evil in our midst. That is the evil of color prejudice. . . .

"We are bound to condemn discrimination which is based solely on the color of a man's skin. Such discrimination is contrary to the clear teaching of the New Testament, with its twin doctrines of the Fatherhood of God and the Brotherhood of Man. The idea of a 'herrenvolk' or super-race is wholly repugnant to the Christian religion. . . .

"When the civilization of India and the East are remembered, it is ridiculous to maintain that civilization and culture are the prerogative of the white-skinned races. In all ages persons of color have won distinction in the spheres of religion, art, and science.

"We affirm that the effect of color prejudice is cruel, wasteful, and dangerous: cruel, for it deprives those that are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many, which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another creates fierce and ever increasing resentment, with results that no one can foresee.

"It must not be forgotten that such injustice also adversely affects those who are responsible for it, and may well induce grievous spiritual results.

"We are sadly aware that color prejudice is to be found among our own Churchpeople, and that is the reason why we address them as we do, and urge them with all solemnity, fearlessly to think out anew their own attitude, and to confront this color prejudice and its attendant results with the statement we have made above. We ask them very earnestly to consider whether it can possibly be reconciled with the teaching of our Lord Jesus Christ, the Head of the Church."

RUSSIA

Theophilus Delegation Reported "Safely on Way" to Moscow

The delegation appointed by the autonomous Russian Orthodox Church in North America to attend the all-Russia Church council was "safely on its way" and expected to reach Moscow about February 10th, it has been announced by Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs.

No news of the delegation had been received after its arrival at Fairbanks, Alaska, January 23d, on the first lap of its journey to Moscow. The delegation consists of Bishop Alexis, former Bishop of Sitka, Alaska, and the Very Rev. Joseph O. Dzvonchik, secretary of the Metropolitan Council of the Russian Orthodox Church in North America.

The delegation is expected to submit to the Moscow Synod a detailed statement regarding the position of the Russian Church in America headed by Metropolitan Theophilus.

Moscow Papers Play Up Reports of Church Sobor

Moscow newspapers published extensive reports of proceedings at the *sobor,* or general council, of the Russian Orthodox Church, and the subsequent election and enthronement of Patriarch Alexei.

The Communist Party organ, *Pravda,* only newspaper published on the day after the crowning of Alexei in Bogoyavlensk Cathedral, devoted one-sixth of its space to the *sobor.* Full reports of the speech by Georgi G. Karpov, chairman of the Soviet Commission on Orthodox Church Affairs, and of the *sobor's* message to Premier Stalin, were printed, as well as a biographical article dealing with the new Patriarch.

Izvestia also gave a large amount of its space to the Russian Church council, featuring the *sobor's* message calling on Christians throughout the world and Russian Orthodox clergy and believers in particular, for renewed efforts "in this sacred war."

The Moscow *News* published an article by Metropolitan Benjamin, Patriarchal Exarch in America and the Aleutian Islands, describing the events of the *sobor* and stating that news of the assembly "will be received as blessed tidings in all lands."

FRANCE

Ecumenical Service Held In Paris Reformed Church

Prominent religious leaders took part in an ecumenical service at the Etoile Reformed Church in Paris, attended by several hundred American, French, and other Protestant worshipers.

Assisting Pastor Durand-Gasselin were Dr. Frederick W. Beekman, who recently returned from the United States to resume his pastorate as dean of the American Cathedral of the Holy Trinity; Dr. Marc Boegner, president of the French Protestant Federation; Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches; Archimandrite Johanesco of the Russian Orthodox Church; and Canon William Ashmann.

The simple service was conducted in French, with Dean Beekman, clad in a U. S. Army officers' uniform, reading Scripture from the Old Testament, after which Dr. Boegner and Dr. Visser 't Hooft spoke. Archimandrite Johanesco gave the benediction.

INDIA

Adopt Parts of Union Scheme

The General Council of the Anglican Church of India, Burma, and Ceylon has adopted parts of the South India Church union scheme to permit certain dioceses to carry out "their practically unanimous desire" to enter the United Church of South India. The union plan would merge representative bodies of the three major non-Roman groupings — Anglicans and Methodists, Presbyterians and Reformed, and Congregationalists.

The Council debated for two days, and then passed the following resolution: "While reaffirming that the Church of this province continues to be bound in matters of faith and order by the constitution, canons, and rules of the Church of India, Burma, and Ceylon, it finally adopts the scheme of Church union in South India (seventh edition revised) Parts One and Two."

The Council's action permits the dioceses of Madras, Travancore, Cochin, Tinnevelly, and Dornakal to enter into the union.

ENGLAND

Move to Rejuvenate House of Laity

A resolution to rejuvenate its House of Laity was unanimously adopted at the spring session of the Church of England Assembly.

Introduced by Lt. Col. H. L. Oldham who declared that the present house has not had an election for ten years, the resolution urged that suitable candidates be sought for elections to take place between Easter and Whitsunday.

Support for the resolution came from many speakers, including Sir Arthur Griffith Boscawen, who said that "if the Anglican Church hopes to do its duty, the laity must play a much bigger part than hitherto in the religious revival of this country."

Ecumenical Center

St. Basil's House has been opened in London as an ecumenical center to further reunion of Eastern Orthodox and Western Churches. It will be operated under joint auspices of the Fellowship of St. Alban and St. Sergius and the Student Christian Movement.

The building is equipped with an Eastern Orthodox chapel and contains a library and reading room, and rooms for meetings and lectures. In addition to the staff's living quarters, accommodations will be provided for theologians and scholarship students interested in problems of Church reunion.

Fr. Alexis, a Roman Catholic convert to Orthodoxy, is house chaplain.

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On Being in a Hurry

By the Rev. Frederick W. Kates

Rector, Christ Church, Oswego, N. Y.

"He that believeth shall not make haste."—Isaiah 28: 16.

THE WORD "hurry" is nowhere used in the Holy Bible, yet to be in a hurry is an indisputable characteristic of American life. "Make it snappy!" is a typical American expression. Save in rural areas, small towns and the South, life in most American communities is a matter of hurry and haste, high speed and high pressure.

Even the churches suffer from American always-being-in-a-hurry. Services must be hearty, cheery, and, above all things, brief. We even want our religion in a hurry! No wonder prayer is the lost art among us, meditation a lost discipline, the secrets of worship and fellowship with God known only to a few! Jesus spent whole nights resting, refreshing, renewing His soul, yet we wiggle restlessly in our pews if the service runs over an hour in length. We have little time for God, we who are always so busy, so in a hurry. Small wonder God's resources are not available for and to us! But we are not yet sufficiently aware of the reason for our spiritual impoverishment to correct the situation by the simple expedient of allowing more time in our busy lives for God and the things of God.

Decline of Manners

This same habit, of always being in a hurry, to our way of thinking, accounts for the decline of manners in our land. "Manners require time," wrote Emerson in one of his essays, "and nothing is more vulgar than haste." But in our hurry city-dwelling Americans especially just haven't time for the little politeness and delicate courtesies of life, and so manners suffer.

And this habit of ours, of always being in a hurry—it makes one wonder just how civilized we are, for "No man who is in a hurry is quite civilized," to quote Will Durant, a popular philosopher of our day. Hurry and haste do not mark the urbane Chinese, a preëminently civilized and cultured race. Our characteristic hurry and busyness make one wonder just how civilized we over-energetic Americans really are.

"He that believeth shall not make haste." Assuredly this sentence from the prophet Isaiah is an excellent text for us today, a richly-wise text to remember.

Anxiety of Mind

Some years ago, Henry Van Dyke, preacher, poet, essayist and master-fisherman, wrote a charming story entitled "The Gentle Life." In this story is the following passage:

"To be in haste is to be in anxiety and distress of mind; it is to mistrust Providence, and to doubt that the issue of all events is in wiser hands than ours; it is to disturb the course of nature, and put overmuch confidence in the importance of our endeavours."

Isn't it true: "To be in haste is to be in anxiety and distress of mind . . ."?

Hurrying, impatient, feverish people are always "in anxiety and distress of mind." Things are always moving too slowly for them. They feel they are caught in a stream of loitering progress. People are walking, when they want them to run. People are running, when they want them to fly. But by all their fretting and chafing, all their impatience and nervous efforts to get things moving faster, the only result they accomplish is to work themselves into greater anxiety of spirit and into deeper distress of mind. Such people, always in haste, never know peace of mind.

To execute tasks with dispatch is one thing, entirely commendable and the sign of a trained and capable mind. The slowpoke, the fumbling dullard, the inefficient man who doesn't know his job—there is no merit of virtue in being such. But to be in a perpetual state of nervous, fitful hurry is another and a different thing altogether. John Wesley, priest of the Church of England whose parish was all of England and who rode one-quarter of a million miles on horseback, to make his calls and to fulfil preaching engagements, once said, "Though I am always in haste, I am never in a hurry."

Wesley was a man who harkened to the prophet's words, "He that believeth shall not make haste." He had a giant work to do and of this he was fully aware, but the very dimensions of his task served to steady him rather than to stir him up into a state of frenetic hurry and haste. Persistently and perseveringly he whittled away at his job, but he never allowed himself to get fretful, impatient, and "in anxiety and distress of mind." And the results of his self-control are known to history. By his preaching to the forgotten men of England the Good News of God in Christ, by his bringing the Love of God into the hearts of thousands of England's people, John Wesley, historians say, saved England from a British version of the French Revolution. All this, because he knew and practiced the prophet's truth: "He that believeth shall not make haste."

Mistrust Providence

Isn't it true: to be in a hurry is "to mistrust Providence, and to doubt that the issue of all events is in wiser hands than ours . . ."?

Because of the confused state of the world, the internal state of the nation, new ideas of government, industrial troubles and dissensions, dangerous financial policies, strange, powerful forces at work in our world—because of these things even the most spiritually-stable person is anxious that affairs in the nation and world be straightened out, and that speedily. But, frankly, if we are thus impatient, we are guilty of mistrusting Providence and of believing that the issue of all events—events in our own little lives and in the larger sphere of the affairs of mankind—is not in wiser hands than our own.

We are not advocating a policy of sitting in our rocking-chairs and letting things take whatever course they will, a policy of do-nothing and let God take care of everything. We are saying simply that "he that believeth" in the over-ruling Providence of God, guiding and guarding and caring for the world and the world of men, will be patient and steady and calm even in the midst of our uptorn world and nation this hour and that he will not be in impatient hurry because things are not straightening out as rapidly as to his mind they should.

Yes, "He that believeth shall not make haste." Instead, he will be steady and confident that the issue of all events is in the hands of One far wiser than we ourselves whose will and purpose for mankind and the world is altogether beneficial, beneficient, loving and good.

Youth's Method

And isn't it true: to be in a hurry is "to disturb the course of nature, and put overmuch confidence in the importance of our endeavours?"

It takes the young quite a long time to realize that there is a certain tempo to the natural development and progress of things. Youth, with its fresh vision and exuberant strength and unbounding hope, would storm the citadel, while maturity realizes that perhaps a better strategy to attain the same end would be to wage a siege. Youth's method is often wrong, but just as often, too, is prudential and cynical maturity's method. The point I would make is simply that to be in haste to accomplish a worthy goal, as youth is prone to be, is very often to be guilty of trying to disturb the course of nature, to try to make things happen at a speed or in a way they were never meant to proceed and, therefore, will not proceed. I speak from experience: the young man is required to learn at the cost of the heartbreak, pain and another step in growing-up, that we just can't rush some matters, for they just won't be rushed. That's the way things are. To be in a hurry is to be guilty of not realizing this fact.

To be in a hurry sometimes is to leave ourselves open to the charge of placing "overmuch confidence in the importance of our endeavours." Reliance on our own endeavours has brought mankind to this day's sorry plight. Reliance on our own endeavours, neglecting to couple them with God's purpose and will, is bound to lead us to futility and despair.

To overcome this common fault, of placing so much confidence in the importance of our own endeavours, we recommend indulging in the occupation of a

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fisherman. An angler knows, to quote again from Van Dyke's story mentioned before, that he "cannot force his fortune by eagerness, nor better it by discontent. He must wait upon the weather, and the height of the water, and the hunger of the fish, and many other accidents of which he has no control. If he would angle well, he must not be in haste. And if he be in haste, he will do well to unlearn it by angling, for I think there is no surer method."

Following the advice and practice of Henry Van Dyke, a clerical Izaak Walton, is heartily recommended as a cure for all the evils of haste, "if for no other reason, because it gently dissuadeth us from haste and leadeth us away from feverish anxieties into those ways which are pleasantness and those paths which are peace."

Doubtless it were wise in us to accept the mysteries of life cheerfully and to go forward into tomorrow with a merry and a gay heart, considering that we know enough to make us happy and keep us honest and true for today. For "a man should be well content if he can see so far ahead of him as the next bend in the stream. What lies beyond, let him trust in the hand of God."

Let us not forget: "All our affairs are under one sure dominion which moveth them forward to their concordant end; wherefore, 'He that believeth shall not make haste.'"

The Church and the Pre-School Child

By the Rev. Frederick W. Blatz

Rector of St. Peter's Church, Philadelphia

THERE is a growing awareness in the Church that religious education has not produced the results which once were confidently expected of it. Even on a statistical basis there is much cause for concern, for figures show that the enrolment of our Church schools has decreased enormously over the past two decades or so, while, curiously enough, the communicant strength of the Church has grown. What may be the determining causes of this phenomenon is a question difficult to answer fully, but it is undoubtedly true that at least two factors have been in evidence.

The first is the failure of much of our religious education to contain a solid core of theology. Not that it is the function of the Church school to produce skilled theologians, but rather that the Church school, in fact, seems to have omitted to teach the great doctrines of the Christian Faith so that they may come alive in the hearts and minds of people and undergird their whole progress in the Christian way.

The second factor may be described as a failure to approach the problem of religious education from the point of view of the physical, mental, and spiritual development of the individual. We have started with certain preconceived notions of what a child should know, without considering whether the child has reached that stage in his development at which he is capable of assimilating the things he "ought to know and believe to his soul's health."

This is by way of being a brief summary of the background of two conferences on Christian Education which have been held at the College of Preachers in Washington, attended by leaders in Christian Education in the third province. The first conference met in the beginning of December, 1943, and devoted two days to a discussion of the theological content of Christian education, under the leadership of H. Shelton Smith, professor of Christian Ethics and Religious Education, and director of Graduate Studies in Religion, at Duke University. Dr. Smith's lectures, as well as his book, *Faith and Nurture*, provided the material for the discussions of this conference.

The conference agreed that the liberal and humanistic credo of contemporary times, as it is expressed in the aims and techniques of progressive education, has gone far to empty our Christian Education of any real theological content. Instead of teaching religion, much of our Christian education is content to teach only ethics and morality. We have been treating the Gospel as good advice, and not as the *good news*. The conference concluded that until we teach the Christian religion as a living faith, relating the great doctrines of the Church (especially the Incarnation and the Atonement) to the life and problems of people everywhere, we are failing to do the full work of Christian educators. And in proportionate measure the Church itself is not fulfilling its redemptive mission as the Body of Christ at work in the world today.

The second conference, held a year later, set out to deal with some of the practical problems which confront those who are engaged in the important work of Christian education. This conference dealt with the religious nurture of the pre-school child, under the leadership of Dr. Mary Fisher, professor of Child Psychology at Vassar College; the Rev. Dr. Reuel L. Howe, professor of Pastoral Theology at the Virginia Theological Seminary; and the Rev. Dr. Daniel A. McGregor, chairman of the National Council's Division of Christian Education.

The Parent Problem

It is a fact, obvious enough in itself but too frequently overlooked, that the life of the child goes back to the life of his parents. This very obvious fact has important consequences for Christian education. It means that the religious nurture of the child has its roots in the quality of the marital relationship of his parents, and really begins therefore with the preparation his parents make for their life together. The home is a community of physical, emotional, social, and religious life, and preparation for marriage that is to be in any sense adequate must comprehend this fourfold community. All too often there is not sufficient and adequate preparation, with the result that many harmful influences are at work upon the child even before the moment of his birth. The responsibility of the Church is to see that adequate preparation is made for marriage, and to this end it was suggested that the clergyman should have at least three conferences with those who come to him to be married, and be prepared to have even more if this is indicated. Only by taking the most meticulous care in the very beginning can the Church be sure that the homes of her people will be in the real sense of the word Christian homes, providing an atmosphere of wholesome life in which children will grow into the full stature of Christian manhood.

But not only is it imperative to prepare adequately for Christian marriage, it is also important that sufficient preparation be made for baptism. We are familiar with the unhappy fact that Holy Baptism is not often regarded as the great sacrament of initiation into the membership of Christ's Body, the Church, but is rather looked upon as a social event, of less importance to the child than to his parents and their friends. Holy Baptism must be restored, in practice, to a place of honor in the sacramental life of the Church; for only as this is done can the child be properly prepared to enter into the full life of the Christian fellowship, and adequately trained thereafter to fulfill all his duties and responsibilities as a member of the Body of Christ.

The Psychological Picture

We turn now to the psychological picture of the physical, mental, and spiritual development of the pre-school child. The child of six years old and under develops from a completely dependent individual to one who gradually learns to adjust himself to his environment and to take his place in the social life around him. These early years are really a "first adolescence," for they bear all the marks of the period of later adolescence, the heightened emotionality and the difficult problems of adjustment. The pre-school years are like the first movement of a symphony, they state all the themes which will be developed in the later years of life.

The pre-school child is more vulnerable than at any other time, which means that he needs greatly to have the sense of being loved, and having from that love the reassurance and the confidence that he belongs to a close-knit family group. It is from his need of being loved, his need for reassurance, that many of the child's first experiences of religion arise.

In these early years children have no sense of time—or, to put it another way, they are conscious only of the present. This tends to make them greatly demanding, they "want what they want when they want it." From a desire to secure the immediate gratification of their wants

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they must be taught to give, to share, to cooperate. It is also true that the intense sense of the present makes it impossible for the pre-school child to realize the consequences of his behavior. This appears to be the absence of a sense of responsibility, but it really arises from the lack of experience. Children must learn, even in the years of their "first adolescence," to accept responsibility for the consequences of their own behavior. Along with this, however, we should remember that many do not understand the intense sense of the present on the part of children, and may in consequence "ask too much too soon."

Children obviously grow up in an adult world, and only gradually do they come to a realization of ethical ideas—and they inevitably begin by using the ethical concepts they learn from the adults who are nearest them, *i.e.*, their parents. Children find in their parents the first pattern of their idea of God. The love of parents for the child, the fact that he is lovingly accepted by his parents, determines the emotional pattern for the child's later concept of God. These emotional patterns and experiences are vital to a proper religious development: it is from his home that the child learns his first lessons in the Christian way of life. It should be the aim of parents to bring their children through these vulnerable years of life with their self and spontaneity intact. To use psychological terms, the child must have, not a *character condition: hostility*, but a *character condition: friendliness*. The renascence of life comes in the period of second adolescence, and it is the time for a second chance, when we can correct the mistakes that have been made in the period of first adolescence. But with a *character condition: friendliness* the pre-school child has a solid foundation upon which Christian nurture can build.

Discipline

The problem of discipline is part of this picture, and it is one of the perplexing problems for the parents of pre-school children. From the point of view of the psychologist, discipline is simply "setting the limits beyond which the child may not go." Discipline means guidance, it assumes that the child is a willing learner, and the purpose of it is to help children learn appropriate ways of behavior, in terms of their age as well as in terms of basic living. All situations which involve discipline are times of emotional tension, on the part both of the parent and of the child. This is important to remember, for discipline should be aimed at relieving the emotional tension and anxiety, and the child must be assured that he lives in an orderly and dependable world. In every case where discipline is administered, the question must be asked, "What is the child learning from what I am doing?" Is the child learning to be merely passive and docile, or is there a tendency to the other extreme? Passivity and docility are indeed danger signs, they may have disastrous consequences in later life which are likely to be little understood. The use of discipline is to guide and help children toward a developing emotional responsibility and maturity. They should learn increasingly to take the responsibility for their own behavior, they should be taught to learn from their mistakes, not in a smooth pattern of development, but increasingly as life goes on. There will be times of retrogression, but these are often developmental, a full step ahead, then a half-step back, and again a full step ahead. For this is the pattern of life's development, physically, mentally, morally, socially, and spiritually.

The psychologist sees the pre-school child coming through the vulnerable years of his "first adolscence" learning more and more of self-reliance, adapting himself to the life of the world around him with a *character condition: friendliness*. In a truly Christian home he has learned his first ideas of God and of life, which are the foundation upon which the Church can build securely as it continues the nurture of the child in the way of the Christian.

Regeneration

We turn back once again to the more definitely religious side of this picture, and realize that the responsibility of the Church for the nurture of the pre-school child is abundantly set forth in the Prayer Book. The first specifically educational responsibility of the Church is in the sacrament of Holy Baptism. In Baptism, we have the act whereby the Church receives into her life a child, after certain conditions have been met and certain promises have been made in good faith and sincerity. Baptism is the normal way of receiving a new member into the organic life of the Church, into the Christian fellowship and culture. The theological term that describes this act is "regeneration," which signifies a new generation of life into the fellowship of the Church. It is noteworthy that the Prayer Book contains no rubric directing that the child be returned by the minister to his sponsors after he has been baptized. This serves in a dramatic and symbolic way to emphasize the fact that the Church never gives up the child whom she regenerates into her life. It should also be noticed that the Baptismal Office does not speak of conversion, a change of the mind, but rather of a new life that is "regenerated" or, to use St. Paul's term, "grafted," into the life of the Church.

In addition to the Baptismal Office there are the Offices of Instruction, admirably suited to the Christian nurture of children, but unfortunately among all the Offices of the Prayer Book the worst used. They constitute a *syllabus* of Christian education, and we have often been guilty of the mistake of substituting the syllabus for teaching the course.

The first question asked in the Offices of Instruction is, "What is your Name?" This serves to remind us that all worth while Christian education begins with the child himself, getting to know him and to be on speaking terms with him. The first step in Christian education is to know as much as it is possible to know about the child.

A moment later the answer is given, "My sponsors gave me this name in Baptism, etc." Again we have an important emphasis, that the child should learn and know that he is a member of the Body of Christ. By the use of this word "member" we signify an important part of an organic structure, without which the organism would be badly mutilated and truncated. In our teaching we must not minimize the importance of this. As a member of the Body of Christ, the child is an integral part of the organic structure, the Church. And as we think of the Church as an organic structure, we think of it also as the most wonderful and marvelous social reality in the whole universe. The child is a part of this social reality, the Church is in a very real sense his second home. Indeed, the Church is itself a kind of bridge between the life of the home and the life of the community. Children must be given the opportunity to develop the personality that will fit them to take their proper place not only in the home, but also in the community in which they live.

Sons and Daughters of the King

Finally, the function of Christian education is to teach children that they are the children of God, that they are persons of great dignity and worth, and are on their way through this life to attain the highest dignity possible and imaginable. Children are, as indeed are all of us, sons and daughters of the King, they are princes and princesses, and it is the function of Christian education to regard them as such. In all religions men are taught to believe in God, but it is the unique genius of the Christian religion to affirm the great truth that God believes in man. Our educational approach to all children, and especially to those of the pre-school years, should be as to princes and princesses; as to persons who, because they are the children of God the King, are of inestimable worth in His sight and must therefore also be in ours.

The Church must realize more and more her pastoral concern for the life of the young child. There is much which the Church has to offer, and much it still must do for the proper nurture of its children. In recent years parents have been seeking help from marriage counsel bureaus, family societies, and other secular agencies of all kinds. They must be encouraged to seek the help which the Church has to give, and must give, if she is to be faithful to the command of her Lord, in His words to St. Peter, "feed my sheep."

EPITAPH

I WORE my jacket gladly
For it was wrought with art,
But I had longed to feel the wind
About my naked heart.

I wore my sandals wisely
For earth was sharp with strife,
But I had longed to press unshod
The piercing point of life.

My raiment, cast behind me,
Lies empty by this stone.
My winged feet have borne me
Where sandals are not known.

DOROTHY LEE RICHARDSON.

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The Irrepressible Parson Weems

By Elfrieda McCauley

EVERY year Washington's birthday lays at the door of the Episcopal Church a mildly opprobrious package in the person of the Rev. Mason Locke Weems who made George Washington's reputation for truthtelling at the expense of his own.

First biographer of Washington, itinerant preacher, writer, publisher, book peddler, from his pen flowed a succession of the most fabulous tales that have gone down in American history—the story of Washington and the cherry tree, Washington and the cabbage sprouts, the moralizing apple tree, and a hundred other anecdotes schoolboys have been repeating as gospel truth for close on 150 years.

For years his "Life of Washington" was America's best seller next to the Bible. For 50 years after Washington died it was the only readable biography published.

The author, Mason Locke Weems—who has himself become as legendary to America almost as Weems' Washington—was a Maryland clergyman. He was born in 1759 at Herring Creek, Md., in the parish of St. James. Reputedly, he was the grandson of the Scottish Earl of Wemyss, though this may well be a story, like that of the cherry tree, out of Weems' own fertile imagination.

He attended Kent County School in Chestertown some years before it became Washington College under Dr. William Smith. Dr. Smith was related to Weems, having married Rebecca Moore, Weems' cousin. It is very likely that Dr. Smith, who did so much to reorganize the post-revolutionary Church, may have had something to do, also, with his young cousin's choice of a vocation. At any rate, young Weems was in London in 1782, a candidate for Holy Orders.

He had trouble getting ordained without losing his American citizenship. Until 1784 an oath of allegiance to the British king was still a part of the ordination ceremony. On this difficulty Weems carried on a lengthy correspondence with Franklin in Paris and John Adams at the Hague, in the course of which various alternatives were suggested but made unnecessary in the end by his being made deacon by the Bishop of Chester on September 5, 1784, and his ordination to the priesthood a week later by the Archbishop of Canterbury. He and Edward Gantt, jr., are usually credited with being the first two American candidates for Anglican orders ordained without having been required to take the oath of fealty.

From England he returned to America. For the next seven years he served successively as rector of All Hallows and St. Margaret's parishes in Maryland—but not too well. One of his difficulties was, as his contemporary, Bishop Meade of Virginia, put it, his capacity for violently agitating the risible faculties. No one escaped—young or old, grave or gay. Weems could not read even a verse from the Scriptures without raising a ripple of laughter from his audience. On occasions his sermons were shockingly hilarious.

He had many other shortcomings, and for these he was taken to task roundly by laymen and fellow clerics alike. Bishop Claggett, in his pre-bishop days, complained that Weems had preached in a Methodist church. Another clergyman, horrified, heard him preaching in a ballroom. He held regular services for Negro slaves at a time when Negro souls were not thought the proper business for a respectable man of God. Finally, for a clergyman, he is supposed to have been overly fond of the fiddle.

At any rate, in 1792, at the age of 33, he found himself without a church. That was when he took to the road with a peddler's sack of books on his back, a sort of agent for the Irish Roman Catholic Philadephia publisher, Mathew Carey.

In three years time he had done well enough by himself to afford a Jersey wagon to carry his books. It was springless, with a seat for himself swinging from leather thongs to make travel over rough roads easier. In this vehicle, and dressed in the respectable black of a man of the cloth—for he never thought of himself as anything but a clergyman with a wider-than-ever mission field—Parson Weems was a familiar figure on the roads between Savannah and Philadelphia for the next quarter of a century.

When the distance between towns was long he'd get out his fiddle and saw out a lively tune to keep his spirits up. Or he'd commit to memory sections of the hymnbook or the Book of Prayer or the Bible.

He continued, throughout his wanderings, to hold services where he could—in a church if he could get a church, any church—on the porch of a general store or tavern, in a meeting house, in the town square if there was no other place. More often than not his sermons ended with a sales talk. His listeners were invited to inspect his wares—which included many things from the Bible to *Charlotte Temple*.

Bishop Meade, in his *Old Churches, Ministers, and Families of Virginia,* tells of meeting Weems in Fairfax, Va., on an election or court day. This happened, of course, some years before he became bishop. Weems had his bookcase full of books for sale set up in the portico of a tavern. Looking over the books, the Bishop spied there Thomas Paine's *Age of Reason*. He picked it up, shocked, turned to Weems and asked how it was possible he should be selling such a book.

Weems' answer was to reach for another book in the case and place it in the Bishop's hands. It was the Bishop of Llandaff's answer. "Behold the antidote. The bane and the antidote are both before you."

The Bishop's consternation then was nothing to what he was to experience some time afterwards. He had left Weem in charge of a service one Sunday morning. When he returned he heard from h family and parishioners that in his absen Weems had preached a sermon on To Paine and other infidels, holding that t ghosts of these men, if they could retu to earth, would be shocked to hear t falsehoods told of them.

Sometimes, as in his clerical days Maryland, Weems' fiddling got him int trouble. Once when he was staying at a inn, variously located in Caroline Count Virginia, and the environs of Columbi S. C., a traveling puppeteer came to hi in distress. He wanted the parson to fiddl for the performance. His own fiddler wa intoxicated. The show had been an nounced, people were coming to see it and what would happen to his sick wif and three children if there could be n show?

Weems was reluctant, according to th story, but agreed to help out if he wer permitted to fiddle behind a screen tha would hide him from the audience. Thi was agreed to and the show went on. Bu halfway through the performance the fid dler in his enthusiasm kicked over the screen and the horrified audience beheld the parson, who the night before, had held the service in the town church. Weems it is said, jumped up at once, launched into a sermon on intoxication, and ended with a plea for a collection to aid the puppeteer's needy family.

When he married Fanny Elwell in 1795 he first moved into the neighborhood of Mount Vernon. Dumfries, Va., where he settled with his wife and where his ten children were subsequently born, was within 20 miles of Washington's home The Elwells were closely related to the Balls, the family of George Washington's mother. Dr. Craik, Washington's family physician and close friend, was married to Fanny Elwell's aunt.

Thus, four years before Washington's death, the life of the Father of Our Country—an appellation Weem's biography made current—came close to the life of the itinerant clergyman book peddler. He rubbed elbows with folks who knew the Washingtons by the front door and by the back door. He struck up a close acquaintance with the Rev. Lee Masse rector of Pohick church, which Washington had attended for many years. Once or twice he accompanied Dr. Craik to Mt Vernon, met the great man himself.

Certainly when Washington died in 1799, and perhaps before that, Weem shrewdly surmised that America was ri for a biography of Washington. And he did, indeed, have some qualifications fo authoring it.

His biography of Washington, publishe in 1800, was a modest work compare with the more famous revised editions tha came out a few years later. Some peopl have indicated that originally it may ha been a memorial sermon preached in Po hick church.

Pohick church, in which Washingto had worshiped before his association wit Christ Church, Alexandria, had had n regular clergyman for some 15 years be fore 1800. About that time Weems use to hold occasional services there. Th chapel was old and dilapidated, interestin only because of Washington's connection

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ith it. Washington, of course, as well as rominent pew holders of its earlier years ad long since moved to other churches. ut Weems failed to call attention to this etail in 1809, when he added to his name n the title page of his life of George Vashington "formerly rector of Mt. Ver- on parish." Nor did he correctly name he church or the parish, realizing that o his far flung readers Pohick church or Truro parish would have had no mean- ng.

The biography came out as an 80 page amphlet: *History of the Life and Death, irtues and Exploits of George Washing- on,* dedicated to Martha Washington. In he second edition Weems added to his itle: "faithfully taken from authentic locuments."

Coming out as it did less than a year fter Washington's death, it was grabbed p at once. In five years it went through our editions.

Weems wasn't long in tumbling to a ealization that he had a goldmine in his x-neighbor. And his experience selling ooks to all kinds of people gave him a retty accurate knowledge of what people iked to read and how they liked it.

In 1806 he turned out a completely evised edition of George Washington ith the word "authentic" taken from the itle page and the title changed to *Life of George Washington with curious anec- otes equally honorable to himself and xemplary to his young countrymen.*

The orginal 80 page pamphlet became a 50 page quarto volume packed from over to cover with everything a lusty ation of cocksure Americans wanted in a ational hero—and lots of bloody battle cenes, scalping warwhooping Indians, aricatures of beef and pudding British- rs, and unforgettable epics of American eroism.

Most of the legends of Washington: he cherry tree incident; the cabbage seeds hat sprouted to spell his name; the moral- zing apple tree; the Indian who fired 17 ullets at Washington without wounding im; the baker, Stophel, who gave bread o the poor the year around and sent the ill to Washington—all these and many thers came into the biography of George Washington, and into American folklore, or the first time in the extraordinary fifth dition of Weems' *Life of George Wash- ington.*

Some of the tales—as famous as the President himself—Weems may have icked up in village taverns, or around the tove at the general store. A lot more ame out of the genius of Mason Locke Weems.

The biography was attacked from the irst as being sentimental twaddle and worse—much worse. For the parson fame nd infamy grew apace with the years. oth boosted the sale of the nine other ooks he found time to father after the *ife of George Washington.*

A clergyman without a church, em- oyed by a Roman Catholic publisher, he veracity of his writings questioned— Veems had something else to worry bout: his wife and several of his children ecame Methodists. Said the parson, used o bouncing over rough roads in his spring- ss Jersey wagon: "They have not left he fold, only gone over the fence to rowse in another pasture."

EVERYDAY RELIGION

The Ten Commandments

I and VI. The Right to Life

By the Rev. Canon Marshall M. Day, D. D.

THE DECALOG, you will remember, is described as cut upon two stone tablets, the first containing the duty toward God, the second the duty toward man. This is the correct order, both as regards importance and origin. But St. John says: "He who loveth not his brother, whom he hath seen, how can he love God, whom he had not seen?" So it may at times work for clarity to begin with the law of the Second Table.

The first human right, the basis of all the others, is the right to life. The correct translation of the Sixth Commandment is: "Thou shalt not murder." The Hebrew verb here is never used for the killing of animals or by animals. This does not mean that man has no duty toward the lower forms of life, or even to inanimate objects, but the laws of the Second Table are concerned with the Rights of Man.

Life, then is the basic right of man, derived from the truth that man, being personal, is the earthly image of God. We may not wipe out that image, we may not even mar it. We must both preserve the life of our fellow man and develop it toward its most perfect possible expression of that divine image. Life is not life unless it is free to seek and attain the end for which God designed it, nor is it perfect when unnecessarily deprived of happiness. This Commandment speaks equally to the community, to the race, to the individual. Its sweep goes all the way from the starting of a world war to the refraining from making a noise that wakes the baby.

This duty toward man's life, then, requires us to remove from his path the obstacles to his freedom, health, and happiness. It forbids us to do such acts or to create such conditions as make our neighbor's life less livable, or force him to do what his conscience knows to be wrong. The industrialist who makes his men work under unhealthy or unsafe conditions, the client who insists that his attorney proceed in a course he knows is legal but not just, the parents who are too preoccupied with their social pleasure to give due time and care to their children, the man who diminishes another's life by wasting his time must all classify their sins under this Sixth Commandment, as well as the man who cherishes an angry, a cruel, or a vengeful disposition.

Positively, in accord with the Summary of the Law, this Sixth Word enjoins the pursuit of world peace and of public safety. It is the reason for the missionary enterprise, for educational institutions and programs, and indeed for all social intercourse. It bids the artist create beauty, the statesmen make nations, the businessman and the worker draw out and distribute the fruits of the ground.

And the duty to life is also at work within the individual. I must not waste my time, squander my strength, rest content with the talent with which I started. I must develop a character which delights God and makes my fellow man glad that I have lived. I must not take my own life, either violently or by neglect.

The First Commandment is best put in the form used in the Liturgy: "I am the LORD thy God; thou shalt have no other gods but Me." "But" here translates "to my face," *i.e.,* "before or in addition to Me." The primary right of God is being. Man cannot enhance or destroy God's being. The Decalog puts it with marvelous clarity. It is man's duty that the God that is, not some god whom man has thought out, some "idea of God" shall be his God.

This last is the subtlest form of that idolatry which is the first thing forbidden by this Commandment. But idolatry, the giving of divine honors or ascribing divine powers to that which is not God, has many modern forms. There is superstition, which ascribes control over man's character and destiny to lucky charms or trivial happenings, or to the equally inanimate and unthinkable stars and planets. There is humanism, which gives the whole of man's devotion to a theoretical collective humanity, not even the real mankind, revealed by experience.

But the majority of sinners against this Commandment do so by polytheism, against which it is equally directed. They do not deny God, they just ignore Him, while they are really controlled by business, or pleasure, or friends, and associates. They "have other gods" just as truly as the naïve polytheists of the nature religions, who push their supreme God into the background, while they worship a host of lesser more controllable divinities.

All these, with atheism and agnosticism the First Commandment sweeps away. God's right to being, and to being our God, enjoins on man the duty of faith. And faith involves trust and obedience. At the very start it sets man free from fear and selfishness. Dependence on God sets man free from the tyranny either of other men or of his own instincts. And the joy and gratitude of this liberation illuminates duty and warms it into love. So we see as the complete development of the First Commandment that the first duty of man is to know and love God.

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The February National Council Meeting

THE FEBRUARY meeting of the National Council, being the annual meeting, is always occupied with finance. The meeting this year was no exception. The budget for 1945 was adopted, in an amount $89,495 less than that approved by General Convention for the year, and yet actually $60,000 larger than the budget last year. The 1946 budget, it was announced, will be $90,000 more than that for 1945.

Two items newly put into the 1945 budget were of special interest. One was the additional appropriation for the work of the Presiding Bishop's Committee on Laymen's Work. We expressed regret in these pages that the comparatively small increase of $4,400 for that Committee was not granted at an earlier National Council meeting; and we were much interested to learn that Fr. Campbell, executive director of the Laymen's Committee, received a number of letters, having that portion of the editorial clipped to them, with the remark: "I agree that you ought to have it." This additional money, now granted, will be used for help in the office at the Church Missions House, leaving Fr. Campbell free to do his work in the field.

The second item of particular interest was that of $2,900 additional for Mexico. In the face of enormous difficulties, Bishop Salinas y Velasco and his faithful clergy are not only maintaining the work already organized in Mexico, but also doing and planning advance work. Churchpeople in New York especially, but also in many other parts of the country, will be glad that the legacy of Miss Margaret Schuy Lawrance has been allocated to the building of a chur parish house, and rectory at Tlalpan, Mexico. The peo themselves asked for the ministrations of the Church in tl place, and themselves pledged $5,000 of the necessary fun Miss Lawrance's legacy of $10,000 completes the sum quired. The building will start soon and will be follow with great interest.

Another matter touching finance but which would ha come up even had this meeting not been the annual meetir was that of the salaries of missionary coadjutor bishops. W agree with Bishop Keeler and Bishop Stevens that a m sionary bishop is a missionary bishop and that the salary one should be, as it always has been, the same as that another. The Presiding Bishop supported this opinion. It w be interesting to hear the report of the cabinet on this subje Meantime, we wonder what Bishop Roberts of South Dako will say about that $100 taken off, to make a distinctio between his salary and that of his coadjutor — especial since we understand that Bishop Roberts so took for grante that the coadjutor would have the salary of any other mi sionary bishop that he so told his coadjutor-elect. The discu sion was interesting, and will, we think, bring repercussion

So will the discussion about changing the allocation the Children's Lenten Offering. There was general agreemer that the suggested change would be sound neither financial nor educationally. To our mind one important aspect of tl

The Collect

Ember Days *February 21st, 23d, 24th*

"THE MINISTRY of reconciliation committed to the hands of men." At an ordination we see a man, not changed into some other sort of creature, but clothed with a new power. We see a man receive from God a delegation of His power to use in His Name. We see a man taken into a peculiar kind of partnership with God, which makes him a connecting link that unites us to God. Here is another evidence of God's love, that He uses some of us as priests, as co-workers with Him. It is one of the great blessings of our religion that we can have a share in making its promises and blessings effective. We must learn to be more thankful that God has delegated some of His work to us, and must set ourselves to do it so carefully and well that we may bring to ourselves and others the fullness of the blessings that God wants us to have.

St. Matthias *February 24th*

IN TODAY'S Collect we are reminded that in God's plan nothing can prevail against His Church; even the defection of a traitor is overruled by the choice of a faithful servant. In the selection of St. Matthias we see the working out of the plan which secures to the Church its succession of ordained leaders who are repositories of the truth and power of God, and who hand on these precious possessions to their followers, so that the Church always has them for the benefit of its members. No matter what our place in the Church, we all have the responsibility of helping its leaders be faithful and true pastors. By neglect of Church and Sacrament we can prevent the ministry from being faithful. We must resolve to be ordered and guided by our pastors, secure in the knowledge that they are stewards of God's mysteries and that they minister to us in His Name and with His gifts.

Second Sunday in Lent *February 25th*

GOD ANSWERS prayer in many ways. In today's Collect we pray that He will keep us in body and soul. Later in the service we hear, "Preserve thy body and soul unto everlasting life." Our prayer is answered. But that does not conclude the matter. Most of God's gifts to us are like seeds: the life germ is given, the growth to fruitage is ours to nurture. At our Communion we receive divine power to defend us from all adversities. That does not mean that can be careless of physical dangers (that we can cross a busy street without looking) or of evil thoughts that damage the soul (indulging in lustful thoughts that we would hesitate to carry out). At our Communion we receive Christ to be our Companion in this life and that to come. We must cherish His Presence, knowing that only with Him have we power to help ourselves.

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Honolulu.

DEAR FAMILY: Pearl Harbor Navy Yard busses bear a placard reading: "Your language is the trade mark of your mind." The slogan is a good one to remember, especially for those of us who are in the military service.

A "retread" officer, who served in World War I and was re-commissioned in this war, said: "It took me nearly twenty years to eradicate the tendency acquired in the last war to use profane and obscene language, and in less than six weeks of this war I found myself slipping back into the same old habit."

The tendency to use crude language, and worse, is natural when large groups of men are living together day after day, with few feminine contacts and no normal home and family surroundings. The result is a general lowering of the level of conversation, and the displaying of a "trade mark" that is unworthy of the character of the mind it so poorly represents. And unfortunately the habit is one not easily broken upon return to more normal surroundings, as the observation of the officer quoted above testifies.

Few people, unless they are unusually strict moralists, would begrudge a man an involuntary "damn" or "hell" under stress, or when roused to righteous indignation. Often such expletives are a safety valve that prevents a much more serious internal explosion. But when occasional virile profanity degenerates into inexcusable blasphemy and habitual obscenity, there can be no excuse for it. Such a habit is bound to affect the character of the user, and certainly it makes him, to say the least, a less desirable companion and citizen.

Just as slovenly dressing and dirty clothes detract from the physical appearance of a man or woman, so slovenly language and a dirty mind lessen his mental attractiveness. And there is as little excuse for the one as for the other. Why, then should the serviceman who would not think of going on liberty with his shoes unshined, or the civilian who would not enter his club with a soiled shirt and a crumpled tie, make no effort to give his mind at least a decent outward appearance in public?

Mental habits are not as easily changed as soiled linen, nor can they be polished up at the last minute like a pair of GI shoes. They quickly become deeply ingrained, and unconsciously reveal themselves when least expected or desired. It is certainly true that "your language is the trade mark of your mind"—or, as someone else put it, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

I hope I haven't given the impression of a Puritanical prudishness unbecoming a Churchman and a Marine. It isn't that I feel strong language is always out of place; there are times when nothing else seems to suffice. But when a man can't open his mouth without loosing a stream of profanity and filth, then I say it's a damn shame.

CLIFFORD P. MOREHOUSE.

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subject was overlooked: how it would strike the children. Parishes might not like it, dioceses would object — these aspects were seen and considered. But what of the children? Boys and girls, in spite of what Bishop Dun said about most of their offering coming from their fathers and mothers, work hard for their Easter offerings. We have ourselves known boys who shoveled snow and sprinkled ashes on icy pavements, and who devoted most of their free time after school to errands and other financially productive enterprises — all for the purpose of filling their mite boxes. We have known just as many girls who worked as hard for the same purpose, doing even a greater variety of tasks than the boys. To be sure, "papa and mama" (to quote Bishop Dun) did pay them; but they paid for value received. Children are keenly interested in what is to be done with their money. Moreover, they like, as Bishop Hobson said, to feel that they are as much a part of the parish in this matter as the grown-ups.

The discussion on the question of quotas will be of interest to all Churchpeople, both where their dioceses over-meet their quotas and where there is a lagging behind. It is probable that the stronger dioceses will help the weaker ones, but only when they are quite certain that all are doing all that they can: the weak coming as near as possible to their share, and the strong all doing their proportion of the helping.

It was to be expected that the question of Christian education should come up. The House of Bishops had sent its resolution as an actual message to the National Council. The discussion was of some value, but, we venture to believe, not of the greatest. The whole educational field, secular as well as religious, is in a state of travail today. While no doubt the searchings of heart and demands for change have been brought about by the current world situation, the reason seems to us to be that the current world situation has laid bare the desperate inadequacy of the educational philosophy and psychology of the period between wars. The end of the war will not end the educational travail automatically; that can only end with the birth of a new educational system and new attitudes.

The deep unrest within the Church about its educational failure cannot be dismissed as "sniping." Neither is it fair to blame individuals for the breakdown of a whole outlook on life. What needs to be arrived at, from top to bottom, is an honest confession of failure and a new resolve to go forward in the light of the experience and God-given insights of these critical years.

YOUNG BIRCH

THINK of it as fountain
Blossoming in spray,
Every leaf a lucent drop
Radiant with May.

Think of it as childhood
Innocent and wild,
Dispensing heaven momently,
Beguiling and beguiled.

Or as sheerest spirit
Of unearthly white,
Like a Candle of the Lord,
Holy with His light.

Fragile as a flower,
Straight as a prayer,
Grows the young birch at my window
With its starry air.

VIRGINIA E. HUNTINGTON.

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HOME FRONT

Urge Cancellation of Non-Essential Meetings

Church groups are being urged by the Federal Council of Churches to cancel non-essential meetings, and to postpone or drastically cut essential meetings.

Representatives of the Council conferred in Washington with Col. J. Monroe Johnson, chairman of the War Committee on Conventions, who stressed the need for curtailing the use of railroad facilities and hotel rooms.

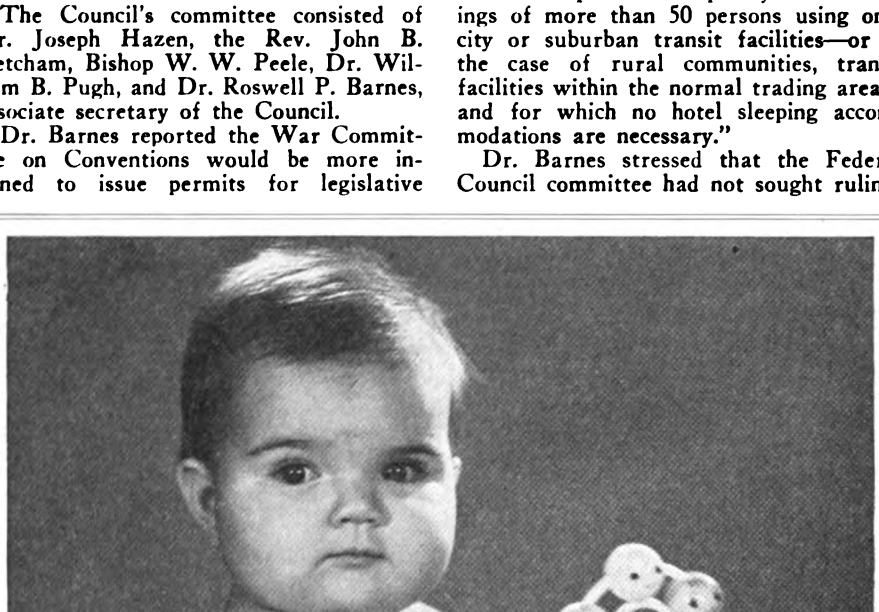
The Council's committee consisted of Dr. Joseph Hazen, the Rev. John B. Ketcham, Bishop W. W. Peele, Dr. William B. Pugh, and Dr. Roswell P. Barnes, associate secretary of the Council.

Dr. Barnes reported the War Committee on Conventions would be more inclined to issue permits for legislative meetings required by constitution or by-law under articles of incorporation or legal charter, if drastically reduced in size, than for conferences for leadership training or professional purposes.

The Church leaders, he added, understood that in the immediate future few, if any, permits for conferences would be granted.

The War Committee, Dr. Barnes declared, was less concerned with travel on local transit lines than travel on main lines. He pointed out that Colonel Johnson had issued a statement that permits are not required for "purely local meetings of more than 50 persons using only city or suburban transit facilities—or in the case of rural communities, transit facilities within the normal trading area—and for which no hotel sleeping accommodations are necessary."

Dr. Barnes stressed that the Federal Council committee had not sought rulings on Church meetings, but rather an interpretation of the application of the ban to meetings of Church groups.



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The Living Church

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ARMED FORCES

War Strikes Close to Home

The war has recently come very tragically and closely home to the clergy in Minnesota. In December, Bishop Kemerer's son-in-law, Dr. W. J. Porcher of Brooklyn Heights, New York, suffered a heart attack while caring for patients in an English hospital, and passed away.

Robert, son of the Rev. and Mrs. Hubert G. Wrinch, St. Paul-on-the-Hill, St. Paul; and Paul, son of the Rev. and Mrs. Frederick E. Stillwell, Virginia, Minn., are both reported missing in action; the former in the South Pacific, the latter in the Alsace sector.

David, jr., son of Mr. and Mrs. David E. Bronson, Minneapolis, passed away in a hospital in France. Mr. Bronson is chancellor of the diocese.

Lauds Chapel Builders

Chaplain Bertram L. Smith of Dallas, Tex., who is now in the South Pacific, tells of chaplains and soldiers as chapel builders. While Chaplain Smith does not claim that their sanctuaries measure up to the standards of the American Institute of Architects, nevertheless, in their erection and furnishings, the worshipers in uniform find unusual satisfaction. In describing their resourcefulness he has written:

"One of the most notable things in the army is the construction of chapels. Rarely is there a bivouac area without a chapel and often it is the most attractive building in the area. . . . These chapels are of all types and kinds. Don't underrate the imagination and vision of our chaplains. From a few strips of plywood, pots of paint, strips of canvas, they envision a fitting place of worship—and, behold, it becomes a reality! And there is always some soldier who is skilled in mixing colors, or drawing designs, or using materials in a new manner. These men are masters of improvisation. As a result an attractive chapel is build and almost by magic it would seem at times. It is the white magic of mystical devotion of men of God consecrated to creative activity for the spread of His Kingdom.

"We could hope for better attendance at the services held in these chapels. True! But even if the services are not attended, these chapels are symbols of the things of the Spirit, and constant reminders of the Presence and love of God. The men are proud of their chapels and want them."

Rainbow Division Chaplain

Major Gen. Harry J. Collins, in command of the famous Rainbow Division at Camp Gruber, Okla., has written the Army and Navy Commission commending warmly the work of Chaplain John E.

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Kinney, recently obliged to leave the division for physical reasons. Chaplain Kinney was formerly rector of St. Paul's, Endicott, N. Y., but has been an army chaplain since 1933.

General Collins wrote: "He has been my division chaplain since the division was activated in July, 1943, and in that capacity has proved himself to be a man of fine judgment, character, unquestionable loyalty, and personal charm. He has done a marvelous job not only as a priest but as a man. He has handled my chaplains in a manner which I do not believe could have been done by anyone else.

"Following an operation, Chaplain Kinney would not have been assigned to a combat unit for at least six months, but due to his personal efforts he persuaded the medical board that he was fit for combat service. I again had him reassigned to the division. After six weeks he found that he could not keep up, and is now recuperating.

"A man of Chaplain Kinney's ability is a distinct asset to his calling. I would rather have him as my division chaplain than any other, and that, coming from the commanding general of a combat division is a lot to say—more cannot be said."

Marines Salvage Bell for Chapel

It rang when Jap planes came over Talasea and later it called Marines to chow. Soon it will sound on Sunday morning and men will worship God under the thatched roof of the coconut palm log chapel in which the bronze bell is to be hung.

Black-skinned natives, most of them Christians, are building the chapel now for the Marines of the Fifth Regiment who fought at New Britain and Palau.

Navy Lieutenants Charles M. Eggert and Paul V. Thomson, regimental Catholic and Protestant chaplains, respectively, are watching the structure virtually grow out of the palm grove in which it will be situated. Chaplain Thomson formerly served as vicar of St. Martin's Mission, Maywood, N. J., and as curate of Grace Church, Newark, N. J.

When word spread that the often discussed new chapel was actually underway, the men of a weapons company let it be known that they would like to have their bell put in the wooden steeple.

The men in the company, under command of Capt. Carl H. Lockard, of 6620 108th Street, Forest Hills, Long Island, N. Y., are fond of the bell.

"We picked it up on March 11, 1943, on the trail between Talasea and Bitokara mission (New Britain)," said Sergeant Francis Ducey, 22, of Fellsway West, Medford, Mass.

"We used it to sound air raid alarms when the Japs came over. When we got back to a rest area we used it for chow call. Here we want it in the chapel." And that's where it will be as soon as the chapel's finished.

The Marines don't know whether it's a Jap bell or an Australian bell. There are no markings on it. They like to believe that it was originally in the mission at Bitokara and that the Japs ripped it out.

There is nothing pretentious about the bell. It's not more than 10 inches in diameter and doesn't weigh more than 20 pounds. But it sounds good. It sounds clear and far.

A Missionary Thank You

How impressed servicemen are with the missionary work which has been done in the South Pacific is told in a letter to the Rev. Harry J. Knickle, rector of Grace Church, Plainfield, N. J., from Lt. Henry G. Morse.

"I was very much impressed with this morning's service, and I think you will be interested in this brief description. This morning some fifty natives from Java, New Guinea, Celebes, Ceram and the Halmaheras (Protestants) were our guests. They sang a number of hymns for us in native dialect, played wooden, homemade flutes and finally led us in the last hymn. This seemed strange and miraculous way out here in the jungle to hear these primitive people showing us their belief in Christianity.

"I wish you could have seen the faces of the boys in our squadron when they finished. There, in a small crude chapel, between infantry artillery fire on Japs outside our perimeter, and the roar of our bombers taking off to bomb Ceram, thousands of miles from our small white settlements, these hymns coming from men, who until a short time ago were parts of head-hunting tribes in the desert jungles of the world, I tell you, sir, I will never forget that as long as I live.

"When someone complains to you of the hardships of believing in God and Christianity, tell them of these savages living in squalor and poverty with nothing but danger, filth, dreariness and desolation year in and year out. Yet they don't seem to have much trouble keeping faith in Christianity and they don't complain or pity themselves for all that. In comparison, *our* problems don't exist and *our* lives are a bowl of cherries!!"

First Chaplain Ashore on D-Day In Hospital in Germany

Chaplain Julius S. Ellenburg, formerly rector of the Church of the Resurrection, Greenwood, S. C., is in a hospital in Germany, according to word received by his parents early in January.

Captain Ellenburg's letter explained that he was not really ill, but had been evacuated to a hospital behind the front lines for a much needed rest, after exposure for some time to the strenuous conditions at the front and the tension resulting from mortar and artillery fire.

Captain Ellenburg has been overseas about a year. He was recognized by *Stars and Stripes* as the first chaplain to go ashore in France on D-Day. Since then he has constantly been by the side of his men at the fighting front, at Cherbourg, all through France, into Belgium, and finally into Germany. He was awarded the Silver Star for gallantry in action in the early invasion days.

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by Richard S. Emrich

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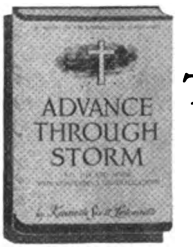

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NEBRASKA

Reunion

At the 78th annual council of the diocese of Nebraska held in Trinity Cathedral, Omaha, on February 8th, a resolution was passed unanimously approving the reunion of the missionary district of Western Nebraska and the retrocession of the territorial jurisdiction of such missionary district of Western Nebraska to the diocese of Nebraska and proposes to the General Convention that such reunion and retrocession be accomplished.

St. John's Church, Omaha, was admitted as a parish into union with the council. The Rev. William P. Reid is the rector.

LONG ISLAND

New Zealander Becomes Brooklyn Heights Rector

A former newspaper man, author of several books one of which was a "best seller," the Rev. Melville Harcourt has arrived from New Zealand to become rector of St. Ann's Church, Brooklyn Heights, N. Y. He received special permission from the New Zealand government to leave that country, officials taking the view that this appointment to the United States had an international importance far transcending church affairs.

American navy chaplains, now stationed "down under," supported his desire to come as the Rev. Mr. Harcourt believes "that some of the major problems of civilization will be solved in the United States" and that understanding and cooperation between the British Commonwealth of Nations and the United States is one of the great guarantees for peace." He applied three times for overseas service as chaplain, but his Bishop refused to release him from All Saints' Vicarage, Birkenhead, Auckland, New Zealand.

Born in Britain, he came to New Zealand as a boy and attended St. Andrew's College and New Zealand University. He engaged in journalism which he regards "as an invaluable preparation for life's work," and then read for Orders in the Church of England.

The Rev. Mr. Harcourt is married and has two children, Giles, a boy eight years old, and Caroline, aged five. Mrs. Harcourt is a writer of short stories for children.

HONOLULU

Annual Convocation

An impressive array of world figures addressed the clergy and delegates of the 43d annual convocation of the missionary district of Honolulu on the evening of January 22d at the banquet concluding the sessions: Lt. Gen. Robert C. Richardson, jr., commanding army forces, Pacific ocean area; Vice Adm. William L. Calhoun, USN, commander Service Force; Lt. Comdr. Donald B. Aldrich, chaplain and Capt. Clifford Morehouse, USMC editor of THE LIVING CHURCH.

General Richardson had just complete a 17,000 mile trip over the ocean to co sult with General MacArthur and sa smilingly, "After such a trip in so sho a time it is impossible for anyone to r main an isolationist." He described h special work as the administration, supp and training of the troops who will go to ward to extend our Pacific frontier, pa ing a fine tribute to our fighting men.

Admiral Calhoun, a great Churchma and constant attendant at services whe ever possible, gave credit to the Churc for the steadfast spiritual strength give through these trying days.

Chaplain Aldrich, who leaves soon become Bishop Coadjutor of Michiga spoke feelingly of the future relations b tween the returning service men and th home, both of whom will be great changed. He suggested that most of th articles written on the subject were b people who know little of the fighting ma and his feelings. In the midst of this e tremely sensitive situation he hoped th Church would forget its machinery ar minister to the individuals with utmo love and care.

Captain Morehouse stressed the fa that Hawaii is no longer a missionar frontier, as the possibilities of the wor of the Church is daily extending farthe west. He expressed the hope that the lea ers of the Church would capture the pre ent opportunity with a Christian invasio of the newly won islands. He felt tha Hawaii might be a center of a school o missions as it has all the diverse raci elements which must be known by thos who will be workers in the Orient.

This convocation was held after Bisho Kennedy had completed ten months a Bishop of the district. The past te months recorded 666 confirmations, large by 50% than any previous year, the redu ing of the diocesan debt, the addition o new workers, and a renewal of wor along all lines.

The work with the thousands of servic men on all the islands received muc thought, and the reports by visitin Church chaplains, the clergy, and Chap lain Gordon M. Reese, recently arrived a the representative of the Church Army and Navy Commission, showed a vas amount of activity and interest.

Church Worker Returns

Harold W. Smith of Southsea, Ports mouth, England, who worked as a Churc Army captain at St. John's Mission Eleele, on the Hawaiian Island of Kaua 1936 to 1941, is returning to that islan after three years' work and study in Eng land. He studied at St. Andrew's College Whittlesford, and is to be ordained i Hawaii. He worked with the Churc Army among the forces on the Norfol coast and was there during the perio when bombs were being launched fro planes over that coast.

In Hawaii he expects to be station at Christ Church, Kilauea, the northern

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ost mission in the Islands, to assist Archeacon H. A. Willey in ministering to veral places on that side of Kauai. The eople include the familiar racial varieies, diverse but harmonious, Americans f Hawaiian, Filipino, Japanese, Chinese r Caucasian ancestry, large numbers orking on sugar and pineapple plantaions.

When Mr. Smith left Hawaii, the wife f another former Church Army man, the ev. W. A. Roberts, asked him to call on er sister in England, which he did, and now taking her to Hawaii as his bride.

MISSISSIPPI

Routine Business at 118th Annual Council

Routine business characterized the 118th nual council of the diocese of Mississippi, meeting at St. Paul's, Meridian, nuary 24th and 25th. A proposed new nstitution was postponed for another ar's study, and a permanent committee eated to revise the canons also. A committee was created to study the possibilies for new churches in growing areas.

The Rev. Joseph Kuehnle of Natchez ve the memorial sermon on the Rt. Rev. heodore DuBose Bratton, third Bishop f the diocese, who died last June. The orward Movement for the first time had booth for the sale of literature, represented by the Rev. W. B. Myll of Owensboro, Ky. The council of Churchwomen et simultaneously.

SOUTH FLORIDA

Senior Priest Recovering

The Rev. Frank A. Shore, senior priest length of service in South Florida, is reovering at his home in Ocala from a erious operation. Moving from North Dakota to South Florida a year before Bishop Wm. C. Gray's resignation in 1913, Fr. Shore has served under each of outh Florida's three Bishops and is beloved throughout this diocese. He has ssisted several congregations having wartime vacancies, since his retirement from active duty.

Improvements for St. Agnes'

New pews have recently been installed in St. Agnes' Church, Miami, Fla., at a cost of $8,000. These and improvements on the floor and woodwork have added much to the beauty of this church, which has the largest congregation of Colored people in this state and has made rapid growth under the leadership of the Rev. John E. Culmer.

Second Acolyte Festival

Acolytes of South Florida gathered for their second annual festival January 21st at All Souls' Church, Miami. Attendance tripled this year. Among the speakers were the Rev. Rex Wilkes, the Rev. F. R. Al-

Lenten Reading

The Bible and the Common Reader

By Mary Ellen Chase. With infectious enthusiasm, this famous novelist leads the reader back to the Bible, revealing its deep human interest, its drama, pageantry, and imperishable literature. "Clear, deep, perceptive, and gloriously written."—*Boston Sunday Post.* $2.50

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By Christopher E. Storrs. Readable essays on the great world faiths, Hinduism, Buddhism, Islam, Confucianism, and Shinto, stressing their elements of good but showing where they fall short of Christianity. $1.75

Behold the Man

Edited by Ralph L. Woods. A treasury of opinions and interpretations of Jesus Christ, drawn from every land, from eighteen centuries of human contemplation. $3.00

Prisoners' Quest

By D. H. C. Read. This searching inquiry into the reality and nature of God was originally delivered behind barbed wire to prisoners of war in Germany. $1.50

Down Peacock's Feathers

By D. R. Davies. A meditation on the contemporary significance of the General Confession, this book is also an impassioned call to repentance. $1.75

Where Are We In Religion?

By Joseph Fort Newton. Spiritual studies by one of the greatest masters of English prose writing in the field of religion, on a variety of subjects. $1.50

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varez, and the Rev. William S. Turner. Fifteen dollars from the festival was sent to Bishop Wing for the Bishop Mann Memorial.

WEST TEXAS

50th Anniversary of Woman's Auxiliary, Highlight of Council

Observance of the 50th anniversary of the organization of the Woman's Auxiliary in West Texas was the highlight of the annual council meeting held January 23d to 25th in St. Mark's Church, San Antonio. Mrs. Arthur Sherman, national executive secretary, was present for a one-day conference. An anniversary luncheon was held with some 200 persons present, including four of the past presidents of the diocesan branch and several women who had been present 50 years ago when Bishop and Mrs. Daniel Tuttle inspired the district organization. Bishop Jones presided and gave a stirring message.

The council voted to purchase a 75 acre tract on the Guadalupe River to be used as a site for young people's camp and special conferences. Another forward step was the creation of a special fund to be known as the Bishop's Extension Fund, to be administered by a special committee charged with studying the needs in the diocese for new work and allocating portions of the fund in order to get that work started on a sound basis.

An appropriation was also included to begin the first definite ministry of the Church to Latin-Americans within the diocese. The first project will be started in Brownsville under the direction of the Rev. William Sherwood, rector of the Church of the Advent.

St. Luke's Church, San Antonio, the "baby church" of the diocese, which was begun under the leadership of the Rev. Smythe H. Lindsay in October, 1944, made its first pledge to the missionary work of the diocese and the national Church in the amount of $1,000.

MASSACHUSETTS

Winter Session of Diocesan School

The winter sessions of the diocesan school of Massachusetts which began February 1st in the Cathedral Church of St. Paul, Boston, offers on Thursdays through March 22d, 11 courses of note for their catholicity and current-day appeal. Cultural courses, in addition to those planned for teachers, group leaders and those training as lay readers, include a symposium on "Christianity and the Postwar World" which draws some leaders from other communions, including Bishop Lewis O. Hartman of the Methodist Church; the Rev. Dr. Henry Russell Stafford, president of the Board of Commissioners for Foreign Missions; Dr. Henry J. Cadbury of Harvard; and Prof. Herbert Gezork of the Andover-Newton Theological Seminary. Dr. Lewis B. Franklin, treasurer of the National Council, speaks in this course. "Christian Faith," taught in terms of everyday religion, by the Rev. Dr. Richard S. M Emrich, author of the Presiding Bishop' Book for Lent and faculty member of th Episcopal Theological School, Cambridge and the "Essentials of Christian Wor ship," taught by the Rev. Dr. Massey H Shepherd, jr., also of ETS, are two mor of the courses in the school drawing 20 registrants.

BETHLEHEM

Additional Priest in Diocesan Rural Field

Putting into effect part of its plan o action for the year 1945, the executiv council of the diocese of Bethlehem vote to accept the increased askings of the Na tional Council and to put one additiona priest in the diocesan rural field.

The Department of Christian Educatio is planning a small conference of UMC leaders in case restrictions prohibit hold ing the annual summer conference in th Pocono Mountains.

NEW YORK

34th Annual Meeting of Youth Consultation Service

At the 34th annual meeting of Youth Consultation Service of the diocese o New York on February 5th, the following officers were reëlected: George W. Van Slyck, president; Bishop Gilbert, first vice-president; Mrs. William C. Dickey, second vice-president; Robert Worthington treasurer; and Mrs. Bedell H. Harned recording secretary.

Dr. Leslie E. Luehrs, the agency's consulting psychiatrist, spoke on "Cultural Factors in Adolescent Conflicts." He said: "Concern shown by the adolescent about racial, religious or cultural differences is usually only a reflection of deeper personal anxieties. It should not be confused with the realistic concern of social-minded adults about the problems arising from the living together of different cultural groups."

He also pointed out that the adolescent can be most readily helped to gain tolerance of other cultures if he is dealt with as an individual, with specific needs and problems of his own and is not stimulated to see himself as chiefly the representative of a cultural group whose social conflicts must necessarily be his and which he is too inexperienced to understand.

The Youth Consultation Service devotes its attention to the problems of young girls. The number appealing for help in recent months has greatly increased. There were 40% more cases cared for in December, 1944, than in December, 1943.

St. Andrew's, Hartsdale, Dedicates Lower Hall

Bishop Gilbert, Suffragan of New York, dedicated the new lower hall of St. Andrew's Chapel, Hartsdale, N. Y. on February 8th. Dean George F. Bratt of the Westchester Convocation also par-

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ticipated in the service. The reception after the ceremony was under the direction of Henry A. Cook.

The new addition will provide sorely needed space which the rapid growth of the parish, especially in the Church school, has made necessary. The lower hall will about double the present space. The hall has a stage and is completely wired for sound films, as visual education has become an important part of the Church school work. This church community center will provide not only space for the Church school, but also four youth meetings.

CALIFORNIA

Spirit of Christian Realism, Bishop's Request to Convention

Calling upon the Church in the diocese of California to face the opportunities of a war-torn world in a spirit of Christian realism, Bishop Block, addressing the 95th annual convention of the diocese of California at Grace Cathedral, San Francisco, said:

"The Church will become a mere irrelevance in contemporary life if it does not help to the limit of its ability and influence to enforce public opinion which recognizes the indivisibility of democracy, the right of self-determination and the essential sovereignty of all nations great and small. To conceive of the peoples of the world as the family of God is not a quixotic or rhapsodical hope. It has become a grim necessity."

Specifically, the Bishop asked Church people to accord returning Japanese a Christian welcome, to enlarge the diocesan missionary program to meet the pressing need for the building of spiritual morale in our newly developed defense areas, to coöperate in expanding the work of the diocesan Army and Navy Commission, to give moral and financial support to the establishment of a postwar chaplains' school to help discharged chaplains to adjust themselves to the demands of the Church in the postwar era, and to revise the canons of the diocese so as to enlist a larger number of potential leaders in the work of the Church. These reports were enthusiastically supported by appropriate resolutions in convention.

Canonical changes include the admission of women to membership in vestries and the election of vestrymen on a rotating basis. The second reading of a constitutional change discontinuing the House of Churchwomen and substituting therefor the Woman's Auxiliary as the general program for Church women in the diocese was adopted.

ELECTIONS: Standing committee, the Rev. Messrs. M. Rifenbark, J. C. Leffler, J. McG. Krumm, J. H. Thomas; Messrs. C. H. Kroll, A. W. Towne, H. R. Braden, A. C. Agnew. New members on diocesan council, the Rev. Messrs. R. C. Miller, F. P. Foote; Dr. W. A. Key, R. K. Vickery. Deputies to provincial synod, the Rev. Messrs. F. H. Avery, A. W. Geddes, L. H. Nugent, J. P. Trotter; Messrs. F. M. Avery, F. W. Payne, E. W. Burr, F. E. Lee.

SOUTHWESTERN VA.

The Bishop's Plan

Bishop Phillips of Southwestern Virginia has been greatly impressed by the success of the Woman's Auxiliary in the diocese in the past few years in providing funds for some one special objective or project chosen by the diocesan Auxiliary each year, and feels the same plan might well be enlarged by joint coöperation of all diocesan organizations.

Under such a system, and aside from the general missionary contributions, a definite project would be selected—perhaps a parish house at some point or a rectory of another, or some local activity having an appeal and a worth-while relation to the diocese as a whole. Probably the goal for each project will be accomplished within a year and then another objective will be selected to take its place.

This whole idea was enthusiastically received by the executive board at its December meeting. The board promptly appointed a committee, with the Bishop as chairman *ex-officio*, and the following personnel: Rev. J. Edwin Bethea, Lexington, executive chairman; J. Hudson Huffard, Bluefield, Laymen's League; Mrs. W. W. S. Butler, Roanoke, Wom-

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ANNOUNCEMENTS

Memorial

FRANK HUDSON HALLOCK, Priest and Doctor, has been called to join the company of those holy souls for whom he had so regularly and so devoutly offered the Holy Sacrifice.

We, his colleagues on the Faculty of Nashotah House, desire to record our deep sense of personal loss, and our gratitude for his years of service to the Church and to this House. He devoted his life to the study, the teaching, and the defense of the Catholic Faith. In studying it he was unwearied and eager, in teaching it he was illuminating, in defending it, courageous. The Church and very many priests of the Church owe a great debt to him for this. He was generous in his labors for the House: at the altar, in the class-room, in the Library—bringing to the House the fruits of his profound learning and experience in many fields.

He is missed by us all and will be missed more and more. **Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.**

This memorial statement, signed by all the Faculty of Nashotah House, was adopted at the first meeting after Fr. Hallock's death.

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THE LIVING CHURCH

an's Auxiliary; Clarence H. Wohr, jr., Lynchburg, Young People's Service League; and Fred V. Woodson, Martinsville, member at large, representing the executive board of the diocese.

This committee met January 16th, and chose as its first objective the erection of a parish house at St. Mark's Church, Clifford. A tentative goal of $3,500 was set, with the thought that St. Mark's will be able to provide $1,000. The cost of the building is at present estimated at about $4,500.

In taking this action the committee recognized the importance of the country churches as "feeders" to the churches in the towns and cities. In Amherst, country community, St. Mark's is one of the oldest and most interesting churches in the diocese, with a loyal congregation under the rectorship of the Rev. Richard H. Lee.

This whole scheme of joint diocesan concentration on one special objective at a time was named by the executive board, "The Bishop's Plan," and is meeting with approval and enthusiasm in the diocese.

CENTRAL NEW YORK

300-Acre Farm Gift

The gift of a 300-acre farm with its buildings located at Redfield, N. Y., in the foothills of the Adirondack mountains, has been accepted by the diocese of Central New York.

Mrs. Arthur F. Carpenter of Rome, N. Y., has given the farm to the diocese which will use it for small conferences and other purposes. The farm will be under direction of the diocesan Department of Christian Education, the Rev. Fenimore E. Cooper, chairman.

HARRISBURG

Crowded Missionary Meeting

The possibility of a crowded missionary meeting at the time of a regular service has been successfully explored by St. Stephen's Church, Mount Carmel, Pa., with its two chapels, Holy Trinity, Centralia, and Ascension, Kulpmont, diocese of Harrisburg.

With the desire of informing his people about the needs of the Church's Dakota Indian schools and presenting an offering for them, the rector, the Rev. DeVere L. Shelmandine, carried out some carefully planned advance publicity. He also was able to secure Bishop Roberts of South Dakota as celebrant for the early services and as preacher at the later morning service, and again at the choral Evensong. Congregations were the largest of the year.

DALLAS

Bonds Come Home

★ The Rev. David E. Holt's $250 in war bonds are home. A safe-cracker who took the bonds from the rectory of St. James' Church, Texarkana, Tex., mailed them to general delivery at Phoenix, Ariz. When the envelope w unclaimed it was sent to the Dead Lett Office and opened. Noting the Rev. M Holt's name on the bond, the Dead Lett Office mailed them to the Texarkana po master who, in turn delivered them their owner.

CHURCH CALENDAR

February

18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	$426.
Miss A. Stewart	10.
Miss Lucy Stewart	10.
Mrs. Henry Painter	7.
Rev. L. Fitz-James Hindry	5.
	$459.

War Prisoners Aid

Previously acknowledged	$ 28.
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Hudson Stuck Memorial Hospital staff, Fort Yukon, Alaska	15.
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

James Harry Garner, Priest

The Rev. James Harry Garner, rector of North Kent parish in the diocese of Easton since 1925, died February 4th at his home near Suitland, Md.

Born in Croome, Md., on January 23, 1884, he was graduated from William and Mary College and the Virginia Theological Seminary. He was ordained deacon by Bishop Harding of Washington, in 1912 and priest in 1913. He married Jennie E. Garner in September, 1912.

The Rev. Mr. Garner served as an assistant in St. Alban's parish, Washington; rector of Valley Lee parish, Washington; rector of Trinity Church, Moundsville, W. Va.; and rector of St. Mark's Church, Parryville, Md.

Arthur O. Sykes, Priest

The Rev. Dr. Arthur O. Sykes, rector emeritus of St. Thomas' Church, Rochester, N. Y., which he served from 1917 to 1928, died of a heart attack at his home in Rochester, February 3d at the age of 79.

Born in Buffalo, N. Y., in 1865, he was a graduate of Genesee Wesleyan Seminary and Syracuse University. During the Spanish-American War, and up until 1905, he served as a chaplain in the Navy. After 13 years as a Methodist minister, he was ordained priest in 1901.

He served St. Paul's Church, Newport News, Va., as rector from 1905 to 1910; Grace Church, Lyons, N. Y., as rector from 1910 to 1914; and Zion Church, Avon, N. Y., from 1913 to 1918. For many years he was chaplain of the State Industrial School, being made chaplain emeritus in 1937.

He is survived by his wife, Mary; three daughters, Mrs. Eola A. Ogden of Youngstown, Ohio; Mrs. Mildred Whitford of Brooklyn, N. Y.; and Mrs. Dorothy Lockitt of Long Island City, N. Y.; two sons, Capt. James B. Sykes, with the Navy in the Pacific, and Wadsworth C. Sykes of Rochester.

Carrie Brownell Averill

Carrie Brownell Averill, wife of the Rev. Edward W. Averill, died February 4th in Phoenix, Ariz. Services were held February 6th in Trinity Cathedral, Phoenix.

Born in Peru, Ind., in 1883, she followed the recommendation of the Department of Religious Education of National Council and secured credits under the NALA so that she was the first in the fifth province to earn her teacher's certificate. Mabel Lee Cooper, who was head of this department came out to Ft. Wayne to award it to her personally.

When the Church Service League was started, Mrs. Averill was instrumental in seeing it organized and established throughout the diocese of Northern Indiana and made several speaking tours. She was also prominent in Woman's Auxiliary work and was several times delegate to the Triennial Meeting of the Auxiliary until her increasing deafness began to interfere with being active in such work. She also revived Girls' Friendly work in Ft. Wayne, Ind., and in Fond du Lac, Wis.

She is survived by her husband, six children and seven grandchildren.

Henry Lawton Blanchard

Henry Lawton Blanchard who had been a member of St. Paul's Church, Brockton, Mass., for more than half a century and its warden for the greater part of that time, died January 22d. Mr. Blanchard was the father of the Rev. Roger W. Blanchard, now rector of Calvary Church, Columbia, Mo. Mr. Blanchard was an active worker in his archdeaconry, which he long served as treasurer, as well as his parish and was termed a loyal Churchman and philanthropist.

Elizabeth Sarrand Bloodgood

Mrs. Elizabeth Bloodgood, widow of Wheeler P. Bloodgood and mother of the Rev. Francis J. Bloodgood, died on February 4th at the age of 74 years.

Mrs. Bloodgood, who had been ill only a short time, had in recent years made her home with her son, Hugh, and his family, in Whitefish Bay, Wis. She died at the home of her son, David, who also lives in Whitefish Bay.

Born Elizabeth Sarrand in Detroit, Mrs. Bloodgood came to Milwaukee as a bride. Mr. Bloodgood, who died 14 years ago, was a prominent attorney and Churchman.

Mrs. Bloodgood was during most of her life a member of St. Paul's Church, Milwaukee. She was also a member of the Daughters of 1812 and the Woman's Club of Wisconsin.

Funeral services were held on February 8th at Christ Church, Whitefish Bay. In addition to her three sons and their families, Mrs. Bloodgood is survived by a daughter, Elizabeth L. Bloodgood.

Fr. Bloodgood was unable to attend the funeral of his mother because of his recent departure to Palestine, where he is to represent the American Church in the bishopric.

James Barnes Diggs

The Hon. James B. Diggs, chancellor of the diocese of Oklahoma and communicant of Trinity Church, Tulsa, died February 1st, after an illness of nearly a year. The Burial Office was said in Trinity Church, Tulsa, by the Rev. E. H. Eckel, rector, with Bishop Casady pronouncing the benediction and the Rev. James E. Crosbie assisting.

Judge Diggs was born in Cahaba, Ala., October 20, 1862. He entered the practice of law under his father, a distinguished Alabama lawyer. In 1893, he came to Oklahoma and settled first at Perry then at Pawnee. In 1906 he moved to Tulsa, and two years later became associated with the legal department of the Gulf Oil Company, of which he was chief legal counsel at the time of his death. He was

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recognized in many respects as the dean of the legal profession in Oklahoma.

A lifelong Churchman, Judge Diggs served Trinity parish, Tulsa, as a vestryman and warden, was instrumental in raising considerable sums of money for the Church, and was a generous benefactor of his parish and of the diocese of Oklahoma. In 1939 he was elected chancellor of the diocese, and in 1943 he represented the diocese at General Convention. A man of distinguished appearance, Judge Diggs was an outspoken conservative in political and ecclesiastical views.

He is survived by his widow, Mrs. Edith Macleary Diggs, two sons, James B. Diggs, jr., and Capt. Robert M. Diggs; a brother, the Rev. R. R. Diggs of New Iberia, La., and three grand-daughters.

Ben Judd Mitchell

Ben Judd Mitchell, vestryman and treasurer of Trinity Church, Rock Island, Ill., died in Moline, Ill., February 5th. Mr. Mitchell was confirmed six years ago, and since that time has served his parish as treasurer and vestryman. In these six years, Mr. Mitchell has won a distinct place in the life of the parish and of the diocese of Quincy. He brought to his work experience as a banker and businessman, and was a competent and faithful worker in the field of parish finance. During these years he was a regular and faithful communicant.

He was born 62 years ago in Rock Island, and has lived in this city all his life, retiring from business 18 years ago. His wife, Lucia, and four brothers, Fred, Ardo, Leon, and Robert, survive him.

Appointments Accepted

Alford, Rev. **John Adams,** formerly rector of the Church of Our Saviour, Detroit, became rector of Grace Church, Bay City, Mich., with oversight of St. John's Mission, that city, on February 1st.

Bessette, Rev. **Theodore A.,** formerly non-parochial of Jackson, Wyoming, became deacon in charge of St. James' Mission, Kemmerer, Wyo., on January 18th. Address: 127 Pearl St., Kemmerer.

Brooks, Rev. **Frederick M.,** assistant rector at St. Stephen's Memorial Church, Lynn, Mass., will become rector of the Church of the Ascension, Fall River, Mass., on March 1st. Address: 150 Rock St., Fall River.

Cary, Rev. **Hudson, Jr.,** rector of St. Matthew's Church, Toledo, Ohio, will become rector of Grace Church, Sandusky, Ohio, March 1st. Address: 315 Wayne St., Sandusky.

Davis, Rev. **J. Wendel,** formerly rector of Trinity Church, New Philadelphia, Ohio, and St. Barnabas, Dennison, Ohio, became locum tenens of the Church of the Advent, Lakewood, Ohio, February 18th.

Guthrie, Rev. **Earl G.,** formerly non-parochial of Gnadenhutten, Ohio, became rector of Trinity Church, New Philadelphia, Ohio, and St. Barnabas' Church, Dennison, Ohio, February 15th. Address: c/o Trinity Church, New Philadelphia, Ohio.

Jones, Rev. **G. Melbourne,** defense missioner in the diocese of Maine, has also been appointed priest in charge of St. Alban's Mission, South Portland, Me. New address: 143 State Street, Portland 3, Me.

Levy, Rev. **Frank L.,** rector of St. John's Church, Thibodaux, and Christ Church, Napoleonville, La., will become rector of Grace Church, Lake Providence, La., March 1st.

McElmury, Rev. **Clark W.,** rector of St. Martin's Church, Fairmont, Minn., will become rector of St. Andrew's, Minneapolis, Minn., March 1st. Address: 1830 James Ave. North, Minneapolis 11.

Petersen, Rev. **Richard O.,** rector of Christ Church, Lima, Ohio, will become rector of St. Paul's Church, Norwalk, and Zion Church, Monroeville, Ohio, on March 1st. Address: c/o St. Paul's Church, Norwalk.

Runkel, Rev. **Gilbert A.,** formerly assistant minister of St. Paul's Church, Flint, Mich., becs rector of Christ Church, Adrian, Mich., on F ruary 15th.

Vincent, Rev. **William J.,** formerly of Whit boro, N. Y., became priest in charge of St. Mar Church, Clark Mills, N. Y., and St. Peter's Chur Oriskany, N. Y. The Rev. Mr. Vincent will c tinue to reside in Whitesboro.

Womble, Rev. **Rufus J.,** rector of St. Mar Church, Roxboro, N. C., will become rector Epiphany Church, Richmond, Va., March 1 Address: 108 West Lancaster Rd., Richmond Va.

Change of Address

Jacoby, Rev. **Robert L.,** precentor, St. Luk Church, Evanston, Ill., has the address, Seabur Western Seminary, 600 Haven St., Evanston, I

Ordinations

Priest

California—The Rev. **Paul Lincoln Lattime** was ordained priest February 4th by Bishop Blo of California in Grace Church, Martinez, Cal He was presented by the Rev. James P. Trott and the Rev. Joseph S. Doron preached the se mon. The Rev. Mr. Lattimore is rector of Gra Church, Martinez, Calif.

Deaconesses

Deaconess **Clara Searle,** superintendent of t House of the Good Shepherd, Utica, N. Y., is o six months leave of absence. She is assisting the reopening of the New York Training Scho for Deaconesses, St. Faith's House, New York Cit

Lay Workers

Miss **Margaret L. Arnott,** for 10 years a teache at Kemper Hall, Kenosha, Wis., and more recentl a worker in the Grenfell Mission at St. Anthony's Newfoundland, this month began new duties a educational and social worker in the northern are mission field of the diocese of Central New York Miss Arnott works under the Rev. William H Cole of Clayton, director of the mission field.

GO TO CHURCH DURING LENT

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Church of the Advent, 20th St. & 6th Ave. N., Birmingham

Rev. John C. Turner, Rector

Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.

Rev. G. F. Bambach, Rector

Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta

Rev. J. Milton Richardson, Rector

Sun.: 9 & 11 am., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

CHAPEL OF THE GENERAL THEOLOGICAL SEMINARY, NEW YORK

CENTRAL NEW YORK—Rt. Rev. Malcolm dicott Peabody, D.D., Bishop

Grace Church, Genesee & Elizabeth Sts., Utica

Rev. H. E. Sawyer, Rev. E. B. Pugh

Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 1 Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenu Chicago 40

Rev. James Murchison Duncan, rector; Rev. E ward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.

CONNECTICUT—Rt. Rev. Frederick Gran Budlong, D.D., Bishop; Rt. Rev. Walter He Gray, D.D., Suffragan Bishop

St. James' Church, Danbury

Rev. Richard Millard

Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7: p.m. Lenten Service

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector

Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Servic E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Inte cessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D Bishop

St. Michael's Cathedral, Boise

Very Rev. Calvin Barkow, D.D., Dean & Rector Rev. W. J. Marner, Canon

Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs 7:30 a.m. H.C.; Fri., 12 noon Int.

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GO TO CHURCH DURING LENT

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

Trinity Church, Arlington & Schenck Aves., Brooklyn

Rev. George T. Gruman, D.D., Rector; Rev. E. W. Cromey, Assistant

Sun.: 8, 9:30 & 10:45 a.m.

At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles

Very Rev. F. Eric Bloy, D.D., Dean

Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport

Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate

Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.

Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, Baltimore

Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox

Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison

Rev. John O. Patterson, Rev. E. M. Lofstrom

Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee

Rev. G. Clarence Lund

Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

NEW YORK—(Cont.)

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28

Rev. James A. Paul, Vicar

Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York

Rev. Charles Howard Graf, Rector

Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner

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Rev. Randolph Ray, D.D.

Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

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Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

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St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar

Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. at 5th St., Tulsa

Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde

Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Paul's Church, Broad & Madison Sts., Chester, Pa.

Rev. Stanley V. Wilcox, Rector

Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.

Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket

Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant

Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop

Christ Church, East Ave. near Broadway, Rochester

Rev. D. H. Gratiot, Rev. K. W. Dunkerley

Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg, Va.

Rev. C. W. Sydnor, jr.

Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 noon Lenten preaching; Tues.: 7:30 a.m. H.C.

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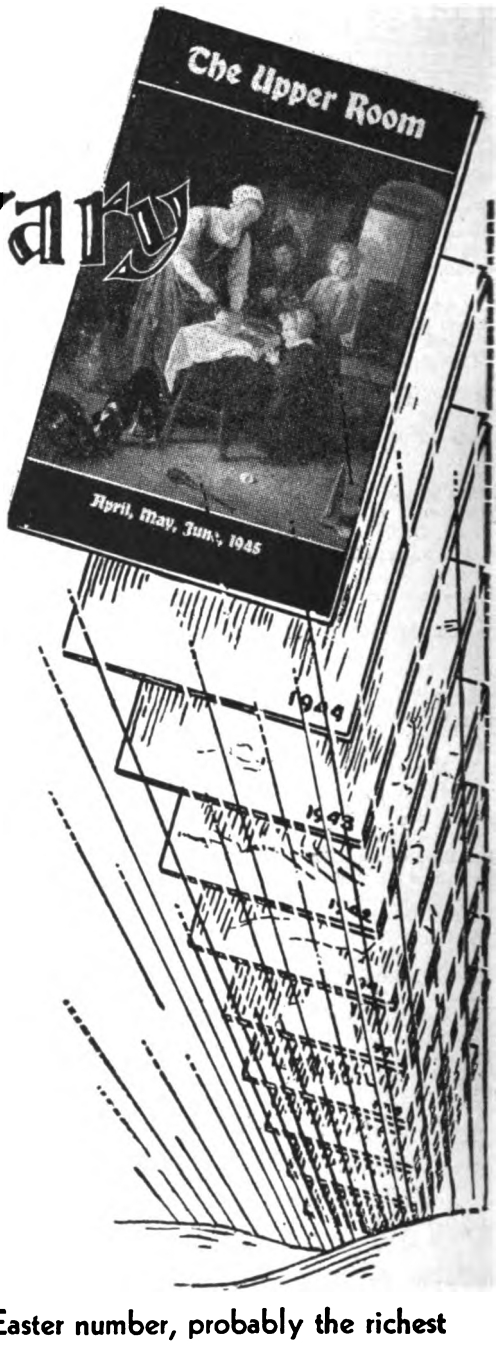
10th Anniversary of The Upper Room



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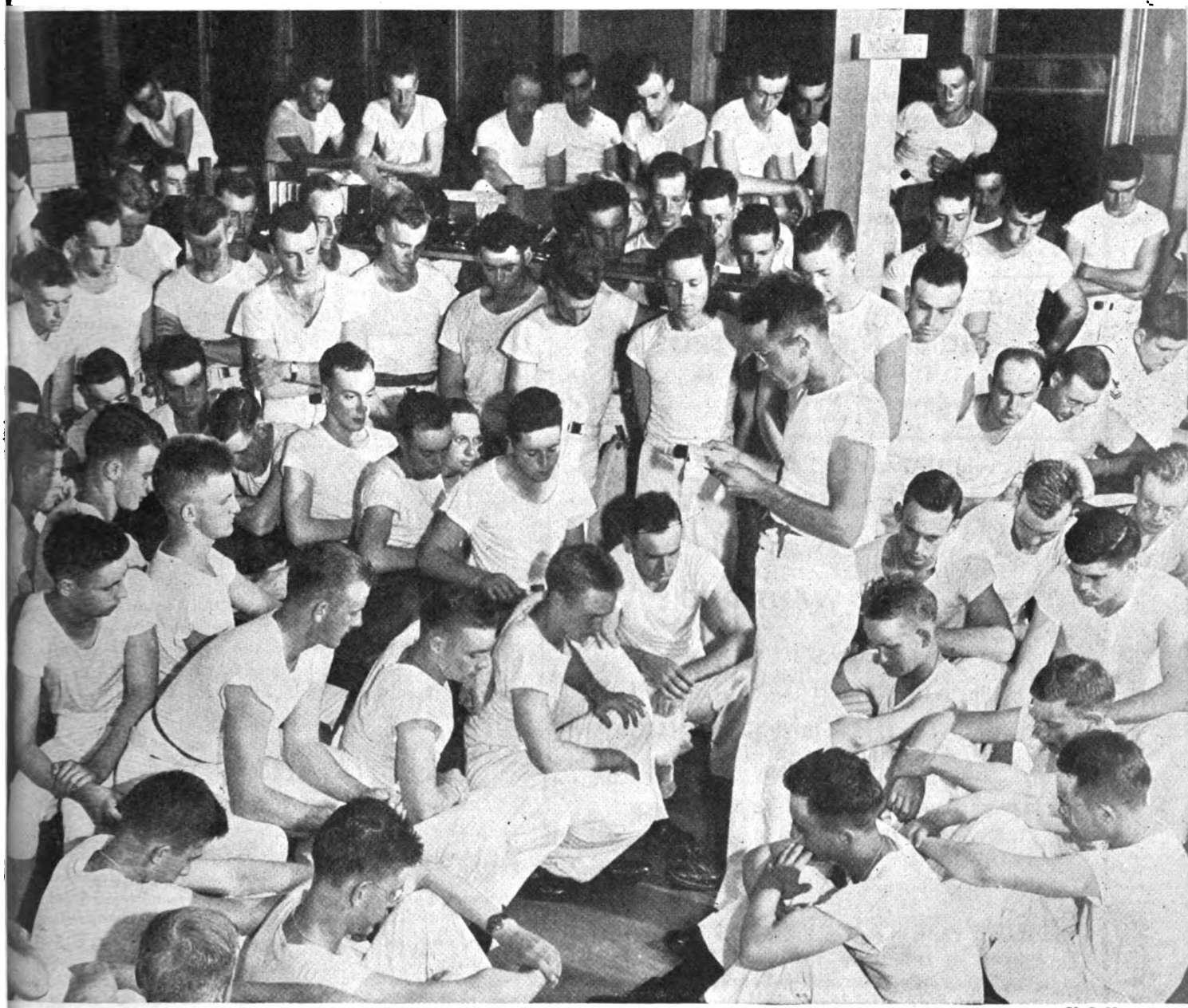

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LETTERS

Weak Discipline

TO THE EDITOR: For some years I have been wondering why the discipline of the Church has been rather weak and, finally, when looking up the Bible lessons for the 21st Sunday after Trinity I found a partial answer. I use the lectionary in our Prayer Book, but I now see why many priests use other lectionaries and I'll tell you why.

In the Prayer Book lectionary for a second lesson on the 21st Sunday after Trinity we are pointed to Rev. 21:1-7, 10-11a, 22-end. What's the matter with the 8th verse? Why include it? It is true that our average congregation would not be composed of many murderers, fornicators and sorcerers, but the other types mentioned would certainly be represented.

It seems as though the compilers of our Prayer Book lectionary took special care to avoid any uncomfortable words of Scriptural warning that might disturb the complacency and comfort of a smug Church service.

Every time the lectionary skips one verse or two, I read the omitted verses in my study and try to determine why they were left out. There are some occasions when it is well to omit a verse here and there. But we find other examples which are less obvious.

For instance, for the First Sunday in Advent the E.P. first lesson is Isaiah 60:1-11, 18-end. Why stop at verse 11? What's the matter with the teaching of verse 12, especially in these days? And for the Saturday prior to the first Sunday after Epiphany we find the M.P. first lesson is Isaiah 66:1-7, 10-14, 18-23. What's wrong with verses 15, 17 and 24 that they are omitted? Our people need strong meat, not pap!

However, there are instances in the Prayer Book lectionary where words of admonition are retained. Our Lord's strong teaching about the complete end of the tares and the chaff is included in the lessons to be read to congregations. But two of these good lessons are scheduled for a weekday when few people would probably be present to hear them read: the Saturday before Trinity IV we find Matthew 13:24-43 and the Monday following Trinity Sunday we have Matthew 3 chosen. But we also have most of the latter lesson for a Sunday E.P. on Advent IV. Then we do have Luke 3:1-18 for a Sunday lesson on Advent III.

I do not claim to be more intellectual than the scholarly men who drew up the Prayer Book lectionary. But I have had some experience in the priestly office and my claim for antiquity is based upon the fact that I can remember 'way back to the time when lipstick was never seen on purificators. During these past years I have noticed that the discipline of the Church is very weak.

Confirmed Episcopalians move to a new town and go to a Protestant church for childish reasons, paying no attention to their Confirmation vows. If and when they do go to their own church and hear M.P., they have smooth sayings from the Scripture read to them to lull them to sleep instead of words of admonition that might arouse them to a little self-examination.

Confirmed young people go to college, away from home, and sing in choirs of some Protestant denominational services.

I don't claim that these few Bible verses I've referred to are keys to the whole situation, but I think it is part of the whole scheme of making people feel comfortable and avoiding any harsh sayings which involve discipline and obedience.

If we want to teach that all souls will be saved anyway, as do the unscriptural Universalists, well and good! But we should change the name of our Church then! If we stand for the Faith of the Holy Catholic Church, let us teach it in its entirety! Let's teach the Church's discipline along with Her words of comfort!

I don't advocate preaching and teaching the hell-fire-and-brimstone fulminations of the extreme Fundamentalist Protestant sects, but I do claim that every priest should administer "both public and private monitions and exhortations" as he promised to do at his ordination.

(Rev.) ST. CLAIR VANNIX.

New Paltz, N. Y.

The 1940 Hymnal

TO THE EDITOR: May I express my personal appreciation of the excellent article by Mr. Bratton on the 1940 Hymnal in your issue of January 14th? I am glad to give the "word of explanation" for which he asks, as to the omission of hymns contained in the previous hymnal.

At its first meeting the Commission, recognizing the necessity of omissions if new hymns of merit were to be added, agreed that great care must be taken to retain the hymns most widely used. Each member made independently a list of those which he believed should be retained. The difficulty of the final decision was apparent when a compilation of these lists was made. While only 35 hymns received a unanimous vote for retention, there was no hymn which did not have at least one advocate. Each of us, no doubt, may regret the loss of some favorite hymn, but no hymn was dropped except by a majority vote on the basis of the tests to which the preface to the Hymnal makes reference.

Before making its report to General Convention in 1940, the Commission also consulted persons who, at its request, had been appointed by the bishops of the several dioceses as skilled in Church music. Suggestions were received from 151 of these advisers, but of the eight hymns mentioned by Mr. Bratton, only one received as many as 12 requests for its restoration. None of the 151 persons asked for the restoration of one of the hymns mentioned in Mr. Bratton's list.

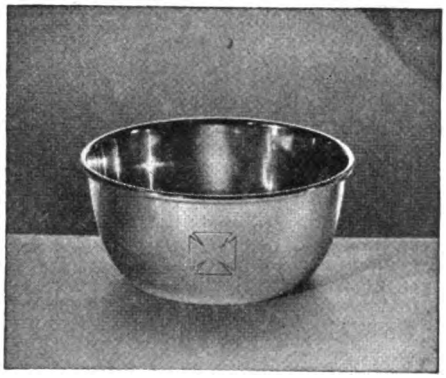
Finally General Convention accepted the report of the Commission in 1940, with an authorization to the Commission to include such of the hymns which had been omitted as should upon written recommendations by members of either House seem to be widely desired. As a result of such recommendations, a few hymns which had previously been omitted were reinserted in the 1940 Hymnal.

I should like to add a word concerning the hymns mentioned by Mr. Bratton. The Commission was probably influenced in its decision to omit hymns 384, 385, and 387 chiefly by its belief that since the Hymnal is primarily for congregational use rather than for private devotion, such hymns as these should be few in number. While the mood of a single individual might be reflected in the words of hymn 31, it is difficult to believe that they would have reality for an entire congregation. Hymn 308 as a paraphrase of Psalm 95, suffers from comparison with *Venite*. Other hymns, also, express more worthily the note of praise than Tate and Brady's paraphrase.

I am sure that the other members of the Commission will, with me, be grateful for Mr. Bratton's frank and helpful comments.

(Rt. Rev.) BENJAMIN M. WASHBURN,
Chairman of the Hymnal Revision Commission.

Newark, N. J.



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STRICTLY BUSINESS

PHIL FEY, who has charge of Morehouse-Gorham's New York store, on last Monday marked his twenty-fifth anniversary with the firm. He joined the old Gorham company on February 19, 1920.

On his anniversary Phil was guest of honor at a Town Hall Club luncheon given by his many friends in the religious book trade. The luncheon came as a complete surprise to Phil who had expected to spend the afternoon, as he has so many other anniversaries, working in the store at 14 East 41st Street. The group presented him with a silver key chain and belt buckle set as a token of their esteem.

A member of St. Ann's, Brooklyn, Phil sang in the choir there for twenty-four years. For twenty-two years he has been connected with the Apollo Glee Club. Music and books are his two lively interests. Long a member of the board of directors of Morehouse-Gorham, he recently became secretary of the firm.

* * *

EPISCOPAL Church Okays Members" is the way a Georgia newspaper headlined a story of Bishop Barnwell's visit to Albany to confirm a class of nine persons. "I suppose," writes Bishop Barnwell, "that *confirms* does really mean *okays!*"

* * *

THE LC office in Milwaukee will be disrupted for two weeks or more because of rather extensive remodeling. Carpenters will begin shortly to tear down partitions, build new ones, install more shelving, and the like, in order to expand the crowded quarters. When the work is done the subscription department will have a good deal more room—room badly needed because of rapidly increasing direct mail work. The staff will have to carry on, of course, during the hammering and sawing—and I shouldn't be too surprised should the noise wear down their nerves a bit. If communications aren't, for a few weeks, given their usual speedy attention, you'll know the reason.

* * *

ALEXIS C. MUENCH, a member of the firm of Muench-Kreuzer Candle Co., Syracuse, New York, recently sacrificed his life for his country. Though thirty-five years old, he volunteered for active service. On Christmas Day he was wounded while fighting in Luxembourg. En route by hospital plane to the United States, he died. Mr. Muench had been with the firm for fourteen years.

* * *

I FOUND this in the desk drawer of a hotel room:

Just three letters, E, O, and W, spell all ages.

Youth: W-o-o-o-o-e-e-e.
Manhood: Woo-woo-woo.
Middle Age: Woe! Woe!
Senility: O-o-w.

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

The Life Force

YOU HAVE all said, at some time, "If I could only direct that boy's interests into the right channels." When energy has been spent in mischief, we see what we might have done, too late. The great desires of the human heart must be satisfied, and to do this is the work and the rich opportunity of the teacher. The four persistent desires of life, which surge up, always demanding expression, are these: to know, to achieve, to possess, to be appreciated. We do not have to create these; they are there already. Each is an opportunity of the teacher.

1. *Curiosity.* We do not have to plug hard facts into unwilling heads. Induce the pupil to begin his search, and he will make the facts his own, in his own way. The rule here is, don't *tell* them, make them want to find out. And then don't make the search too difficult. Here are some teaching devices:

Give assignments, asking for reports. Often a lesson can begin with, "We'll begin by hearing John's report about what he discovered about the number of mission stations we had in the Philippines." In preparing every lesson, jot down on small slips, some items like this to be given out in class. After a while you'll begin to see all sorts of possibilities, and will invent them readily. But they must be thought up in advance, and written out, ready to "sell."

Don't spill all you know. Hold back something. Say, "I wonder if any of you know how boys and girls dressed in our Lord's day. Where could we find out?"

Such answers will be found in Bible dictionaries and other books in the rector's library, at the public library, or by asking some person.

This is one value of the new workbooks, if intelligently and ingeniously edited (which many of them are not!). The pupil is sent on a minor search, and the place to look indicated. But if it is always in the same form, in the same place, it palls.

2. *Achievement.* This must not be allowed to degenerate into mere activity—though even that is better than passive listening. Here is a wide-open field for inventive genius. The devices for classroom activity have hitherto been very limited and some of them have been worked to death. Coloring printed pictures, crayoning on blank paper. Scissors for cutting out outlined figures. Sewing, pasting. Won't somebody discover some new materials for class?

For older pupils there is always the notebook or the workbook. Add to these such special writing as a letter to a mission child, reports of a search, original prayers, verses.

The main requirements are these: The thing done must be worth doing, so that is some pleasure to do, and some pleasu to show afterwards. The work must n be too difficult, so that the results a poor, or so that the job is left only ha begun, never finished. The sensation success, of achievement, is important. third, and vital requirement is that t activity should be related to the subje being taught.

The Church needs a book, careful compiled, of tested activities for the clas room.

3. *Possessiveness.* Here are some thin we shall want every child to own, for h own, at the right stage of his life: Pi tures, prayer cards, leaflets. (It's a sour policy of the Church school to give ever pupil *something to take home* every week. Each should have his prayer corne gradually developed with kneeler, per sonal books, pictures, cross. Best if he ha made it himself, arranged every articl Eventually every person should have hi own prayer book, communicant manua Bible, and his personal shelf of religiou books, growing through the years.

There is something steadying abou ownership. It is a deep satisfaction whic leads on to other accomplishments.

4. *Recognition.* We all want to be ap preciated. It is not mere vanity, but a natural instinct. To be forever criticized belittled, overlooked, ignored, or taken for granted is to have a thwarted and undeveloped life. Let the wise and loving teacher use these methods frequently Praise every act, by the standard of the pupil's own ability. "That's lots better than you used to do, Henry." Be specific in commending: "I like that line—it's neat." Draw the class into it: "Look everybody—how beautifully Helen ha pasted this!" And at the end have a exhibit, so that parents and friends ma see.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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VOL. CX

The Living Church

NO. 8

SECOND SUNDAY IN LENT

GENERAL

EPISCOPATE

Mr. Gesner Accepts Election

The Rev. Conrad Gesner has accepted election as Bishop Coadjutor of South Dakota, saying that, "mindful of the trust placed in me by the House of Bishops, I feel that it is my duty to accept, and thereby express my willingness to serve to the best of my ability in this important field of our Master's work."

His acceptance was sent to the Presiding Bishop on February 17th.

Bishop Abbott Ill

Bishop Abbott of Lexington suffered a very serious coronary thrombosis on February 18th after the 8 o'clock celebration of the Holy Communion at Christ Church, Lexington, Ky., where he was in charge, in addition to his episcopal duties. His condition is reported as fair.

NATIONAL COUNCIL

The Presiding Bishop's Fund For World Relief

The Presiding Bishop's Fund for World Relief received and disbursed during 1944 the sum of $131,043.65, according to a detailed report made to the National Council by the Rev. Dr. Almon R. Pepper. The money was disbursed through 28 accredited agencies. About half of it was designated by the donors, the rest was allocated by the Presiding Bishop, assisted by a committee set up for this purpose.

Among the larger items was $22,194.40 for ministry to prisoners of war. This included the gift of $13,000 from the Youth Offering. It was given to the War Prisoners Aid of the YMCA, the Ecumenical Chaplaincy Commission of the World Council of Churches, and the American Bible Society.

China received $47,759.91, placed through the Church Committee for Relief in Asia, Emergency Aid to Episcopal Missionaries in Free China, Mme. Chiang's War Orphans, Bishop Tsu, the Rev. Kimber Den and Christian Colleges in China, and Indusco, Inc.

War relief agencies for Greece, Russia, Norway, Britain, Yugoslavia, Holland, Belgium, and Italy were aided, all of them being specially designated gifts.

National Council congratulated the Presiding Bishop for the success of the Fund, and urged Churchpeople "to redouble their prayers and contributions for world relief," and requested that "the Presiding Bishop's Fund and the Department of Promotion define a program on the basis of which support of both the Presiding Bishop's Fund and the Reconstruction and Advance Fund may be most effective."

April Meeting Cancelled

The meeting of the National Council scheduled for April 24th to 26th will not be held. Presiding Bishop Tucker made the announcement with the explanation that the decision was made with the advice of his cabinet, and as a result of the expressed opinion of a number of members of the National Council, and a resolution introduced by the Bishop of Dallas, and adopted unanimously.

The resolution asked that the officers of the Council ascertain if it is possible to eliminate any meetings at this time, on account of difficulties of travel, and in the spirit of coöperation with the ODT. After consideration of matters likely to come before the April meeting, the officers advised the Presiding Bishop that the meeting could be omitted without undue interference with the business of the Council, and Bishop Tucker so decided.

MUSIC

Desirability of Diocesan Commission

For some time the diocese of Minnesota has desired the formation of a diocesan commission on Church music. A diocesan choir guild had been in existence for several years but it was felt that this lacked diocesan authority and prestige which was necessary for more effective work. Thus, Frank K. Owen, then organist and choirmaster at St. Paul's Church, Minneapolis, was appointed chairman of a committee to find out what was being done in other dioceses.

A questionnaire was devised and mailed to 80 dioceses, of which 67 replied. Of the 56 dioceses that reported they had no such commission, 17 signified they were either anticipating the forming of such an organization, were keenly interested in the subject, or expressed the desire to know the results of this survey. The remaining 11 dioceses have diocesan organizations on Church music. These are Albany, Chicago, Los Angeles, Maryland, Massachusetts, Pennsylvania, Sacramento, South Florida, Southern Virginia, West Texas, and Western Massachusetts. The commissions in West Texas, South Florida, Maryland and Massachusetts are particularly active and effective.

Personnel of these commissions varies. In most instances there is an equal number of clergy and choirmasters appointed. Occasionally there is a layman appointed in addition to the other members. The smallest is in the diocese of Albany where the commission consists of one clergyman, one layman and one choirmaster. The largest commission is in the diocese of Massachusetts where there are six clergymen and six choirmasters.

In only two instances is there a definite grant of an allowance of money from diocesan funds for the work of the commission. In each case it is $100 per year. In the other cases the work is financed with the money received from offerings at festival services.

Projects carried on by these organizations are varied and interesting. Almost all commissions sponsor combined choir festivals. Items of accomplishment include development of a diocesan lending library of choral music; panel discussions on pertinent subjects; conferences on Church music during the summer or at time of diocesan convention; music write-ups in diocesan paper; publication of lists of service music, music for weddings and funerals. Organists or choirmasters from larger city churches have gone into the smaller churches and missions to either conduct model services or rehearsals, or give talks on chanting, hymn singing, etc.; and congregations have been informed of the contents and possibilities of the Hymnal of 1940. Hymn festivals; festivals for junior choirs; and the publication periodically of bulletins on the different

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aspects of Church music, have been undertaken.

Some very interesting and practical suggestions were made that may well be passed on in the hope that other commissions may consider and adopt them. A musical survey of the diocese might be conducted to evaluate the needs of the diocese, especially in the smaller communities. Clergy and laity might be informed of trends in Church music. Such a commission should keep its chief function one of helpfulness and coöperation. It could promote the holding of congregational rehearsals to improve congregational singing.

As a result of this survey an efficient and enthusiastic commission on Church music has been established in the diocese of Minnesota.

PROVINCES

Province of Sewanee Formulates Religious Education Curriculum

The Association of Diocesan Leaders of Religious Education of the province of Sewanee met at All Saints' Church, Atlanta, Ga., February 9th to 11th, for its mid-winter meeting to evaluate and discuss materials and curriculum for the Church's schools throughout the province.

Diocesan chairmen from the 15 dioceses were present together with 17 professional educational workers. A suggested curriculum has been formulated which will be used as an experiment during the coming year. Each diocesan chairman will send the suggested material to the parishes and missions within his diocese and at the end of a year's use, the parishes and missions will send the diocesan chairman an evaluation of the material, the progress made by the schools and any suggestions they may have for change. The provincial Department of Educational Leaders hopes to work out a curriculum which will be of help to all parishes and missions within the province.

The meeting was held under the leadership of the Rev. C. R. Haden, jr., of New Orleans, La.

Dr. Bravid Harris addressed the provincial Department of Education on the Negro work within the province. He stressed the necessity of leadership training for the clergy and laity alike, the sponsoring of summer conferences and the establishing of institutes within the parishes to train local leadership with special emphasis upon the youth in the parish. The department set aside several scholarships to send young Negroes to the summer conference to be held at St. Augustine's College at Raleigh, N. C.

THE BIBLE

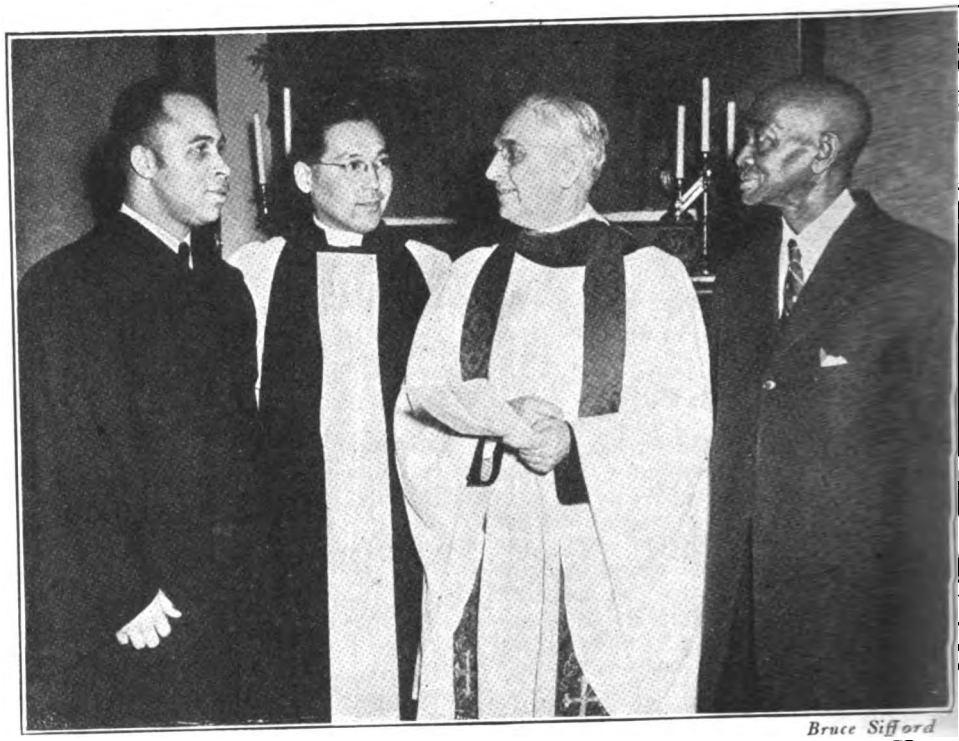
Tagalog, Ilocano, Cebuan

New Testament portions in Tagalog, Ilocano, and Cebuan dialects are being printed in this country for use in the Philippine Islands, it has been announced by Dr. Eric M. North, secretary of the American Bible Society. These include 50,000 copies of St. John and St. Luke in Tagalog, and 50,000 copies of St. Luke in Ilocano and Cebuan.

Dr. North also reported that the American Bible Society recently authorized printing 10,000 copies of Nestle's Ancient Greek Testament to supply German theological schools immediately after the war ends.

The American Bible Society and the British and Foreign Bible Society plan jointly to supply 700,000 Bibles, 1,776,000 Testaments, and 3,300,000 Gospels to liberated areas in Europe and the Far East, in the near future, Dr. North stated. The Societies predict that an additional 11,750,000 Bibles, Testaments, and Gospels will be needed, but no joint plans to make supplies available have been worked out yet.

The British and American Bible Societies are coöperating and will continue to coöperate closely during the postwar period, it was indicated.



Bruce Sifford

MINNESOTA'S INTERRACIAL SERVICE: *Rev. Robert W. Kelley, Fr. Daisuke Kitagawa, Dean Charles P. Deems, Rev. H. W. Botts.*

RACE RELATIONS

Interracial Service

St. Mark's Cathedral, Minneapolis, was the scene on February 11th of a city-wide interracial service opening Interracial Relations Week.

The cathedral choir, choir of the Northwest Ordnance Plant where a large number of Negroes are employed, and a choir composed of members of Negro churches of the city, furnished the music.

Taking part in the service were six clergymen of four different races, five of whom were Episcopalians: Bishop Kemerer, the Rev. Daisuke Kitagawa, Japanese-American; the Rev. Henry St. Clair, Indian; the Rev. Milbourne R. Hogarth, Negro; and Dean Charles P. Deems of the cathedral. The Rev. R. W. Kelley, pastor of the Methodist Church, Negro, gave the address. Ushers also represented these four races.

The cathedral was filled for the service, part of the congregation consisting of the City Indian Women's organization and members of the Chinese Sunday school from Westminster Presbyterian Church.

"Solemn Duty to Keep Nation Free From Bigotry"

Asserting it is "a solemn duty for us to keep our country free of prejudice and bigotry," President Roosevelt urged observance of Brotherhood Week, February 18th to 25th, sponsored by the National Conference of Christians and Jews.

"We worship at different altars, and express this faith in many ways. But deeper than the difference is the spiritual unity that makes us one people," Mr. Roosevelt said in a message to the conference.

Referring to the Brotherhood Week slogan: "In peace as in war—Teamwork," the Chief Executive said, "The United States is the greatest team of free men and women that the world has ever seen."

Dr. Everett R. Clinchy, president of the conference, announced that Brotherhood Week observances were scheduled in Army and Navy camps and stations in addition to civilian communities throughout the country.

FEDERAL COUNCIL

Fewer Clergymen

Information Service, weekly bulletin of the Federal Council of Churches, reported in its current issue that the number of

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clergymen in the United States declined from an all-time high of 148,848 in 1930 to 140,077 in 1940, a loss of 8,771.

Quoting figures of the Bureau of the Census, totals for 1910 were given as 117,333, and for 1920 as 125,483. It was also pointed out that the number of clergymen per 100,000 population was considerably less in 1940 than in 1910.

The number of women serving as clergymen has been increasing steadily, the figures show, rising from 1,787 in 1920 to 3,276 in 1930, and to 3,308 in 1940.

MISSIONARIES

Harry Whitley Appointed To Puerto Rico, Virgin Islands

Harry B. Whitley has been appointed missionary in the district of Puerto Rico and the Virgin Islands.

Mr. Whitley, a senior at General Theological Seminary, plans to be ready to leave for the field from his home in Detroit, in the early summer. The present plan is for Mr. Whitley to go to San Juan, to serve as an assistant on the staff of St. John's Cathedral, with special responsibility for the West Indian congregation.

Mr. Whitley is a member of St. Andrew's parish, Detroit. He is a graduate of Wayne University and Michigan State College. He has worked as a salesman, and in camps and boys' clubs, also served as student chaplain at Michigan State College for two years. He has been a lay reader and a church school teacher and is 23 years old.

PACIFISTS

Artificial Limbs for Civilian War Victims

Artificial limbs, canes, crutches, and braces for civilian victims of the war overseas may soon be turned out by conscientious objectors in Civilian Public Service camps.

Under tentative proposals being considered by the administrative agencies according to the National Service Board for Religious Objectors, the work would be carried on as supplemental projects in CPS base camps, and appliances would be distributed by the United Nations Relief and Rehabilitation Administration.

DAY OF PRAYER

Mrs. Harper Sibley On Nationwide Broadcast

A nationwide radio address was given by Mrs. Harper Sibley, president of the United Council of Church Women, in observance of World Day of Prayer, February 16th.

She called upon women to petition God that Americans "to whom, for just a moment in history, great opportunity has been given ,would not fail this hour of the world's greatest need."

"That we who have given generously of our sons and daughters would not refuse to give of our plenty of food and clothing and shoes and medicines and other lesser secrifices. . . .

"That we who have mingled one blood in the agony of the battlefield with all the races of mankind—will not forget here in America that all men are brothers."

INDIAN WORK

Tentative Conclusions About the Pauite

After a year and a half on the Pyramid Lake Reservation, Nixon, Nev., the Rev. Karl Tiedemann, OHC, has had time to catch the "rhythm of the reservation" and to reach some tentative conclusions about the Pauite Indians:

"It seems to me, above all, that we can understand these Pauite Indians better when we grasp their fundamental philosophy of life. It is one of a highly developed community life. From the very beginning of their history (as related in such a book as *Life Among the Pauites*, by Sarah Winnemucca Hopkins) these Pauites have lived a life which is very social in tone. Tribal life is lived as one great family.

"Now, of course, such an ideal can be easily abused. But there are remarkably few instances in which such abuse takes place. The few exceptions will be obvious after a little thought and need not be enlarged upon here. Leaving aside, then, the abuses, let us dwell on some good phases of family life as it is lived out among the Pauites at Pyramid Lake.

"In the first place, their high ideal of community and family life makes it possible to explain to the Pauites the Christian conception of the Church as being the mystical Body of Christ rather than a club-like organization of human invention. The Office of Instruction in our Prayer Book, on page 290, says, 'The Church is the Body of which Jesus Christ is the Head and all baptized people are the members.' The Pauite, with his highly developed conception of community tribal life, can grasp the idea that the Church is a body of people who are united in Christ by baptism, just as the Pauites are one tribal family. It is easier for these Indians with a common tribal life to understand this idea than for the average American who lives a self-centered, individualistic, materialistic, and anti-social life. For the soul that realizes that his true life is 'in Christ' (as St. Paul often reiterated), all else in Christian belief and practice follows logically and naturally.

Tribal Family

"A second good result of the Pauite's conception of tribal family and community life is his attitude towards the mission here. The Church has been on the reservation since 1897. The mission is now accepted as just as much a true part of life on the reservation as the school, the medical work, the farm work, or the post trader's store. Perhaps the best part of our life here is the fact of acceptance as part of normal life on the reservation. In achieving this, great credit must be given all who have served here, especially my immediate predecessors: Fr. Dougherty, Fr. Hogben, and Deaconess Omerod.

"Such acceptance does not mean, of course, that the Indians come to church in large numbers. All of them want their children to be baptized, and all want Christian burial. At best, only 50 out of 500 go to church on Sunday. But is the average in your community any better?

"The fact that we are accepted as part of normal tribal life is attested, for example, by the Indians' attitude at our parties in the parish house here at Nixon. At our last gathering, almost 200 men, women, children (and some papooses in their cradle baskets) gathered to hear several speeches, to listen to the Tribal Band, to watch Indian dances, and to partake of 40 dozen doughnuts and ten gallons of coffee. The main characteristic of the evening was the complete naturalness and relaxation that prevailed. Everyone felt at home—as much so as in their own little houses, at the post store, or in the gambling house.

("Speaking of the gambling house leads me to say, by way of parenthesis, that one of the things we need on the reservation is a proper recreation hall. By their own Tribal laws, these Pauites gamble from Friday evening to Sunday evening and from Christmas to New Year. Everyone goes—so it seems—men, women, children, babies. Some spend the entire night there. Since gambling is here to stay, it would be much better if the reservation could have a proper recreation hall, in one room of which they could gamble. On some other occasion I will describe the games to you.)

"A third good result of this community spirit is the attitude of the government officials. By coöperation and mutual loyalty there is now only one program on the reservation, and the government accepts the fact that the Church has just as much part in the lives of the Indians as has the school, the farm bureau, and the medical work. All of us are working in closest harmony, with mutual respect for our various jobs. The fact that there are other departments here sets us free to do our main job—that of the worship of God, the teaching of Christianity and the salvation of sinners.

"Fourthly, we are grateful to our friends who make it possible for us to continue our work. The diocese is only able to give us a minimum of support. We are grateful for the dollar a month pledges and will appreciate more of these. The gifts of old clothes and picture magazines have helped a great deal.

Segregation Bad

"In closing, I want to tell you that we are especially happy over the work at St. Michael's, Wadsworth. We have only about 40 Indians here. On January 7th we had a party for these Indians. Forty-four gathered in the little parish room for a noon meal together. These Indians respond especially well, due to the fact that there is no segregation at Wadsworth, and the children go to school with the White boys and girls. I am convinced that segregation is bad for the Indian as well as for the White."

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ENGLAND

Archbishop of Canterbury Invites Moscow Patriarch to England

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has asked Patriarch Alexei, newly enthroned Russian Patriarch, to accompany other Orthodox dignitaries invited to London as guests of the Anglican Church.

In a letter to Patriarch Alexei, Dr. Fisher wrote:

"We trust that the expected visit of Russian bishops to the Church of England may soon take place, and it will give us great joy if we can welcome you in person in London."

Extending greetings to Alexei on his elevation as supreme head of the Russian Church, the Archbishop said:

"God grant you many fruitful years of service to your beloved Church and nation in the great office to which He has called you. With the Archbishop of York, I look forward to the happiness of friendship and of fellow service with you."

Archbishop of Canterbury's Election Confirmed

Public confirmation of the election of Dr. Fisher to be Archbishop of Canterbury was fixed for Candlemas, February 2d. The ceremony, one of rare beauty and dignity, was formerly performed in the famous City Church of St. Mary-le-Bow, but that having been destroyed by bombing, it was held in St. Paul's Cathedral crypt.

In the Nelson Chamber, the Royal Commission, consisting of bishops of the province together with the Lord Mayor and Sheriffs of London, heard the Archbishop-Elect give his consent to the election. Then the Royal Commissioners in convocation robes (rochet and scarlet chimere) the Lord Mayor and Sheriffs in rich apparel of state and the legal officers in wigs and gowns went in procession to St. Faith's chapel where the Litany was said by the dean of St. Paul's, Dr. W. R. Matthews.

Later the Royal Commissioners and "those learned in law" took their places round a table on which stood tall candles. Everything except the electric light supplementing the candles was appropriate to a scene 1,000 years ago.

PRESENTATION

One of the legal officials, the Proxie, exhibited his proxy for the dean and chapter of Canterbury and presented the Letters Patent from the King for the confirmation of the election. Dr. Fisher taking seat at the table, the Proxie announced "I present unto Your Lordships the Most Reverend Father in God Geoffrey Francis . . . elected Archbishop and Pastor of the Cathedral and Metropolitical Church of Christ Canterbury and do here judicially produce His Grace."

A Mandate for the Confirmation was read and opportunity given to objectors. Suddenly an old man jumped up and said querulously, "I would like to say that this appointment does not meet with Heaven's approval. I told the Prime Minister that God cannot and will not approve of the preferment of those who believe merely in policies of compromise. . . ." The bishops listened in silence, then proceeded with the ceremony.

The Proxie presented—or in ecclesiastical terminology "porrected"—a schedule which the principal commissioner read and the bishops signed. Other legal formalities followed until it was announced that the Royal Commissioners would proceed to their "definitive sentence or final decree in this business."

Kneeling and holding the New Testament in his right hand the Archbishop-Elect took the oath of allegiance, and then, standing, made the declaration against simony and the declaration of assent to the Thirty-Nine Articles, both of which documents he signs.

The principal Royal Commissioner then read the definitive sentence in which the Archbishop-Elect is pronounced to be "a man both prudent and discreet, deservedly laudable for his life and conversation, of a free condition, born in lawful wedlock, of a due age, and an ordained and consecrated bishop."

FIRST ARCHIEPISCOPAL ACT

The sentence was signed by all the Royal Commissioners and witnessed by the advocate. Dr. Fisher was then for the first time described as Lord Archbishop of Canterbury and his first archiepiscopal act was to bring the ceremonies to a close by prononuncing a blessing.

The Archbishop, who had previously done homage to the king for the temporalities of his see, was immediately on confirmation in full possession of the archbishopric. That would be so even if he were not already consecrated. Until this moment the spiritualties had been administered by the dean and chapter of Canterbury.

The enthronement of the Archbishop after Easter is a ceremony of great splendor and spiritual content but without any legal significance.

Dean Johnson to Visit Russia in April

Dr. Hewlett Johnson, dean of the Chapter of Canterbury, has announced he will visit Russia in April at the invitation of the Soviet government to tour war-devastated areas.

Dr. Johnson's trip has been approved by the Archbishop of Canterbury and the Canterbury Chapter. He hopes to interview Patriarch Alexei, newly-enthroned head of the Russian Orthodox Church.

CHINA

What Price Vitamins

When Bishop Gilman of Hankow writes that prices of ordinary commodities in Kunming and Kweiyang have soared high since January 1st, he isn't exaggerating. Recently the Chinese Customs wanted to charge a value of $3.50 in gold for each pill in a package of vitamin pills that arrived airmail. "I am glad at least they are talking U. S. value and not the present Chinese value," says Bishop Gilman.

Second St. John's University

A letter received by National Council from James H. Pott, now in West China contains the following information about the proposed second St. John's University to be formed in Free China.

"There has been a meeting of the alumni of St. John's in Chungking, with an attendance of 150. There was considerable enthusiasm manifested and a campaign for raising $10,000,000 (Chinese currency) was well launched by O. S. Lieu contributing $1,000,000 himself. Dr. T. V. Soong, King Chu (vice-minister of education), Yui Da-wei (vice-minister of war) are all either St. John's men or Sheng Kung Hui members."

Philippine Internee Loses Blueprints for Chinese College

John Van Wie Bergamini, widely known Church architect, lost the product of two years' work recently at Bilibid prison in the Philippine Islands. These were the plans and blue prints for the Central China College at Wuchang.

"The data are almost impossible to collect again," Mr. Bergamini is quoted as saying. "I made two sets of plans, but the one which was left in China I'll certainly never see again." He offered a reward of "all the tinned food in my possession," to anyone returning the plans.

The information reached Church headquarters in New York through Homer Bigart, special correspondent in the *Herald Tribune* which printed the story.

Mr. Bergamini is responsible for many of the church buildings in the Orient, having served in China, Japan and the Philippines, where he has been interned. The interview with Mr. Bigart would indicate that he has now been liberated. He told of the shortage of food and the brutality of Japanese officers. For a time, he said, he, his wife, and their children, David, 16 years old, and Elizabeth, 10, subsisted on bits of meat.

RUSSIA

Text of Church Message To Christians of the World

Following is the complete text of the message to Christians of the world issued by the *sobor* (general council) of the Russian Orthodox Church in Moscow:

"Brother Christians the world over! You are addressed by the general council (*sobor*) of the Russian Orthodox Church which is assembled in Moscow, our historical capital, hallowed by the spirit of our historical sanctities and strengthened by the exploits of great Russian Churchmen and statesmen, to elect a Patriarch of

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Moscow and All Russia, the successor of the late Most Holy Patriarch Sregei.

"To attend this *sobor* have arrived the Most Holy Patriarchs of the Orient: His Beatitude the Patriarch of Alexandria, Christopher; His Beatitude the Patriarch of Antioch, Alexander; the Most Eminent Metropolitan Germanos, representative of the Most Holy Ecumenical Patriarch (of Constantinople); the Most Eminent Archbishop Athenogor, representative of His Beatitude the Patriarch of Jerusalem—who have brought us the blessing of the Orthodox Orient; and the Most Holy Catholicos Patriarch of Georgia, Kallistrat; the representative of the fraternal Serbian Orthodox Church, the Most Eminent Metropolitan Joseph; and the representative of the Rumanian Orthodox Church, the Most Eminent Joseph. Praised be the Lord who gave us the joy of communion with our sister churches and united us in a common spirit.

"Brothers and sisters in God! The present general council of the Russian Orthodox Church has gathered at a time when our country has been liberated from the enemy by the exploits of our valorous army, but throughout the world the war is not yet over. There will still be heavy battles and sanguinary struggles, but the outcome of the war has been resolved and nobody and nothing can change it. Now it is evident to all on earth whose arms have been blessed by our Lord Jesus Christ and whose arms have not received such blessing; whose prayers reached the Lord as did Abel's sacrifice, and whose sacrilegious invocations darken the earth as smoke out of the fire of fratricidal Cain.

Valiant Red Army

"Our valiant Red Army is bringing, yea has already brought, liberation from ruthless enslavers to many peoples near to us. German troops have been expelled from nearly all countries they captured and the territory of Germany itself has now become a battlefield. Former dreams of world domination by the 'master race' have become a thing of the shameful past.

"Liberty loving peoples have united into one friendly, fraternal, mighty family, and this union, in the name of Christ, has brought forth its blessed fruit. So let us render gratitude unto God and rejoice that truth is triumphing, and that evil will be suppressed and humanity will return to peaceful labor and to building a happy joyous life on earth.

"We believe that He who rules over things on heaven and earth, He who 'has been given all power on heaven and earth,' He who calmed the wind and the storm on Galilee—as is written in Mark 4: 39—will calm the world tempest. Soon shall we see the intervention of His justice when the blessed hand of the victors shall write a stern sentence for the Fascist fiends in the rolls of history.

"The Russian Orthodox Church, the Church of a great land which bore the main burden of the blow dealt by bloodthirsty Fascism and has mortally wounded Fascism—through the voice of the Council of Bishops, clergy, and laymen—addresses you, Christian brethren, exhorting you to redouble your efforts to consummate the sacred struggle. Let us complete the holy cause of destroying Fascism in the same close unity and spirit of fraternal and mutual aid.

Need for Haste

"Christian soldiers, onward: let us not lag in our heroic effort, for the foe is still strong! He knows his days are numbered and this magnifies his malice tenfold. Forced to abandon captured lands, the enemy strives to destroy all living things, not even leaving a stone upon a stone. Brother warriors, the more sudden are your blows, the more impetuous your onslaught, the more hastily the foe will flee, the less time he will have for his evil deeds. Many human lives, many national sanctities will be saved from destruction.

"The Orthodox Church ardently calls on all Christians in the world to pray to God with united heart and voice to grant final victory—complete, accomplished victory—so that the very memory of the misanthropical doctrine of Fascism will be destroyed forever; for if after the termination of war, Fascism were again to begin disseminating its monstrous teachings to poison a new generation with its venom, all the measureless sacrifices borne in the name of victory would be in vain.

"Peace, craved by a martyred humanity, plunged by Germany—not for the first time—into the conflagration of war, would be unstable and not of long duration. Yet, nevertheless, voices from time to time are raised urging in the name of forgiveness that infanticides and traitors be pardoned! And this comes from people who dare call themselves Christians. These people, by communicating themselves unto other people's sins, expose themselves, to cite the apostle, to the same condemnation that is the lot of the Fascists, now wallowing in the blood of their victims.

"Is it that too little blood has been shed? Is it that too few tears have been shed? Must it be that our children too shall live under the everlasting peril of new wars? It shall not be!"

Estimates Orthodox Church Has 70 Dioceses

No new dioceses are likely to be created by the Russian Orthodox Church until more bishops are available, Metropolitan Benjamin, Patriarchal Exarch in North America and the Aleutian Islands, told Religious News Service in Moscow.

He estimated that there are about 70 dioceses in Russia at present, served by 45 or 50 bishops. It is hoped, he said, that new theological faculties will be opened soon in various parts of Russia.

The Exarch declared he was "greatly impressed" by the theological institute established in Moscow after the recognition of the Orthodox Church by the Soviet state in 1943. One of his most pleasant experiences since his arrival in Moscow after a 25 years' absence, he added, was to lecture in the institute.

Questioned regarding punishment of Orthodox bishops charged with collaborating with the Germans during the occupation of Russia, Metropolitan Benjamin said that in addition to temporal penalties, collaborators will very likely be excommunicated from the Church, unless mitigating circumstances or sincere repentance can be proved.

CANADA

Greek Orthodox Church Remodels Former St. Luke's, Halifax

In St. George's Greek Orthodox Church, Halifax, Nova Scotia, there exists a very real and practical link in the strengthening bonds which exist between the Anglican and Orthodox communions. Originally an Anglican chapel and later used as a parish hall by St. Luke's Church, which was destroyed by fire, the solidly constructed brick building was purchased by the Greek Church in 1939.

"Anglican money" provided the nucleus of funds collected by the Greeks for the purchase of the hall. Last summer the building was completely renovated both inside and out and the interior was reconstructed and redecorated at a cost of $15,000 to meet the needs of Orthodox worship. It is to the ambition and perseverance of their young pastor, the Rev. Athanasiou, that the Halifax Greek community owes a place of worship that adheres to traditional Orthodox style, with an individual charm and simplicity.

All interior finish and furnishings are of birch stained a light nut brown, thus giving Orthodox architecture a true Canadian flavor. The furnishings were built from plans drawn by Fr. Athanasiou, who stayed on the job and saw that the carpenters carried them out.

Bequest

The late Canon V. E. Harris of All Saints' Cathedral, who died in 1927, ministered for many years to the Greek communion of Halifax when they had no pastor of their own. In his will he left a bequest of $500 to the Greek community, to be available to them when they decided to build or acquire a church.

When Fr. Athanasiou first came to Halifax from Athens, in 1939, he found his people worshiping in a third-floor hall on a waterfront street. By that time Canon Harris' bequest, with accrued interest had grown to $700.

"The hall didn't seem like a church to me," says Fr. Athanasiou. "We have such beautiful churches in Athens! At once I began to urge the people to build a church. Their reply always was 'We can't.' I said to them, 'Let's take that 't' out of 'can't' and see what we *can* do."

Halifax Greeks might have been forgiven for displaying a certain degree of trepidation in attacking such a project, when it is known that today the permanent residents number only 130, embraced in twenty-odd families. Stirred to action, however, by Fr. Athanasiou's repeated urgings they went to work and they have given an abundant demonstration of what can be done when the "t" is removed from "can't." In all, to date, they have raised about $28,000 for expenditure on their church.

St. George's is the only Greek Ortho-

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dox Church in the three Maritime provinces and Fr. Athanasiou the only priest. This brings him the added responsibility of going "on circuit" some half dozen times each year to visit Greek colonies in other places, ranging from Saint John, New Brunswick, to Sydney, Cape Breton. Besides his parochial duties in Halifax, Fr. Athanasiou is active in Greek War Relief and recently began the publication of an eight-page monthly paper of news and comment, called *New Life,* for the benefit of Greeks in the Maritimes and visiting Greek seamen. Then, just to be sure that there are no idle moments in between, he has sarted a Greek language class for natives of Halifax whose interest in his native land has been heightened by the war.

Fr. Athanasiou served the Halifax congregation for 20 months after his first arrival in 1939. Then his superior, Archbishop Athenagoras of New York, transferred him to Vancouver, B. C., where he remained till his return to Halifax in February, 1943. It was during his first duty in Halifax that the Orthodox bought St. Luke's Hall and on his return Fr. Athanasiou lost no time in bringing his church plans to fruition.

His latest project is to establish a library and recreation room in the commodious church basement, to benefit especially the large number of Greek seamen who come to Halifax these days. He wants St. George's to be a real home center for these men who are far from their native land.

FRANCE

Ecumenical Committee Reports Church Aid to Refugees

When the Protestant Chaplaincy Service for Foreign Refugees issued an appeal for clothing, the French Reformed Church responded "beyond the most optimistic hopes," it was reported by *Apres La Liberation,* publication of the Ecumenical Commitee for Refugees.

Every parish of the Church, it said, sent packages that contained heavy winter coats, children's suits and dresses, lined woolen goods, blankets, and many articles for children, although textile coupons were "very rare and precious."

"Coming from people who were themselves in dire straits," the journal commented, "the gifts represented true sacrifice, and bore witness to a sense of solidarity" with fellow Christians.

SWEDEN

Theologian Dies

Dr. Hjalmar Holmquist, professor of theology at the University of Lund, and one of Sweden's best-known religious leaders, died at the age of 72. Dr. Holmquist took an active part in Church work and conducted several preaching and lecturing tours in Denmark, Norway, and Finland. One of his most successful books, *Martin Luther,* was translated into several languages.

ARMED FORCES

Chaplain Quintin M. Wilder Killed in Action on Luzon

Word has been received that Chaplain Quintin M. Wilder was killed in action in Luzon on January 15, 1945. Mr. Wilder went into the service in the summer of 1943. He was ordained deacon and priest by Bishop Brinker in 1942, and was priest-in-charge of St. Peter's Church, Neligh, Nebr.

Lt. James Yamazaki Reported Missing in Action in Germany

The Rev. John M. Yamazaki has been notified that his son Lt. James Yamazaki has been missing in action in Germany since December 21st. Lieutenant Yamazaki, a graduate of Marquette Medical School, Milwaukee, was serving in the Army Medical Corps.

Five days after the War Department's notification, Fr. Yamazaki was called to Cincinnati to officiate at the funeral service of his 17-day-old grandson, Lieutenant Yamazaki's son. Fr. Yamazaki's oldest son, the Rev. John Yamazaki is serving as an army chaplain and his son Peter is a second lieutenant.

Fr. Yamazaki has been in Chicago for the past year working under the auspices of the Home Missions Department of the National Council with the relocated Japanese-Americans in the Chicago area. Before being interned at the outbreak of the war he was pastor of St. Mary's Mission, Los Angeles.

Chaplains' Transition Course At Aviation Cadet Center

The Chaplains' Transition Course at the Aviation Cadet Center, San Antonio, Texas, was described as "a most outstanding educational endeavor for chaplains" by the Rev. Seward Hiltner of the Federal Council's Department of Religion and Health, after a recent visit to the school.

More than 700 men have taken the ten-day course since its inauguration last June, Mr. Hiltner stated. The course is designed to enable men who have had some experience in the chaplaincy to prepare for overseas service, to minister to men with overseas and combat experience, and to review various practical procedures important to the work of chaplains.

Besides providing specialized training not now available in chaplain orientation courses offered by other branches of the service, the Chaplains' Transition Course also includes a unique school for chaplains' assistants. About half the chaplains' assistants thus far enrolled have been WACs; half, enlisted men, Mr. Hiltner said.

Mr. Hiltner commented favorably on the courses in personal counselling and on venereal disease control. About the latter he said "it not only presents facts about venereal disease and helps chaplains understand lack of information and concepts most soldiers have about venereal disease, but also shows chaplains specific ways in which the religious approach may be made effective in the lives of servicemen."

Memorandum

All chaplains of the Fourth Air Force recently received a memorandum on "The Chaplain's Own Religious Life," from the Office of the Staff Chaplains. It was signed by Chaplains William J. Chase and Paul J. Giegerich.

Suggesting that Lent is an appropriate time for the chaplain's renewed attention to the importance of his own inner spiritual welfare, the memorandum says:

"The chaplain's unique worth and value to his men and to the army is measured in terms of his own spiritual proficiency and his ability to show forth that wisdom and stature among those for whom he is commissioned to serve. However, successful or highly regarded the chaplain may be for other services performed, he fails in his essential responsibility if this primary quality be lacking."

Among practices worthy of following, it lists "the custom of one chaplain to secure rosters of all personnel at his base, to divide the lists into six portions, and to pray for his men daily by name (privately) each week. Another prays by name for each member of the class flying that particular day or night. Another prays for all base officers one day, student officers for two or three days, ground personnel on other days, etc., so that each week every man is mentioned by name in prayers to God. If chaplains are 'too busy' or 'cannot bother with the lists,' who then does have time, or who else will bother?"

HOME FRONT

ODT Approves Legislative Church Meetings

The Office of Defense Transportation, between February 1st and February 9th, denied 469 applications for scheduled conventions or meetings, including several requests from religious organizations, the ODT has announced.

Among Church meetings approved are these legislative conferences:

Central Pennsylvania Conference of the Evangelical Church, York, Pa., March 7th to 12th; General Assembly of the United Presbyterian Church, Dayton, Ohio, May 23d to 28th; United Lutheran Synod, Concord, N. C., April 3d to 5th; Washington-Virginia Annual Conference of the Colored Methodist Episcopal Church, Norfolk, Va., March 21st to 25th.

Contrary to press reports, there has been no change of policy on conventions relating to religious gatherings, summer camps, or Church meetings generally. Religious conventions of more than 50 persons still must get permission from the War Committee on Conventions through regular channels.

An ODT press spokesman said that each application will be considered "on its

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merits," which has been the case since the formation of the War Committee on Conventions late in January.

Actually, a general policy of approving meetings essential to Church management was adopted at the first meeting of the War Committee on Conventions, and it relates not only to Church groups but to all types of groups—business, professional, fraternal, and others. If any type of meeting can be proved essential by the interested group, then it is generally approved.

EVERYDAY RELIGION

The Ten Commandments

II and VII. The Right to Extension of Life

By the Rev. Canon Marshall M. Day, D. D.

THE RIGHT to life, which is the basis of all the laws of the Second Table, involves the right to the expansion and continuation of that life. It is noteworthy that the breach of this right which is taken as the type-sin, is the sin against marriage. Really to have human life, even for discussion, we cannot take a single individual, for both male and female humanity must be considered. Neither is completely normal without the other.

Now marriage does not simply license and make respectable the union of the sexes. True marriage so unites the man and the woman that they grow into a compound individual, each different from what each would have been if each had not married that particular other. Everyone has noticed that married people grow to look as well as think and act alike; so man in marriage expands and extends his life, even before any child is born. And it is this extended life of this compound individual that man has the right to reproduce: not only the physical life which is common to all men (and, indeed, to all animals), but the spiritual life which is peculiar to man as a personal being. Hence marriage is normally treated as a religious matter even by very primitive peoples, and among Christians is recognized as a Sacrament.

It needs no argument that the bringing in of an alien life, not that of the compound individuals who make up the family, is an outrage against life, even though no child is born. It is in addition a sin against any child that might thus be forced into a life which he only partly shares. And it hardly needs argument that to bring into the world, or take the chance of bringing into the world a child who will have no such family, no spiritual unity of which he is a part, is a sin against life. But there are other, less obvious ways in which this Commandment is broken.

We have sinned against incipient life in treating its processes as mere means of self-indulgence, as ends in themselves apart from the creation of family life. This debasement of a high and holy thing, with its consequent sense of guilt has resulted in a treatment of the whole matter of sex as something secret and impure, an object of jokes and suggestions, impure because of their impure intention. The very idea of beauty becomes to some minds an occasion of sin. To others morality has become solely the control of sex. The worst offense against this Commandment is the attitude that makes of sex the whole, instead of one department among many, of human life.

A vast source of sin against the Seventh Word is the frustration imposed upon natural and Christian life by social pressures. Easy divorce, opening a way of escape from the task of making those moral and spiritual adjustments to each other's rights and ideals which are one of the great objects of true marriage, disrupts the home as much as does the adulterer, and in much the same way. If the average man and woman do not have to live together they will not go to the trouble of altering their characters or learning those suppressions of selfishness which would be necessary to enable them to live together. This is aggravated by the economic and social pressures which compel young men and women to put off marriage till past the age of easy psychological readjustment, not to mention easy and safe childbirth. We do not call the landlord who will rent only to childless couples, or who evicts the young people as soon as a child is born, an adulterer. Yet his sin is the same, the disruption of expanding life. Such prohibitory regulations usually bracket children with dog and cats, treating incipient life as if it were a form of amusement, as does the fornicator. The whole pressure of the modern world is against the family, and it is always in the interest of property, whether by inadequate compensation for work done, or by making "essential" the possession of a car or a certain type of housing, clothing, etc., or because the family, like all human life, involves deterioration and consumption of property. Thus marriage and life must give way to money and goods, a result less respectably expressed in prostitution.

Turning to the First Table: The life, or being of God cannot be shared with another god. But the mystery of the Holy Trinity shows that within the Godhead there is mutuality. God loves God without egotism by virtue of His three-fold unity. His being cannot be increased, since from and to eternity it contains all being. But the revelation of that being is progressive. God's image in man also grows to an ever clearer and more perfect likeness as man's knowledge of and obedience to Him increases. Therefore the Second Commandment proclaims God's honor in His image, His right to his own revelation. "Thou shalt not make to thyself any graven image. . . . Thou shalt not bow down to them nor worship them."

The idols that are here forbidden are, not false gods, but false images of the true God. Again and again it is impressed upon the people that when the Decalog was delivered they "saw no similitude." God, as God, is invisible, and no image can be made without misrepresenting Him. Symbols which do not attempt to depict Him are legitimate. In particular God the Son, who is known to us as incarnate in the Man Jesus, can well be represented to us by the picture of that Man. But this has been possible only after centuries of discipline had trained man in the understanding that God cannot be limited by any shape, confined to any form. Even the cosmos is too small to contain divinity. This Commandment eliminates pantheism, the idolatry that represents God as the Soul of the universe, quite as much as it does the childish picture of a benevolent old man seated on a cloud.

As the First Word commands faith, so the Second commands religion. By increasing knowledge of His creation, by clearer understanding of the vision of His prophets and the experience of His saints, by expanding our own experience of Him through personal devotion, we must increase that sharing of the divine life which He offers to each of us. But this expansion must be a true expansion, not a contradiction of experience we have already had. This is the Commandment against heresy, the denial of past revelation, the confusion of our own concepts and rationalizings with the real self-manifestation of God. It is also the Word against agnosticism, the denial that God can or does reveal Himself, and against that doctrinaire pseudo-science which demands that God confine His acts or His manifestations within the limits of the natural law as man at present knows it. God, and not man or man's idea of Him, must be God.

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The Revival of the Religious Life

By the Rev. Thomas J. Williams

AS EARLY as February 21, 1840, J. H. Newman wrote to John William Bowden: "Pusey is at present eager about setting up Sisters of Mercy." By this time there was a select circle of high Churchmen—not all of them "extreme men"—who could be counted on to support such a revival, if from no other motive than a strong desire to bring the Church into closer and more sympathetic relations with the poor and outcast in the cities and large towns. Notable among the laymen of this group were W. E. Gladstone, Lord Justice Coleridge, Earl Nelson, and Lord John Manners (later Duke of Rutland).

Before definite plans for the establishment of a Sisterhood were initiated, Dr. Pusey's prayers and Newman's teaching had borne fruit in an event which was the actual beginning of the revival of the religious life in the Anglican communion. On Trinity Sunday, June 5, 1841, Miss Marian Rebecca Hughes, the daughter of a Gloucestershire priest, took the vows of Holy Religion in the University Church of St. Mary the Virgin, Oxford. Mr. Newman's sermons and writings made a profound impression on Miss Hughes. She was particularly moved by a passage in *The Church of the Fathers,* where it says, speaking of the requisites for the life and character of a Sister of Mercy: "There is no reason why the English Church should not, from among its members, supply these requisites." Miss Hughes wrote in her diary: "From this I resolved to dedicate my life, by God's grace." In 1839 "she spoke to Mr. Seager (Dr. Pusey's assistant in Hebrew) of her desire of becoming a Sister of Mercy," only to find "that no steps had been taken to found a Sisterhood, although there was a strong desire for it in the minds of the writers of the Tracts." It was natural that Mr. Seager should communicate Miss Hughes' aspirations to Dr. Pusey, who was the most eager of the tractarians for the restoration of the religious life.

Dr. Pusey's 12-year old daughter Lucy had from early years been inspired by her father with the desire to dedicate herself to God in Holy Religion. It was their joint hope that she might one day have part in the restoration then beginning to be dreamed of. Dr. Pusey welcomed the news of another aspirant to the religious life and gave Miss Hughes such training as he could in preparation for the step she was about to take. He made arrangements for Miss Hughes' profession on the day when Lucy was to receive her first Communion in the University Church.

The service for the Consecration of a Virgin in the Latin Pontifical was celebrated in Mr. Seager's house. Dr. Pusey, no doubt, was the officiant. At the point in the service at which Mass is celebrated and the newly professed makes her Communion, Miss Hughes repaired to St. Mary's Church, where Mr. Newman was celebrating the Holy Mysteries. Kneeling by Lucy Pusey, who with her first Communion was making a like act of self-dedication, Marion Rebecca Hughes received the Heavenly Bridegroom as the consummation and consecration of her vows.

Preparation

After a lapse of some 300 years, there was once more a professed religious in the English Church; but there was no immediate prospect of the establishment of a religious community. Miss Hughes was not free to give herself to the task of founding such a community. The most she could hope to do at present was to study at first hand the rules, constitutions, customs and spiritual exercises of Roman Catholic communities on the continent. At Bayeux the Archdeacon of Caen, who was director of 15 convents, obtained permission for her to study the life and rule of the Ursulines; and at Caen she visited the Convent of the Visitation. In the same year (1841), Dr. Pusey paid a visit to Ireland, during which he took Lucy to several convents, since he wished her "to see this mode of life" which they both hoped might one day be hers.

When at last, in 1844, definite and practical steps were taken toward the establishment of a Sisterhood, Miss Hughes was still unable to offer herself as one of its first members. Nor was Lucy Pusey destined to have membership in that community. On April 22, 1844, she died of tuberculosis, in her 16th year. As she lay dying, her father "ventured to give her in charge to pray . . . in the presence of her Redeemer . . . for those institutions to which she had herself hoped to belong."

Dr. Pusey thought that it might be because of Lucy's prayers that, on the very day her body was laid to rest, "two letters were written to him, which told him not only how many other eminent Churchmen shared his desire for the establishment of Sisterhoods, but gave him great hopes that their foundation was much nearer than had seemed probable." One of these letters told of two meetings which had been held in London to consider taking definite action in the matter. The first meeting had been called by Lord John Manners to establish a Sisterhood of Mercy as a memorial to the poet Southey who "had forcibly and persistently advocated the establishment in England of institutions resembling the Beguinages of the Low Countries." The second meeting (held on the day of Lucy's funeral) was attended by Lord John Manners and other prominent laymen; by the Rev. Walter Farquhar Hook, vicar of Leeds, and the Rev. William Dodsworth, incumbent of Christ Church, Albany Street, Regent's Park. Mr. Gladstone, who was unable to attend, "wrote in warm sympathy with the object of the meeting."

The second letter received by Dr. Pusey was from Lord John Manners himself, "officially communicating the result of the deliberations of the meeting . . . Lord John Manners had been instructed to ask Dr. Pusey whether he knew of any person who was qualified to act as superior. The meeting had resolved to take preliminary steps for the establishment and permanent maintenance of a Sisterhood living under a religious rule and engaged in some work of mercy such as visiting the poor or sick in their homes visiting hospitals, work-houses, or prisons feeding, clothing, and instructing destitute children; assisting in burying the dead."

"For the moment (Dr. Pusey) could make no useful suggestions" as to a suitable superior. Miss Hughes, the only English Churchwoman who possessed any first-hand knowledge of the religious life was still unable to leave her parents.

Although no one was ready for the position of superior, there were several young women, known to Dr. Pusey, who were looking forward to the time when they could dedicate their lives to God in religious community. Among them was Miss Jane Ellacombe, the daughter of one of Dr. Pusey's and Mr. Newman's friends the Rev. Henry Thomas Ellacombe, at that time vicar of Bitton in Gloucestershire. In a letter to the latter in regard to his daughter's possible vocation, Dr. Pusey wrote that at that date (July 25 1844) "there was only one ready."

Early in 1845, however, he wrote that the Sisters' home was to be opened in "a small, but fairly suitable house" taken in the name of the Committee at 17 Park Village West, in the district of Christ Church, Albany Street, near Regent's Park "in Easter Week, with two Sisters." "The feeling after this mode of life was growing wonderfully," and he knew of "seven in Edinburgh alone," who aspired to the religious life.

Miss Marian Hughes generously put at Dr. Pusey's disposal her first-hand knowledge of convent rules and observances. A physician obtained for him copies of the Rules of the St. Francis de Sales and St. Vincent de Paul Sisters. Sir John Manners procured the Rule of the Birmingham Sisters of Mercy. Cardinal Wiseman sent "the order of the day as set out for the Sisters of Mercy," with a note about their meditation and spiritual reading. The rule actually drafted was (to quote the caustic words of one of the community who afterwards joined the Roman communion) the Rule of St. Francis de Sales for the Visitation Nuns (the Rule of St. Augustine) and their spiritual directory "messed together"—"the constitutions were left out entirely!" Dr. Pusey's letter to Mr. Keble announced the date set for the opening of the Sisters' home as sometime in Easter Week. The actual day was the Wednesday in Easter Week, March 26, 1845, when the two first aspirants arrived to take up their residence in Park Village West. One of these was Miss Jane Ellacombe, already mentioned, whose father Dr. Pusey had written in 1844 in regard

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to her vocation. The other was Miss Mary Bruce, probably the "only one ready" when Dr. Pusey wrote; and also probably one of the "seven in Edinburgh" referred to by Dr. Pusey. Of this momentous event, Dr. Pusey wrote to Mr. Keble: "Two Sisters entered their home on Easter Wednesday. . . . They are very promising; a third we expect on Friday week. . . . Dodsworth and myself had a little service with them on Wednesday; they were in floods of tears, but of joy, in the prayers for them." It was not until the following Sunday that they made "their first Communion subsequent to their solemn entrance"—for the daily Mass was not yet begun in any English Church. Dr. Pusey added: "There are no vows, but they have given themselves for life." The third aspirant referred to by Dr. Pusey as expected on the following Friday week was Miss Sarah Anne Terrot, eldest daughter of the Rt. Rev. Charles Hughes Terrot, Bishop of Edinburgh. During the winter 1844-1845, the Bishop wrote to Dr. Pusey that "two of his daughters had a desire for a greater usefulness and for more intimate communion with persons whom they could look to as real followers of Christ, than those afforded by their native Scotland." So the Bishop . . . gave "a not reluctant consent" to their wish to enter the Sisterhood. It was only the elder Miss Terrot who came to the Sisterhood on April 4, 1845. Her sister, Anna Jemina, joined Miss Sellon's Society about 1852. On the day of Miss Terrot's arrival at 17 Park Village West, Dr. Pusey came to the Sisters' home and prayed with them and had Compline.

Mother Emma

It was not until sometime in May that Miss Emma Langston arrived to assume the duties of superior. Miss Langston, who was known in religion as "Mother Emma," was nearly 50 years old, ten years older than the oldest of the other Sisters. Dr. Pussey had been "impressed by her fervid desire to engage in more fervid service to God and in works destined to relieve the poor and afflicted." . . . As superior she was most conscientious in the fulfilment of every duty, setting an example to the other Sisters of hard work, unflagging devotion, and real love of the poor. The difficulties which she encountered "were immense," due to "the entire inexperience both in the leaders and those who had to be led." Eventually Dr. Pusey became aware that the "anxious self-distrust" which had impressed him as a sign of Miss Langston's true humility was grounded on a knowledge of her own limitations which he would have done well to heed. The experiment at Park Village West was eventually saved from extinction by the union of the Sisterhood of the Holy Cross with a Society whose superior (Miss Sellon), with even less training and no more experience than Mother Emma, had the advantages of youthful enthusiasm, broad vision, indomitable will, and those innate qualities of leadership which Miss Langston lacked. Dr. Pusey, aided by the counsel of Miss Hughes, discharged as far as possible the duties of superior, as well as spiritual director of the Sisterhood.

Shortly after the coming of Mother Emma, four other ladies came to try their vocations; two of them introduced by Mr. Dodsworth, the incumbent of Christ Church in whose district the Sisters lived and worked; two of them by Upton Richards, incumbent of the Margaret Chapel in Margaret Street, which eventually became All Saints' Church. Toward the end of September a second aspirant from Edinburgh was received, Miss Colt. By the close of 1845, the Community numbered nine Sisters, including the superior. Of this number only one ended her days as an Anglican religious. This was Sister Jane Ellacombe, who died on Christmas Day, 1854. Miss Bruce's health gave out. After some years' service in Dr. Pusey's family as companion to his surviving daughter, she regained her health sufficiently to work with Bishop Forbes in Dundee. In her later years she kept a rule of 12 hours of prayer a day. She died in 1878. Miss Terrot joined Miss Sellon's Society in 1848, before the Sisterhood of the Holy Cross was united with that community. After serving with Mother Emma and other Sisters from the London and Devonport communities under Miss Nightingale at Scutari, she left Miss Sellon's community and returned to Edinburgh. Mother Emma resigned from the office of superior after her return from the Crimea, and joined the Roman communion. One of the Sisters introduced by Mr. Dodsworth followed the latter into the Roman Catholic Church in 1850, and in 1853 became a Carmelite Nun in Paris where she died in 1892. Her example was followed in both respects by the second lady from Edinburgh, if she is to be identified with the Miss Colt of Edinburgh who became a Carmelite Nun. Nothing is known—not even the names—of the other lady introduced by Mr. Dodsworth or the two introduced by Upton Richards. They did not joint the Devonport Society. One of them was probably the Sister who died about 1850 from extreme fasting during two successive Lents—and was anointed on her deathbed by "a very High Church Bishop" who happened to be in London at the time—undoubtedly Bishop Forbes. This is the first recorded instance of the administration of Holy Unction since the disappearance of that rite from the Book of Common Prayer in 1552.

The Rule of the Sisterhood of the Holy Cross adapted from the Rule of a Community of Enclosed Nuns, was too severe for Sisters living a mixed life and some of them broke down under it. While Dr. Pusey did not require, he in early days encouraged a degree of asceticism which he afterward admitted was too rigorous.

From the first, the full Canonical Office was recited, including the Night Office—in manuscript translations from the Sarum *Breviary,* much "expurgated" to meet possible objections of Bishop Blomfield. Most of the translation was probably done by Samuel Wood, uncle of the late Lord Halifax. In addition to the recitation of the Breviary Office, the Sisters attended daily Morning and Evening Prayer in the parish church, where they also received Holy Communion. The Sisters of the Holy Cross apparently did not enjoy the privilege of daily Mass.

Nothing is known of the habit of the first Sisterhood, except that it was sufficiently distinctive to upset the Protestant prejudices of some of the parishioners of Christ Church; and that the Sisters wore crosses which could be opened by a spring, revealing a crucifix inside the cross.

Sister Clara

One of the Sisters, who joined the community in 1847, translated her reception, Avrillon's *Guides to Advent and Lent* and other devotional works for Dr. Pusey's Library of Catholic Devotion for English Churchman—so much objected to by Bishops Blomfield and Wilberforce. This same Sister Clara gave the money with which was built the first convent building to be erected as such since the Reformation—St. Saviour's, Osnaburgh Street, off the Easton Road, begun in 1850 and completed in 1852. Sister Clara was kidnapped in 1852 by the former Sister who eventually became a Carmelite, was forced to receive conditional baptism, but was rescued by her own mother and Mother Emma. She lived to be the oldest Sister in the Anglican communion in point of continuous community life, dying in 1904. For 11 years, 1866-1877, she lived as an anchoress at Ascot Priory.

The separate corporate existence of the Sisterhood of the Holy Cross came to an end when four of the Sisters—Sister Clara, Sister Lucy, Sister Hariet Mary, and a former novice, the Hon. Georgiana Napier—were received into the Devonport Society of the Sisters of Mercy in 1856, forming the present Society of the Most Holy Trinity, formerly of Devonport and Plymouth, now of Ascot Priory, Ascot, Berks. This community still carries on the work of caring for orphans initiated by the Sisters of the Holy Cross in 1848, as well as a convalescent hospital for women and children.

Dr. Pusey, who was spiritual director of the Holy Cross Sisterhood and of the superior and most of the Sisters of the Devonport Society, became warden of the community in 1878. He spent much time during the Oxford vacations at Ascot Priory and there he died in 1881. A stone cross in the priory pine-woods marks the place where he sat and read and wrote.

Dr. Pusey's Influence

The notion of a Sisterhood entertained by many of the early promoters of the movement—clerical no less than lay—was that of a philanthropic association of benevolent ladies, organized on communal lines for the sake of efficiency and economy in their work among the poor. The conception of a *life* under Rule, dedicated to God under the Virgin State, was alien to the minds of all but a few of even the most devout English Churchmen of the 1840's.

That the Sisterhood of the Holy Cross became and remained what it was throughout its existence, rather than what some of its supporters had wished it to be, was due to Dr. Pusey. And it is his steadfastness in keeping this first Sisterhood true to those ideals which, under God, made possible Wantage and Clewer and East Grimstead, and later Cowley and Kelham, Peekskill and West Park, Arlington and Little Portion.

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The Monastic Ideal

WHEN the Church is really the Church, one of the characteristics by which it may be recognized is the sprouting up within it of monastic communities. So, we read in the Book of Acts of the formation by the early disciples of a semi-monastic community, in which all property was held in common. So, from the very first, virginity and chastity were held up as a desirable way for Christians. So, a practical expression of our Lord's aphorism, "He that loseth his life for my sake shall find it," was found to be the vow of obedience to the rule of the monastic community.

Our Lord, in His earthly ministry, lived a life that was definitely monastic in character, though he also freely blessed and took part in social activities. Through His teaching there runs an unending thread of counsel to some to give up normal family life, to abjure marriage, to get rid of earthly possessions. It is His own example and teaching which is responsible for the monastic ideal, and which is the real explanation of the continuance of monastic communities in all kinds of times and cultures. No doubt, the troubles of the dark ages spurred many to flee from the world to the monasteries which nourished the flame of learning and the practice of brotherhood and at the same time afforded shelter from a harsh and bloody world. But the monastic ideal was not created by those conditions, and has thrived during quite different times. Its revival in the Anglican communion, as Fr. Williams' article in this issue shows, coincided with the great movement toward economic advancement and emancipation called the industrial revolution.

Sometimes the monastic life is commended as the "way of perfection," in terms which suggest that it is morally superior to life "in the world." We do not feel that this is true of itself. There are good and bad monks and nuns, just as there are good and bad husbands and wives. The "counsels of perfection" of the gospels are not all, we believe, intended to apply to everybody. Nevertheless, it is true that the monastic ideal was set forth in no uncertain terms by Christ as the way in which many individuals can fulfil their Christian vocation most truly. And, unquestionably, it has a further function of providing a norm by which those who live in the world ma examine their own lives and attachments to persons, property and self-determination as potential spiritual dangers.

The monastic life is, it might be said, the supremely norma —or normative—type of religious life. In its details, it is not and was not intended by our Lord, to be the life for all me ("All men cannot receive this saying"). But for some, t whom the call comes, it is a call which must be accepted unde penalty of retrogression and spiritual failure; and for everyon it is a constant reminder that there is no man-centered standar of success or virtue which fulfils the Christian ideal. Abou ben Adhem, the well-known Arab who ignored God but loved his fellowman; the modern "Christian" who says "My religion is loving my neighbor"—even these finest types of decen godlessness are not truly representative of the Christian ideal. For the Lord Jesus affirmed that the first and great command-ment is to love God with heart and mind and soul and strength; and neither human attachment nor human standard can be a substitute for love of God.

For this Lent, we are devoting our Everyday Religion column to a series of articles by Canon Marshall M. Day on the Ten Commandments, interpreting the Commandments as assertions of the five rights of God and the five rights of man. The latter five rights, to life, to the extension of life, to the means of life (property), etc., imply, as rights always do, equivalent duties. If we have the right to extend life, we have the duty to extend it; if we have a right to the means of life, we have a duty to make discriminating use of the means of life; if we have a right to life, we have a duty to live, and to live, as our Lord said, "more abundantly." Does it not seem that monasticism is an effort to escape from life, to turn inward toward the cultivation of one's soul, both refusing God's good gifts and failing to help our brothers to attain them? In other words, is not the religious life a narrow, warped, and self-centered kind of life?

It is, to be sure, a highly specialized life, as is that of the doctor or the deep-sea diver or the professional athlete. And it has something of an affinity with all three. The religious aspirant who comes merely because of social pressure, the escapist, or the seeker after personal happiness is generally "washed out" by the rigors of the novitiate. Family ties are replaced by the equally rigorous ties of communal life. Hard worldly tasks are replaced by hard monastic tasks, from dish-washing to long praying. The monastic community is a family of brothers or sisters who have left the world in order to save the world. The Church is their spouse, all humanity their children. Their life is expanded in union with God and reproduced in the souls they turn to him. Like the doctor, they do a great work of healing which leaves them little or no time for ordinary mundane amusements. Like the deep-sea diver, they endure spiritual dangers and physical hardships to plumb the depths of reality and bring up pearls of wisdom and insight. The roster of monastic theologians is impressive; the roster of monastic scientists and philosophers is equally impressive. Like the athlete, they set a standard of spiritual skill and inspire a desire for emulation.

All the religious orders of the Episcopal Church have constant contact with the outside world, preaching, teaching, and helping in other ways. This is the more usual type of

The Collect

Third Sunday in Lent — *March 4th*

TODAY'S Collect asks God to look upon our hearty desires. We do well to look carefully at them ourselves and be sure what are the real desires in our hearts. We must not ask God for help beyond what we are willing to coöperate with Him in bringing about. We ask for defense against all our enemies. Here is a profitable field for self-examination. What are our enemies? We may think of enemies of our country and use this as a prayer for peace, but we may also think of the soul and answer "the world, the flesh, and the devil." We must learn to classify under these headings and recognize as hostile to the soul all the wrong and selfish and envious and unclean habits and thoughts that draw us away from God. This we should try to do in Lent, continuing to pray that God will be our defense.

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In place of a regular "From the Editor" this week, here is a letter from one of our chaplains giving more information about the Ruavath martyrs [From the Editor, February 4th].

Dear Captain Morehouse:

I read with interest your letter written from Honolulu about our visit to Guadalcanal and finding the village of Ruavath with its church and the graves of the martyred missionaries. I was particularly interested because I was attached to an infantry regiment which landed on Guadalcanal in November of 1942, not long after the Japanese had executed the four missionaries you speak of. I thought it might be of interest to you to receive one or two details concerning the atrocity which I came across while there.

My regiment was bivouacked not far from Ruavath, and spread out in a defensive position to protect men who were building a new airfield. Each day the regimental commander would send out patrols of soldiers, to patrol an area from eight to ten miles into the jungle and thus keep track of any activity on the part of the Japanese. On several occasions, I went with these patrols for the experience, and possibly to run into a little excitement.

We were on one of these routine patrols one day, when we heard voices in the distance coming toward us down the jungle trail. Not knowing who it might be, we drew off to the side and hid ourselves along the trail and waited; and eventually saw a very interesting sight—for down the trail, coming toward us, was a party of natives, led by a Captain Trench, an Englishman. They were walking single file, and in the middle of the column the natives were carrying a roughly constructed sedan chair on their shoulders. In this chair was a nun, the only missionary at Ruavath who escaped from the Japanese.

We stopped them and talked at some length with Captain Trench and with the nun, who spoke only French. Her garb was torn and she had white sneakers on her feet, and no head covering. It was obvious that she was not well, and so we guided the party back to our regimental headquarters, and there quartered the sister in a tent. We found that she was suffering from an attack of malaria, and our medical officers treated her. She stayed in our area for a few days and then we proceeded to the beach and put her aboard an American transport.

I gathered from my brief talks with her that when the Japanese arrived and it became evident to her that they were not to be treated with any respect, she then made plans to escape from the village, and was successful in doing so; and she was hidden by natives in friendly villages for about two months, all the time escaping from the Japanese, until Captain Trench did a valiant job of finding her and bringing her back to safety.

Sometime later, in fact just prior to New Year's Day, 1942-3, I spent three days with the natives in their villages along the Balasuna River. The native people had been forced by the Japanese from villages along the coast and had gone inland to build new homes.

A native Anglican missionary, Fr. Sade (pronounced Sunday) had sent word by one of his runners asking me to visit with him and his people back in the jungle. With the permission of my regimental commander I did so, and had one of the most interesting experiences of my whole life. While with Fr. Sade, I gleaned some other details regarding the killing of the missionaries, which are not printable.

Another interesting bit of information regarding this incident was that a native brought to Chaplain Vincent B. Winn, the Roman Catholic chaplain attached to our regiment, the pocket watch of one of the priests who had been decapitated. He was successful, I believe, in returning the watch to relatives of the martyred priest.

CLIFFORD CHADWICK.

Post Chaplain, Camp Edwards, Mass.

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religious life. But the completely normative monasticism is really that in which all direct human contact with the outside world is broken off. Our Church's monastic crown will not be complete until that pearl of great price is incorporated in it.

We say "direct human contact"; a completely enclosed religious order is not really separated from the affairs of the world. It is dynamically and unremittingly united to the world *through God.* The universe of space and time and matter is only a corner of God's creation; its laws are only a fraction of the forces which express His holy will. Through the intercessory prayer which forms a large proportion of the monastic regimen, forces of the Spirit are poured forth as our Lord promised they would be. Through deepening union with God, these human souls charged with the Spirit coöperate with God as few souls "in the world" can to effect His purposes.

This year marks the centennial of the restoration of the religious life in the Anglican communion. It should be a time of great rejoicing in the Church for the return of a pattern of life which expresses the whole gospel pattern as no other life does. It should be a time of efforts to strengthen the Religious life, especially to pray that God will call many sons and daughters of the Church—perhaps your own son, your own daughter—to this glorious and essential ministry. Fr. Williams' article indicates what an important role prayer has had in the whole process of the restoration. Many men thought and schemed, but not until a young girl besieged the heavenly throne with her prayers did the event come. For, humanly speaking, it was Lucy Pusey in heaven—denied the opportunity on earth to follow her vocation—who prayed the monastic orders into being.

In succeeding issues we shall have other articles on the Religious life. Already scheduled are two by the Rev. Desmond Morse-Boycott, one on Newman's work, one on the founder of the Cowley Fathers; and an article on the vocation to the Religious life by Fr. Bonnell Spencer, OHC. We are planning full coverage of the service at the Cathedral of St. John the Divine, New York, on April 9th, the Feast of Annunciation. We hope that many of the clergy are preaching sermons on the monastic vocation and telling their young people about it; for there are many whose souls are not satisfied with the ordinary pattern of life, who may be desiring unwittingly that "better part" of utter dedication to God for which our Lord praised Mary when her sister Martha wanted her to help with the decorations for the feast.

Further, there is a type of connection with the religious life which many more laypeople could use with profit: becoming associates of one of the Religious Orders. This is one of the most valuable services done by the orders, and a service which they are eager to extend. Associates, living ordinary lives in family and business, find the help in spiritual growth through a modified rule, publications, letters, and occasional visits to the convent a wonderful source of power and peace.

The more widely the orders are known and supported, the more powerfully they will support the Church; and it hardly

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need be said that the Church badly needs a stronger and deeper spiritual life and a wider and more God-centered learning. God grant that this year may see a real growth of the monastic life in this Episcopal Church in the USA.

Sacerdotalism

SOMETIMES we wonder how some of our Liberal friends can endure the Book of Common Prayer. For example, a meditation in *Forward—day by day* for Maundy Thursday is castigated by another Church magazine for saying, "When the priest blesses the Bread and Wine and says those wonderful words of our Lord, 'This is My Body,' 'This is My Blood,' then in a mysterious way which we cannot understand, but really and truly, Jesus comes."

It is a little difficult to make out just what is offensive in this passage. In the Prayer-Book service we ask God to make this happen, and later give thanks that it has happened. (In making this statement we assume that everyone agrees that the "body" and "blood" refer, not to a corpse, but to the living Christ.) The fact that the process is mysterious would be almost sufficiently obvious without the half-dozen references in the Prayer Book to the "holy Mysteries" and the "Holy Mystery." If this particular statement in *Forward—day by day* causes such excitement, we wonder how the Hymnal passed General Convention with such resounding approval when it contained such statements as:

> "Having with us Him that pleads above,"
>
> "O Jesus by thee bidden,
> We here adore thee hidden
> 'Neath forms of bread and wine."
>
> "Christ our God to earth descendeth."
>
> "Alpha and Omega, to whom shall bow
> All nations at the doom is with us now."
>
> "Here, O my Lord, I see thee face to face."

It happens to be a fact that Episcopalians who believe in the Prayer Book and who sing these hymns believe that at the Consecration, in a mysterious way that we cannot understand, Jesus comes. We regret that this concept distresses a few of our fellow-Churchmen, but we wonder in all charity if they aren't really in the wrong Church. For it is not only *Forward—day by day* that is shot through with "sacerdotalism." The Prayer Book, the Hymnal, the Canons, the Bible —one might even add, the whole created universe—conspire to assert that God chooses to act through channels and according to laws and covenants.

Let it not be forgotten that, on modern critical principles, the source-document "Q" is the one most likely to enshrine the actual words of Jesus. And it is this document which contains the saying: "All has been handed over to me by my Father—nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal Him" (St. Matthew 11:27, Moffatt's translation).

Mass is Mission

THE FIRST official service book of any Church to apply the name "Mass" to the Holy Communion was probably an Anglican one—the Prayer Book of 1549. It is the English translation, of course, of the Latin word *"Missa,"* and is often rightly praised as a word which combines the great ideas of Liturgy (public duty), Eucharist (thanksgiving), Communion, Lord's Supper, Holy Mysteries, etc., without over-emphasizing one aspect of the central activity of the Christian Church to the detriment of the others.

But the derivation of the word "Mass" also holds an important concept of its own, and one which deserves strong emphasis. The Latin *"Missa"* comes from *"Mittere,"* to send, and *"Missio,"* a sending, which also comes into English as the word "Mission."

We attend the Lord's Supper not only to feast with Him but to be sent out as His "missionaries," his ambassadors and ministers, to bring Him to the world. Our Communion with Him is not merely a withdrawal from earthly cares, but a replenishing of our spiritual supplies to equip us for our mission. Our sacrifice of thanksgiving represents not only our return to give thanks to the Lord for His benefits but our reporting on past missions and our empowering for new ones. "Mass" is "mission." Any concept of the service which leaves this element out is ingrown and self-indulgent. When we leave the service, we do not merely go away as from a spectacle. We are sent out to continue the action of the service in our evangelistic activities, in our strengthened moral life, in our consecrated business and recreation.

"Mass" is not merely a short, convenient word to gather up the great ideas of the other names for the service. It is a strong word of its own, a vigorous, outward-looking, ongoing, active word—a word which reminds us that the Church begins and ends with a mission, and justifies itself only as it carries that mission forward.

BE STILL AND KNOW

SELL your heart to silence
For a paltry price:
Exchange expulsive breath
For Paradise.

There a measured murmer
Devoid of a word,
Like remembered music,
Is inly heard.

Everything too true
For syllables to say,
All the lonely thoughts
Of common day,

Flow to a cadenced
Absence of any sound,
Like old rivers buried
Underground.

In pellucid silence
All things shine clear
In a heavenly climate
Now and here.

VIRGINIA E. HUNTINGTON.

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DIOCESAN

NEW JERSEY

Annual Diocesan Men's Service

Men of the Episcopal Churchmen's Association in the diocese of New Jersey this year held their annual Diocesan Men's Service in Trinity Cathedral, Trenton, on February 18th. The service which was almost entirely conducted by laymen as heretofore, was attended by more than 1,000 men.

The principal address was delivered by Richardson Wright, of the diocese of Connecticut, editor of *House and Garden,* and author of several pamphlets such as *Before Breakfast, Before Lunch* and *Before the Ending of the Day,* which have been published by the National Council and widely circulated throughout the Church in the United States.

Lay readers, acolytes and choristers from parishes all over the diocese participated in the service. Bishop Gardner and the Rev. Wilburn C. Campbell, national director of laymen's work, spoke at the supper which followed the service.

PENNSYLVANIA

Fr. S. G. Biagini Receives Car for 25th Anniversary

Fr. Silvio G. Biagini, vicar of the Church of St. Mary of the Annunciation, Philadelphia, celebrated the 25th anniversary of his ordination to the priesthood on February 4th. Fr. T. E. Della Cioppa of the Church of St. Mary preached the sermon. Fr. L. C. Hursh and Fr. E. M. Jaczewski took part in the service and Dean J. K. Shryock pronounced the benediction

At the party that followed the service, the congregation presented Fr. Biagini with a check of $700 for the purchase of an automobile.

OHIO

Stress Postwar World

Bishop Tucker of Ohio laid stress upon the importance of postwar work at the one-day annual convention of the diocese of Ohio, meeting in Trinity Cathedral, Cleveland, February 6th. He brought out that the place of Christian folk in supporting the effort for permanent peace and for justice among men and nations is not to be minimized. Leadership is needed in focusing the attention of the Christian community on these matters.

Attention was called to the plan of the diocese in building a postwar reconversion fund for utilizing the services of returning chaplains, belonging to the diocese, in particular problems connected with the postwar period.

The chairman of the diocesan committee on Approaches to Unity, Dr. John R. Stalker, outlined a program that had been worked out during the past year for co-

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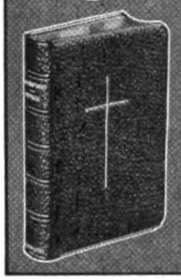

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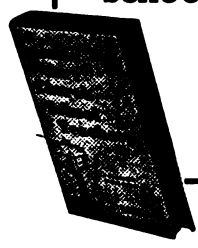

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operation with the Cleveland Presbytery in which a number of parishes were sharing. He presented the Moderator of the Presbytery, Dr. H. A. Klahr, and the chairman of the Presbytery's committee on Approaches to Unity, Dr. Philip S. Bird, to the conventiion. Both Dr. Klahr and Dr. Bird spoke briefly.

Archdeacon Wonders was chosen as secretary of the convention and the following were elected:

Council: Very Rev. C. B. Emerson, Rev. Messrs. J. C. Davis, F. W. Leech; Messrs. A. A. Bennett, J. B. Root, J. H. Macleod. Standing committee: Rev. Messrs. J. R. Stalker, W. F. Tunks, C. B. Emerson, B. Z. Stambaugh; Messrs. R. F. Denison, L. H. Norton, W. G. Mather, W. Bowman. Delegates to provincial synod: Rev. Messrs. D. M. Dowell, J. R. Pattie, G. R. Selway, B. Williams; Messrs. C. C. Cowin, C. C. Lohiser, E. C. Noyes, J. H. Macleod. Ecclesiastical court: Rev. Messrs. V. A. Peterson, G. R. Selway, B. Williams, T. H. Evans, A. J. J. Gruetter. Trustee: D. T. Perry. Registrar: Ven. Donald Wonders.

WEST TEXAS

Rector's 50th Anniversary

The 15th anniversary of the Rev. Samuel Orr Capers as rector of Christ Church, San Antonio, Tex., was celebrated by the parish on February 11th by an open house from five to seven o'clock. About 500 people called to pay their respects to the rector and his wife. A huge three-tiered birthday cake decorated the tea table and wives of the city clergy, together with Mrs. Everett H. Jones, wife of the Bishop, and Mrs. Wm. Theodotus Capers, wife of the late Bishop Capers, served the refreshments. A pair of exquisite antique crystal mantel vases was presented by the congregation to Mr. Capers and his wife. The Rev. Mr. Capers is the youngest son of the late Bishop Capers.

NEW YORK

Altar Dedicated in Seamen's House

A memorial altar, commemorating H. Prescott Beach, was dedicated in Pell Memorial Chapel at Seamen's House, New York City, on February 4th. The Rev. Canon Edward West of the Cathedral of St. John the Divine and the Rev. James C. Healey, chaplain of Seamen's house, officiated. After the ceremonies, there was a reception and tea in the lounge.

Council of Youth Conference

The Manhattan Council of Episcopal Youth held its annual conference in St. James' Church, New York City, February 4th. The large attendance of young men and young women represented most of the parishes in the metropolitan area. The subject of the conference was "Christ and Peace." The young people divided themselves into three main discussion groups, with these sub-topics: (a) Is a Christian Peace Possible? (b) What Can the Youth of the Church Do to Promote a Christian Peace? (c) What Has Youth the Right to Expect of the Church on This Question of a Christian Pea

The three groups were again s divided into three sections, in order have no group too large for actual cussion by all its members. Clergy pa cularly well-informed on the topics also accustomed to work with yo people were discussion leaders: nam the Rev. Messrs. John O. Bruce, Erv Swift, Richard McAvoy, James Knapp, F. William Lickfield, Nicho Feringa, Tollie Caution, Horace W. Donegan, and Almon R. Pepper. At Youth Service, in the afternoon, speaker was the Rev. Samuel M. Sh maker, whose subject was "What Is Christian Peace?"

In the evening, there was a supper the parish house, at which the discussi groups made their reports. The gre value of the occasion was in the inter ness with which the young people ho listened and spoke.

58th Annual Church Club Dinner

Four hundred and seventy-five gue were present at the 58th annual dinner the Church Club of New York, held the Waldorf-Astoria grand ballroom February 6th. Bishop Manning, whi making steady advancement in his retu to health, was not able to attend the di ner; it was the first annual dinner of t Church Club missed by the Bishop sin his consecration to the episcopate in 192 The Bishop sent a message, which w read by Bishop Gilbert, Suffragan of Ne York, who acted for the Bishop.

The speakers were Bishop Hobson Southern Ohio, who spoke on his rece trip to the England and the front; an Sir Gerald Campbell, British minister i charge of consular affairs in New Yor Sir Gerald was warmly applauded whe he said:

"The present time is a great testin time for the Churches and their laymen as well as for the future of internation coöperation and democracy. The armi tice, when it comes, will be a time of ba tle for ideas. There is a chance that the will emerge a solid foundation on whi our children can sharpen their guts. T Four Freedoms will be fine and solid o if we prove worthy of them. If we ha no freedom of speech, we will sow see of hate, and then we shan't get freed from fear and so on. Those whom w hath joined together, let no peace p asunder."

SOUTHWESTERN VA.

Dr. Brown-Serman Lectures At St. John's, Roanoke

On the invitation of the Rev. Alfred Berkeley, rector of St. John's Chur Roanoke, Va., and Mrs. C. Francis Co vice-president of the Woman's Auxili in charge of religious education, the Re Dr. Stanley Brown-Serman of the facu of Virginia Seminary, gave a splend series of lectures on the Prayer Book St. John's during the week of Janu 28th. While the lectures were intend

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ainly for the women, a number of men tended, especially the first lecture which is given immediately after the monthly ner meeting of the men's group.

Dr. Brown-Serman is one of the most pular members of the teaching staff at e Provincial Advanced Conference, hich meets in the summer at Sweet Briar ollege, and it was after hearing him ere that several of the women of St. hn's were anxious to have him give his ayer Book lectures in the parish.

EXINGTON

ussian Relief Kits

Every parish and mission in the dio- se of Lexington has assumed its share the quota of 1,000 kits for Russian elief which has been promised by the ocese. This is part of the effort of the arth province to provide 50,000 of these ts.

OND DU LAC

equest to Sheboygan Church

Grace Church, Sheboygan, has received addition of $5,000 to its Endowment nd through the will of the late Marie hristine Kohler. Miss Kohler's artistic d cultural influence has influenced the es of many people throughout Wiscon- . In accepting the gift, Canon Elwell rote, "This bequest makes possible the ntinuing of support of Christian activity her memory long after those of us who ew her are gone."

OCHESTER

oonday Lenten Services

Noonday Lenten services, sponsored by piscopal parishes of Rochester, N. Y., ill again be held in Christ Church. Visit- g preachers in the order of their ap- earance will be the Rev. Dr. Theodore . Wedel, warden of the College of reachers; Dr. Edwin M. Poteat, dean f the Colgate-Rochester Divinity School; e Rev. John Walthour, chaplain of the . S. Military Academy, West Point; e Very Rev. Charles E. Reilly, Toronto; ishop Oldham of Albany; Dr. John M. otter, president of Hobart College; and r. Daniel A. McGregor, secretary of eligious Education, National Council.

ARRISBURG

ar Memorial Carillon

A 25 bell electric carillon in the tower f St. Paul's Church, Wellsboro, Pa., was ecently dedicated by Bishop Heistand of arrisburg. The carillon, the cost of hich was subscribed by members of the ongregation of St. Paul's, was installed s a memorial to those of the parish who ave their lives for their country in this ar and in honor of all the men and omen from the parish who are serving the armed forces.

Tithing

What a harsh, uncompromising, Old Testament-y sounding word for such noble, heart-warming, and God-inspired spiritual venture or adventure, for it is both.

One who tithes is simply a Christian who has become convinced, converted, and convicted that hit-or-miss, haphazard or what-happens-to-be-left giving to Our Lord and His Holy Church is a state of pitiful spiritual limitation and is a thing to be past and gone—and that from henceforth as long as they live, they will set aside for Our Lord, His Holy Church, and all other charitable and religious causes a MINIMUM of one tenth of their GROSS income, and that they will begin from that moment to live simply on 90% of that same gross income only. In other words, in a tither's mind 10% BELONGS to God, is His share of the profits produced from the entire amount of the capital which He has loaned; your life, your talents, your efforts, PLUS His Grace and His Blessings.

Tithing is a venture, but a venture IN FAITH. We have also inferred that it is an adventure, and an adventure IN FAITH also. "Venturing" means feeling your way along. "Adventuring" means passing away out and beyond mere venturing, and leaping joyously, thrillingly into the unknown, buoyed by definite qualities of fearlessness, faith and love for the cause one has espoused.

We Varians began tithing in 1918, at the worst possible financial time in our lives. The war was just over, our business partner had just died, we had lost our little girl, and young Major Horace L. Varian, Jr. had just been born, and the post-war losses in business were starting like an avalanche! Of all times in the world to begin living on only 90% of an income! But that is when Our Lord faced us with it, and we, loving Him devotedly, took a hard swallow and then leaped—in faith—and started to tithe at once. We have never left off one penny in all the twenty-six succeeding years. We believe that God does bless those who remember His cause, but He makes no financial contract or promise to see that you always live in luxury, nor does He promise a family a car, or two cars, in the garage. He may require you to use the street cars or even to walk, but oh, how He does bless!

We just felt that we had to break down a few personal barriers to tell you something of all this great adventure in Faith, right within the reach of all of you. You never hear it preached in the Episcopal Church, for some reason or other, yet hundreds and more each year are tithers, yet they rarely inspire others to become such. It means so very much to The Church that we felt that SOMEBODY had to talk about it, so here we are again saying things that should be told in every parish church, in every Diocese all over the land.

If just 50% of all our Episcopal people tithed, gave 10% of their income to God and His Church, JUST 50% mind you, huh, every Missionary quota would be met, and more asked for, every rector's salary raised, every parish debt liquidated, and every parish would have money in the bank. If you don't believe what we say, just ask Mr. Franklin or some other of our splendid financial experts at "281" and see what they say.

But, in the meantime, we Varians would feel mighty humbly glad if a lot more of you would join us in adventuring with God in this holy matter of giving Him His rightful share of the profits of those God-given lives of ours.

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SEMINARIES

Staff Addition at Church Divinity School of Pacific

The Rev. Charles Francis Whiston, rector of the rural parish of St. John's, Ashfield, Mass., has been appointed assistant professor at the Church Divinity School of the Pacific, and will take up his duties in August. He will teach Church History and Liturgics.

From 1930-1938 Mr. Whiston was chaplain and head of the department of philosophy at Central China College, Wuchang, China; and from 1938-1941, he was rector of St. Stephen's Church and lecturer in comparative religions and philosophy of religion at Middlebury College, Middlebury, Vt. Since 1941, he has been at Ashfield. Mr. Whiston is an expert in devotional matters, being in constant demand as a leader of retreats. His approach is based on the Swedish theologians known as the Lundensians, of whom Anders Nygren is the leader.

The Church Divinity School will have four full-time men on the staff: Dean Shires, Prof. Randolph Crump Miller, Prof. Pierson Parker, and Professor Whiston. Part-time lecturers include the Rev. Henry M. Shires, the Rev. George W. Morrel, and the Rev. Arnold S. Nash. The school shares its facilities with the Pacific School of Religion and the Starr King School for the Ministry, and St. Margaret's House makes use of all of these.

Brother Juniper Addresses Nashotah House

Brother Juniper, OSF, of St. Christopher's Mission to the Navajo, Bluff, Utah, was at Nashotah House February 6th, to address the Bishop Kemper Missionary Society. Brother Juniper, whose home parish is Trinity, Waupun, Wis., has been headquartering in that town during the past four weeks, and has made numerous visits throughout the province of the Midwest, making addresses concerning the Indian mission.

His appearance at Nashotah House was most timely, in view of the fact that St. Christopher's Mission had been the project to which the missionary society of the seminary had contributed the previous year. His lecture was illustrated with many striking motion pictures of the new mission, and of its setting in the scenic Southwest.

Berkeley Divinity School Holds Midwinter Reunion

Alumni of the Berkeley Divinity School held their annual midwinter reunion to which the Connecticut clergy were also invited, on January 25th. In spite of cold and snow a large number attended. After devotions in the chapel Chaplain (Captain) Norman P. Dare, Berkeley '26, until his enlistment rector of St. Peter's Church, Bennington, Vt., spoke on "W War Service Does to Our Churchm Chaplain Dare spoke from more than years' experience with American soldi in camp, in hospitals, on maneuvers, in sinking of the transport *President C idge,* and in the South Pacific. Illness c tracted in the tropics has necessitated return to this country where he is n stationed at Camp Croft, S. C. He prai the American soldier for his generos humor, ingenuity, and coolness in the f of danger, and asserted that war te to bring out qualities already inherent the men, rather than to produce rad changes. In the discussion that follow his address, Chaplain (Major) Loyal Graham, 3d, '21, recently returned fr the European theater of war, contribu helpfully.

YMCA Counsellor

The second speaker of the day was Jo N. Stauffer, former senior psychologist the Pennsylvania Industrial School, Hu ington, Pa., now director of the Harrisb YMCA counseling service, who told the functioning of service centers in Co necticut in their contribution to the habilitation of returned veterans. H spoke of the three areas in which pro lems of rehabilitation arise—informatio vocational rehabilitation, and personal a justment—and told from intimate exper ence of the need for helpful counselling regard to a great variety of problem under each head.

Kingsbury Lecture

In the afternoon the Frederick Kingsbury Lecture, established in 1929 Miss Alice Kingsbury of Waterbury i memory of her brother, Frederick Joh Kingsbury of New Haven, for many yea a member of the board of trustees of th Berkeley Divinity School, was given be fore a group of alumni, clergy, and invite guests, by Prof. Paul J. Tillich of th Union Theological Seminary, New Yor City. In analyzing the present situation i Europe he pointed out that the European nations face a situation in which they wil occupy a quasi-colonial status, dependen economically, politically, socially upo Russia, Great Britain, and the United States.

In speaking of the future of Europe he said that the 19th-century bourgeois state in Europe was finished and that the Continent's emerging social order would find Fascist and Communist forces fighting each other for control. In discussing the relationship of the Christian Churches to the emerging social order, he spoke of the peculiar strength of the position occupied by the Church of England with respect to influencing social and political developments. It is hoped that this Kingsbury Lecture will be published.

The reunion ended with an alumni dinner after which the alumni president, the Rev. Canon Sidney W. Wallace '17, presided. Informal speeches were made, and a testimonial of loyalty signed by everyone present was drawn up to be sent to all Berkeley men in the armed forces.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

William Dickinson Smith, Priest

The Rev. Dr. William Dickinson Smith, retired clergyman of the diocese of Virginia, died at his home in Winchester, Va., February 6th. The funeral service was conducted by Bishop Mason, Suffragan of Virginia, assisted by the Rev. Robert L. Nelson and the Rev. Henry G. Lane. Interment was at Berryville.

Born in Clarke County, Va., November 9, 1863, he was educated at the University of Virginia and the Virginia Theological Seminary and received the degree of Doctor of Divinity from Washington and Lee University. He was ordained deacon in 1891 and priest in 1892 by Bishop Whittle. He was married four times.

His ministry, with the exception of one year served in the diocese of Long Island and one year as chaplain in World War I, was in the dioceses of Virginia and Southern Virginia. He was assistant at St. Paul's Church, Petersburg, rector of St. Peter's Church, Norfolk, of St. George's Church, Fredericksburg, of Christ Church, Winchester, of St. Mark's Church, Richmond and of Christ Church Parish, Christchurch, Va.

Mrs. Karl M. Block

Nancy Holliday Shackelford Block, born February 23, 1887, at Orange, Va., wife of Bishop Block of California, died February 15, 1945, at St. Luke's Hospital, San Francisco, after an illness of 10 weeks. She was the daughter of Judge George Scott Shackelford and Virginia Minor Randolph. She attended Gunston Hall, Washington, D. C., and was married October 1, 1913. She is a direct descendant of Thomas Jefferson and of Pocohontas.

She leaves two brothers, Virginius Randolph Shackelford of Orange, Va., and George Scott Shackelford of Roanoke, Va.; one sister, Mrs. Frank S. Walker of Orange; a daughter, Mrs. Wayne Snowden now in Washington where her husband is stationed after two years overseas; a son, Capt. Karl Morgan Block, jr., recently returned from service as a bomber pilot in Africa, Italy, and France and who is now an instructor at Camp Laughlin, Del Rio, Tex.

FUNERAL SERVICES

Funeral services were conducted from Grace Cathedral, San Francisco, February 17th. They included a Requiem Eucharist at 8:00 A.M. celebrated by members of the clergy staff of the Cathedral; and the Burial Office read by Bishop Parsons, retired Bishop of California at 10:00 A.M. The Cathedral choir and the clergy of the diocese were in the procession. Music consisted of the hymns, *Hark, Hark, My Soul* and *For All the Saints*. The boy choir sang an anthem, *Souls of the Righteous*. Psalm XXVII was read antiphonally.

Inurnment is temporary at Cypress Lawn Cemetery, San Francisco.

Mrs. Henry J. Hase

Mrs. Henry J. Hase, a lifelong resident of the diocese of Milwaukee, died on February 15th at the age of 72 years. The Rev. Killian A. Stimpson conducted the burial service on February 17th.

Mrs. Hase, the former Sue Nowell, was married in 1898. She was a member of St. Mark's Church, Milwaukee, where she was active in the altar guild. Mrs. Hase was a member of the College Endowment Association and an active worker in the infants' ward at the Milwaukee Children's Hospital.

Mrs. Hase is survived by her husband; three daughters, Mrs. Hubert Barnes and Mrs. Charles D. Collins of Milwaukee, and Mrs. Linden H. Morehouse of Mamaroneck, N. Y.; a sister, Mrs. Frank Williams of Milwaukee; a brother, Charles Nowell of Milwaukee; and six grandchildren.

Mrs. John Torok

Mrs. Mary Gorsuch Torok, wife of the Rev. John Torok, died at her home in Pittsburgh, Pa., on December 25, 1944. She was a daughter of the late Mr. and Mrs. Charles C. Gorsuch of Westminster, Md., and was aged 60 years. Surviving are two daughters, Mrs. Morton Mortimer Banks, Washington, D. C., the former Baroness Catherine Tinty, and Tinka Torok, at home. A sister, Mrs. Helen Caldwell, Frostburg, also survives. Mrs. Mary Test Kimmey, Westminster, is a cousin.

Funeral services were conducted from the Church of the Ascension, Westminster, on December 28th with the rector, the Rev. Richard M. Lundberg, officiating. Interment was in the family plot in the Westminster cemetery. The pallbearers were from the church: John Wood, Donald C. Sponseller, W. Dana Rudy, Robert Unger, Dr. Clyde A. Spicer, and Leeds K. Billingslea.

BOOKS

JEAN DRYSDALE, EDITOR

Sermon Survey

BEST SERMONS, 1944 SELECTION. Edited by G. Paul Butler. Ziff-Davis, 1944. Pp. 362. $3.00.

Screening over 6,000 sermons preached within the last 18 months by a board of clergy, Jewish, Roman Catholic, and Protestant, authorities on the preaching art themselves (Rabbis David De Sola Pool, Israel Goldstein, Israel Bettan, Frs. Ignatius Smith, John F. Cronin, Gerald G. Walsh, Drs. Paul Sherer, Joseph R. Sizoo, Ralph Sockman and Jesse M. Bader), has produced a book of 52 sermons of extraordinary merit and purpose under the able editorship of Dr. G. Paul Butler. Not only is the whole field of religion, Jewish and Christian,

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covered, but sermons have been taken from prophetic voices of the contemporary scene from Europe and Asia. The martyred Kaj Munk of Denmark; Belgium's modern Mercier, Cardinal Van Roey, and our own brilliant, courageous Chinese Bishop of Kunming, Andrew Yu-Yue Tsu, among others, are included in this splendid collection.

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Anglicans will find well-chosen sermons from the Presiding Bishop of the Church (his Cleveland Covention sermon), Archbishop Garbett, and Dean Montizambert, in this important anthology. A sermon apiece from some of the editors finds place in the book at the insistence of the general editor, and with good reason. Serious students of the homiletical art, and by this one thinks of scores of teachers in seminaries, students for the ministry, and clergy who are really concerned about the headings: America Today, Christ, The Christian Life, the Christian Religion, Charity, The Church, The Church and the War, The Church and the Country, Devotional Study, Faith, History, Easter, Immortality, The Intellect, The Jewish New Year, Missions, National and International, The Orient, Patriotic and Civic Sermons, Peace, Prayer, The Social Gospel, Social Service and Vision.

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F. H. O. BOWMAN.

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THE HEART OF THE PRAYER BOOK. By William E. Cox. Richmond, Va.: The Dietz Press, Inc. 1944. $2.50.

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Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent, 20th St. & 6th Ave. N., Birmingham
Rev. John C. Turner, Rector
Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, Rector
Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

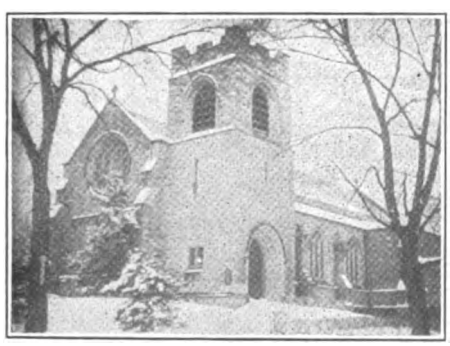
St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 & 11 am., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Grace Church, Genesee & Elizabeth Sts., Utica
Rev. H. E. Sawyer, Rev. E. B. Pugh
Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10; Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.



ST. MARK'S CHURCH
NEW BRITAIN, CONN.

CONNECTICUT—Rt. Rev. Frederick Gran Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury
Rev. Richard Millard
Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. J. Marner, Canon
Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs., 7:30 a.m. H.C.; Fri., 12 noon Int.

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

Trinity Church, Arlington & Schenck Aves., Brooklyn
Rev. George T. Gruman, D.D., Rector; Rev. E. W. Cromey, Assistant
Sun.: 8, 9:30 & 10:45 a.m.
At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

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LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean
Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, Baltimore
Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox
Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 4:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison
Rev. John O. Patterson, Rev. E. M. Lofstrom
Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee
Rev. G. Clarence Lund
Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

NEW YORK—(Cont.)

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28
Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York
Rev. Charles Howard Graf, Rector
Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

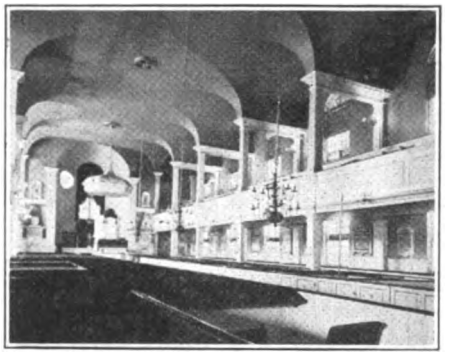
St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.



TRINITY CHURCH
NEWPORT, R. I.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland
Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. at 5th St., Tulsa
Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde
Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Paul's Church, Broad & Madison Sts., Chester, Pa.
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket
Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant
Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop

Christ Church, East Ave. near Broadway, Rochester
Rev. D. H. Gratiot, Rev. K. W. Dunkerley
Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg, Va.
Rev. C. W. Sydnor, jr.
Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 noon Lenten preaching; Tues.: 7:30 a.m. H.C.

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CHANGES

Appointments Accepted

Anthony, Rev. **Kenneth Harding,** became assistant minister of St. John's Church, and minister in charge of St. Peter's Church, Roanoke, Va., on February 11th. The Rev. Mr. Anthony, a recent graduate of the Virginia Theological Seminary, was ordained deacon February 8th by Bishop Goodwin of Virginia. Address: 813 S. Jefferson St., Roanoke 16.

Canon, Rev. **Francis B.,** formerly of the diocese of Maine, has joined the staff of St. Mark's Church, Philadelphia, serving in St. Mary's Chapel.

Davis, Rev. **Matthew W.,** has been appointed vicar of St. Monica's Mission, Philadelphia, in conjunction with Ascension Mission, West Chester, Pa.

Findlay, Rev. **John Hall,** formerly assistant of Warren County Missions, Belvidere, N. J., is now rector of St. Luke's Parish, Phillipsburg, N. J. Address: 638 South Main St., Phillipsburg.

Gray, Rev. **William T.,** formerly rector of St. Peter's Church, Cookshire, Quebec, Canada, became rector of Christ Church, West Collingswood, N. J., February 1st. Address: 802 Grant Ave., West Collingswood.

Marmion, Rev. **C. Gresham, jr.,** formerly rector of St. George's Church, Port Arthur, Tex., will become rector of the Church of the Incarnation, Dallas, Tex., March 1st.

Smith, Rev. **William X.,** formerly curate of the Church of Holy Trinity, Philadelphia, has accepted a call as rector of St. Mary's Church, Hamilton Village, Philadelphia.

Sonne, Rev. **Richard L.,** vicar of St. John's Church, Flossmoor, Ill., will become rector of St. Stephen's Church, Longmont, Colo., March 1st. Address: 1109 Third Avenue, Longmont.

Steen, Rev. **Cecil A. S.,** formerly rector of St. Luke's Church, Ottowa, Canada, became rector of Grace Church, Trenton, N. J., January 1st. Address: 33 Colonial Ave., Trenton.

Stone, Rev. **William Owings,** rector of St. Mary's, Hampden, Baltimore, will become rector of St. John's Church, Barrington, R. I., April 4th. Address: Mathewson Road, Barrington.

Taylor, Rev. **Arthur W.,** formerly rector of St. Andrew's Church, Canton, N. C., who retired September 3, 1943; was called back into active service January 1st to become rector of St. Francis' Church, Rutherfordton, N. C. Address: Isothermal Hotel, Rutherfordton.

Tucker, Rev. **F. Bland,** rector of St. John's Church, Georgetown, Washington, has accepted a call to become rector of Christ Church, Savannah, Ga.

Underhill, Rev. **Gardner D.,** formerly rector of the Church of the Nativity, Union, S. C., became rector of Christ Church, Millville, N. J., January 1st. Address: Christ Church Rectory.

Ward, Rev. **Virgil E.,** formerly rector of St. Luke's Church, Wamego, Kans., became vicar of St. Luke's Church, Weiser, and of St. James' Church, Payette, Idaho, February 1st. Address: 1031 West Fifth St., Weiser.

Ordinations

Deacons

Pennsylvania—**Frederick Valentine** and **William T. Warren** were ordained to the diaconate in St. Paul's Church, Chester, Pa., February 10th by Bishop Roberts of China, acting for the Bishop of Pennsylvania. They were presented by the Rev. Stanley Wilcox and the Rev. Collin Lee respectively. The Rev. Albert T. Mollegen of Virginia Theological Seminary preached the sermon. The Rev. Mr. Valentine is in charge if St. Alban's Mission, Newton Square, and of St. Peter's Mission, Brookthorpe Hills, Pa., and the Rev. Mr. Warren will be assistant at Grace Church, New York City.

Tennessee—**Robert Moreland Cooke** was ordained deacon in Christ Church, Nashville, Tenn., February 11th by Bishop Maxon of Tennessee. He was presented by the Rev. Peyton R. Williams, and the Rev. Fleming James preached the sermon. Address: St. Luke's Hall, Sewanee, Tenn.

Western Nebraska—**Mark D. McCallum** was ordained deacon January 21st by Bishop Brinker Nebraska in St. John's Church, Valentine. He was presented by the Rev. Clyde E. Wh and the Rev. Robert A. Johnson preached sermon. The Rev. Mr. McCallum is deacon charge of St. John's Church, Valentine.

Military Service

Holt, Chaplain **William T.,** USNR, senior c lain of the U. S. Naval Amphibious Tra Base, Coronado, San Diego, Calif., has been r to the rank of commander on August 28, 19

Witmer, Chaplain **Frederic,** of Bethel, Co has the new address: Als Dept. Repl. Batta Office of the Chaplain, APO 942, c/o Postma Seattle, Wash.

Navy chaplaincy appointments during Jan include the Rev. Messrs. **Edward Guthrie Br** of West Point, Va.; **George J. Hall** of Sewa Tenn.; and **Robert M. Shaw** of Monessen, Pa.

Recent Army chaplaincy appointments inc the Rev. **Gerardus Beekman** of New York C and the Rev. **Neil I. Gray,** formerly vicar of H Trinity Church, Hollidaysburg, Pa.

Army promotions: 1st lieutenant to capt the Rev. Messrs. **Gordon Hutchins, Jr.,** of W liamstown, Mass.; **Russell O. Kirsch** of Phila phia; **Arthur H. March** of Albany, N. Y.; Wa **W. McNeil, Jr.,** of Jackson, Wyo., and Rob **Cheney Smith** of Cambridge, Mass. Captain major, the Rev. **Frederick A. McDonald** of P land, Ore.

Changes of Address

Wilmer, Rev. **C. B.,** has changed his addr from Route 2, Box 1070, Tampa, Fla., to H Mirasol, P. O. Box 69, Tampa 1.

Correction

In the 1945 **Annual,** the Rev. **Everett B. H hard** is listed at an incorrect street address. should read: 1830 South Normandie Ave., Angeles 6.

The Living Church

for Lent

This year will be one of the most important in world history. Will you and your friends be kept informed of the vital role of religion in these fateful times? The best way to make sure is by a subscription to THE LIVING CHURCH.

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March 4, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

USAAF.

ACOLYTES AT AN ARMY CHAPEL

Chaplain Joseph Peoples is assisted by a group of 20 acolytes in his ministrations at Greenville Army Air Field, Mississippi. Teams of two serve at the Holy Mysteries every day of the week. Twelve of the acolytes are shown with Fr. Peoples.

Approaching Iwo Jima

Clifford P. Morehouse

DEC 4-45 REN 300 EOL

STATE HISTORICAL SOCIETY
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AXIOMS VITAL TO THE CHURCH

"Without a ministry the Church cannot *exist;* and destitute of a *learned* as well as *pious* ministry, she cannot *flourish.*"

So said Bishop Hobart in 1817, appealing for contributions to establish a Theological Seminary.

And it is still true that the Church's power to relate the timeless Gospel to human need depends upon the learning as well as the devotion of the ministry.

Men and women of former times founded the Church's seminaries and in part endowed them. It is for the laity *of our time* to contribute generously, that the Church may flourish.

Though the Sunday appointed for contributions to theological education has passed, the rest of the year is available for those who have not yet given.

This advertisement is provided in the interest of all our Church seminaries by the following institutions:

BERKELEY DIVINITY SCHOOL, NEW HAVEN; BEXLEY HALL, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK; NASHOTAH HOUSE, NASHOTAH, WIS.; PHILADELPHIA DIVINITY SCHOOL; SCHOOL OF THEOLOGY, UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA.

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LETTERS

The Ministry

TO THE EDITOR: To an ignorant layman the seriousness with which learned theologians discuss Christology is amusing and reminds him of their predecessors who debated at length the question of the number of angels that could dance on the point of a needle.

The effect of this and modern criticism on the clergy is very noticeable and may be likened to the effect on the farmer, who, during harvest, sat in his house speculating on the origin, nature, and quality of the metal in his scythe instead of going into the field and using the scythe for the purpose for which it was intended.

The revelation of what is in the minds of the clergy throws much light on a matter that has, on occasions, given me concern, e.g., why a candidate for the ministry goes into the seminary with great enthusiasm and comes out in stereotyped form—just another minister.

Quite a few years ago, in an article in THE LIVING CHURCH entitled "A Parson Answers a Bishop," the following appeared: "The ordinary man suffers a shattering blow to his idealism while yet in the seminary. He finds unconverted students, men not even in the early stages of conversion, but simply packing their brains to prepare for a professional career as a lawyer might, looking for position and good salary and forgetting the genuine implications of their vocation. He finds professors, most of whom were too theoretical to stay in practical parish life, learned in some particular, kindly for the most part, quarrelling sometimes among themselves, seldom in touch with real and present day life, seldom missionaries aflame or evangelists who know the thrill and force of the Gospel at work in men's lives, seldom dealing with the students upon any but intellectual grounds. . . ."

Everyone deplores the woeful lack of candidates for the ministry. Perhaps the "careless organization, the unenthusiastic service and listless preaching, the vague feeling of unreality about it all, how little it does for those who come, and how little attraction it holds for those who do not. . . ." [An excerpt from the same article] may account for this.

EDWARD A. MOHR.

Anchorage, Ky.

Editor's Comment:

The farmer, though he may not have to worry about the metal in his scythe, can be grateful that somebody did! All the vigor and enthusiasm in the world could not make stone-age implements suffice to get in the kind of harvest he must produce to make a living. Besides, if he speculated a little, he might get out and buy a combine that would do the work of 20 scythes. Similarly, the intellectual equipment of the clergy must take account of every new development that has a bearing on their harvesting. The perils of the academic life are real, of course, but we'll take a chance on those perils if the alternative is Jehovah's Witnesses or the Holy Rollers, who are certainly "missionaries aflame."

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
PETER DAY.....*Acting Editor*
JEAN DRYSDALE..*Managing & Literary Editor*
ELIZABETH MCCRACKEN .....*Associate Editor*
PAUL B. ANDERSON.....*Associate Editor*
LEON MCCAULEY.....*Director of Advertising and Promotion*
MARIE PFEIFER.....*Business Manager*
MARY MUELLER.....*Circulation Manager*

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What Protestants Believe

TO THE EDITOR: A tract entitled What Protestants Believe published by the Department of Evangelism of the Federal Council of Churches has recently come to my attention. Further, this tract is being urged upon all chaplains in the armed forces for distribution.

As members of the so-called Federal Council of "Churches" we are contributing to the cost of publication and distribution of this document, in which we are not only erroneously classified by implication and the process of elimination, but which also sets forth considerable heresy, directly contrary to the teachings of the Faith as our Church holds the same.

Further than this, erroneous teaching concerning Church History, the Bible, to say nothing of the position we accord it, the downright attack on the Prayer Book, and the episcopacy is little short of an open attack on this Church. (See pages 6, 7, 8, 9.)

Of course, the Protestant Bodies have every right to set such forth as their convictions, although they should properly classify us, but what foolishness is it that has us not only paying part of the bill, but by membership in the sponsoring body endorsing such? History hardly records greater sabotage in any nation.

Those of us who are in the service have to constantly fight the ghosts of Henry VIII, the Nags Head Fable, Lack of Intention, etc. . . ., which are constantly being conjured up by Roman chaplains and civilian priests in tract cases, while our Army and Navy Commission insists that we all abide by the army regulation that forbids the dissemination of any literature reflecting on the integrity or character of any denomination. Now we find that our own Church by foolish membership in a hopeless Protestant organization and by quasi-official statements from the national officers is supporting such.

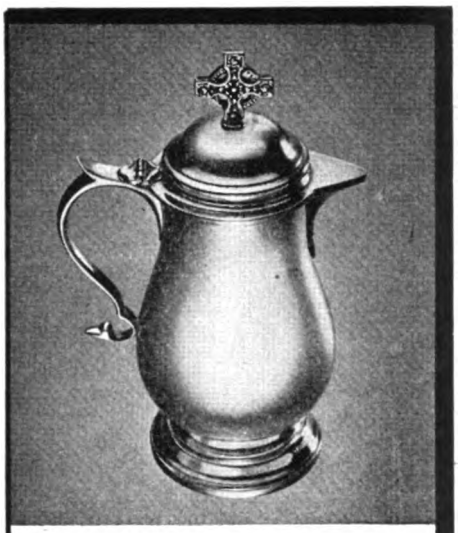
Perhaps when we pull up stakes and move from the Protestant camp, our country in her army and navy organizations will then see the light and lift us from the classification we are now in through un-American processes and recognize not only our technical claims, but also the right of our Churchmen, as Americans, to be properly ministered to and of our chaplains to function as priests.

(Rev.) JOHN QUINCY MARTIN,
Chaplain, USNR.

Aid to Commuters

TO THE EDITOR: Many suburban parishes with a "commuter" congregation might both help to solve the problem of the downtown city church and, at the same time, stimulate the devotional life of their own people by adopting a very simple plan now

(Continued on page 28)



Sterling Cruet

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Pictured at left is Peabody Folding Chair No. 72. Notice the supporting cross-rail beneath the seat. This folding chair will not tip. Children can climb around on it, sit on the edge of the seat or even stand on it in comparative safety. It's the ideal chair for Sunday School and Church use. It's strong, long lasting, easy to handle, easy to store, takes a minimum of space and is a real value. Write for prices and delivery date and be sure to tell how many chairs you plan on ordering. Kindergarten size, Peabody No. 75 folding chairs are also available.

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STRICTLY BUSINESS

THE ORDER department, says E. J. Schineller, could rush orders through a good deal faster if customers would be careful in making out the orders—that is to say, in writing plainly and giving, where possible, both author and title. If the book is not one of ours, it helps to give also, when it is known, the publisher. The order department does the best it can today, but with the enormous and continual rush every little aid helps it to function more quickly.

As an example of the difficulty EJ has from the other side, the supplier, just a few days ago he ordered 15 copies of McMaster's *That's Our Church* from Frederick Fell, the publisher. He got 15 copies of—*Better Bed Manners*. What caused this mix-up, nobody seems to be able to discover.

Mr. Schineller, by the way, had an anniversary last Monday—his forty-fourth with the firm. He started with Mr. Gorham when the store was located in the 281 building, and when Edward himself was wearing his first pair of long pants. For almost all the forty-four years EJ has been working with other publishers' stock, and he today is probably the best posted man in this field. He doesn't promise to go on for another forty-four years, but he is going to do at least another thirty!

* * *

THIS COMES from a subscriber in New York City. A group of women had met for bridge, and one of them was full of her experience at a funeral the day before. A non-Churchwoman, she exclaimed: "Well, of course, the Episcopal service was used . . . you know, the one that begins, 'Dearly beloved, we are gathered here in the sight . . .'" The reader who sent this says it may be a bit irreverent but it is also too good to keep!

* * *

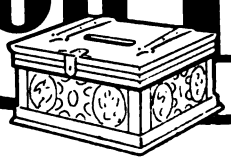
MAC, a youngster whose antics have been discussed here before, lives in northern New York state. He was taken not long ago to Washington and while there to many of the tourist spots. The Washington Monument impressed him exceedingly, and he was particular to learn all about the reason for it. Weeks later his aunt was speaking of a man who had just died. "And did they," asked Mac, looking up from the floor where he was playing, "make a monument of him too?"

* * *

CHAPLAIN William A. Wilkins writes from "way down under" to order a Bible and a Prayer Book for a student at Columbia who has neither. This, it seems to me, is "pastoral visiting" in the extreme!

Leon McCauley

The Question Box



o *What are the nine crosses for in the "new" Church flag? I have asked several people and cannot get an answer.*

The nine small crosses in the canton of the Episcopal Church flag are to represent the original nine dioceses of the American Church: Connecticut, Maryland, Pennsylvania, Massachusetts, Virginia, New York, New Jersey, South Carolina, Delaware.

• *1. I often see Roman Catholics parading the Eucharist through the streets with bands, Boy Scouts, etc., as well as the clergy. At certain times in the year in some Episcopal churches there is a similar elevation and parade of the Host around the church. Is there any difference in principle between these procedures? 2. How do you reconcile the latter with Articles XXV and XXVIII of the Articles of Religion? 3. If the Sacrament of the Altar and of Baptism are both "generally necessary to salvation," why is not the same disposition made of the water as of the wine? 4. What are "intentions"?*

1. The purpose of Anglican and Roman processions of the Blessed Sacrament is the same. In a world hostile to all idea of the supernatural they testify to our faith in God's power as a present and operating force, as witnessed by the supernatural fact of the Real Presence.

2. Article XXV, by stating that the extra-liturgical devotions before the Blessed Sacrament are "not ordained of Christ" asserts, when referred to the whole context, that these practices are not a legitimate substitute for devout and frequent Communion. Article XXVIII, using similar language, asserts that the use or approval of these practices is not necessary to one's having a correct Christian attitude toward the Blessed Sacrament. The words do not say they are forbidden. "The Sacrament of the Lord's Supper is not by Christ's ordinance" connected with any particular Sunday of the month, and such a service as Morning Prayer is "not by Christ's ordinance" at all. But still one ought to have a definite rule about going to Communion, and Matins is a good devotion.

3. Christ did not connect any special Presence of Himself with the water of Baptism, as He did with the Species of Wine. But if the question refers to the duty of reverent disposal of the water, I may say that as far as I know it is always so treated. Of course the priest does not drink it, but it is either emptied through a drain in the bottom of the Font, or is dipped out and poured upon the ground or in the piscina.

4. An intention is the object for which one is offering any act of worship to God, but especially the Holy Eucharist. It may vary from some special need of the individual all the way up to the greater glory of God. Anything for which one may pray can become the intention with which he offers his public devotions.

• *If Confirmation is the door to Holy Communion in our Church: 1. Where does the custom come from to give Holy Communion to a Confirmation class at early Mass and have them confirmed later in the day? Why not at seven years, like Rome or wait like the Episcopal Church does? 2. Why do not our clergy always say "all confirmed persons?"*

1. The priest probably considers that the class comes under the phrase "ready and desirous to be confirmed" in the rubric on p. 299 of the Prayer Book. His action is as liturgically and theologically doubtful as that of Rome in giving Communion years before Confirmation. But he is certainly within the law, and he may have some special reason for it.

2. The only "invitations to Communion" that are lawful in the Church are those on p. 75 and on pp. 85-89. At the time these exhortations were written it was customary to notify the clergyman the day before of your intention to receive, and at no revision of the Prayer Book has there been any attempt to bring them in line with modern conditions.

• *1. What are the reasons for objection to the use of the "Benedictus qui venit"? Why was it voted against in the General Convention (1906)? 2. Where can I learn about the Reformed Episcopal Church? 3. When is it proper for a priest to wear a red cassock?*

1. Many who oppose the adoration of Our Lord in His sacramental Presence object to the *Benedictus qui venit* as anticipatory adoration. I suppose that in 1906 there were enough members of Convention who held this view, or were anxious to conciliate those who held it, to cause the motion to be lost. The vote is recorded in the *Journal* of that Convention.

2. The Reformed Episcopal Church is discussed in Manross, *History of the American Episcopal Church*, p. 268*f*. Also in *Everybody's Bishop*, by A. K. Fallows (Sears, 1927), a life of Bishop Fallows. The headquarters of this body are at 3232 169th St., Flushing, Long Island, N. Y.

3. Scarlet cassocks seem to have been worn by Doctors of Divinity in mediæval England, and some modern Anglicans may have revived this custom, though I have never seen it.

In some cathedral chapters the canons wear purple cassocks, and the episcopal purple is so nearly red that it is frequently so called.

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VOL. CX

The Living Church

NO. 9

THIRD SUNDAY IN LENT

GENERAL

CHURCHES IN EUROPE

Lawrence K. Whipp Disappears

Paris police have instituted a search for Lawrence K. Whipp, organist and choirmaster of the American Pro-Cathedral Church of the Holy Trinity, Paris, who has disappeared.

Mr. Whipp had conducted the musical portion of the late morning service in the Cathedral on February 11th, dined at his home, and left in the afternoon to visit with a close friend. He failed to arrive and no one had seen him since, according to a letter dated February 17th from Dean F. W. Beekman of the Cathedral.

Mr. Whipp's devoted service to the Cathedral during the German occupation is well known. As layreader, organist, and choirmaster he ministered to the needs of Americans still in France. Dean Beekman writes that during his own absence from France, Mr. Whipp comforted and aided the sick and those in need. He baptized the children and buried the dead. Before and after the Germans confiscated the church property and converted it into a Lutheran church for their army, he held regular Church services and cared for the Cathedral property. He saved the vestments and altar furnishings from confiscation during the occupation by distributing them among his French friends, who hid them in their homes. To prevent the hiding places becoming known, he kept no written record, but memorized the list, reciting it as a kind of litany every night.

Interned by the Germans during the occupation, he spent a year in the concentration camp at Compiègne, where he was a leader among the American internees, holding Church services, giving concerts, and organizing entertainment to bolster morale.

After liberation of Paris by the American army he began extensive repairs on the Cathedral fabric, on the windows, which had been machine-gunned by the departing enemy, and on the organ which was badly damaged.

Prayers for his safe return are being said at all services in the Cathedral, which is now an American army church.

PHILIPPINES

Liberated Churchpeople

Mrs. Campbell Gray has had information from the Provost Marshall General in Washington of the rescue of the Rev. Francis Campbell Gray and family, who were interned in the Philippines. The message stated that their physical condition was fair.

Through the War Department, the National Council has learned of the release of Raymond Abbitt, Sister Augusta, E. T. Hungerford, and Miss Gladys Spencer in the Philippines.

No details are supplied, but it was stated that all are in fair physical condition.

The following have been listed in the New York *Times* as released from internment in the Philippines: Charles B. Baker, Ada Clark, Isabelle Garnett, Nellie McKim, Grace Mears, Kathleen Irma Mears, Mary Oliva Willing, Sister Columbia, and Gladys Gertrude Spencer.

ORTHODOX

Russian Orthodox Church in America Effects Reconciliation

Reconciliation of the autonomous Russian Orthodox Church in America with the Mother Church in Russia was announced as the result of discussions concluded in Moscow.

Taking part in the Moscow discussions were Patriarch Alexei; Metropolitan Benjamin, Patriarchal exarch of North America and the Aleutian Islands; and Bishop Alexis and the Very Rev. Joseph O. Dzvonchik, representing Metropolitan Theophilus, head of the American Church.

CONFERENCE TO MEET IN JUNE

It is expected that the agreement will be ratified at a conference of the Russian Orthodox Church in America to be convened in the United States some time in June and which will be attended by all sections of the Church throughout the country.

One of the principal purposes of the conference will be to elect a supreme head of the American Church, who will have jurisdiction over all Russian Orthodox in America. Metropolitan Alexei, Archbishop of Yaroslav and Rostov, will come to the United States to preside at the meeting.

The American delegates in Moscow are said to have agreed fully to conditions outlined by Patriarch Alexei for complete canonical accord between the Moscow Patriarchate and the Church in America. The conditions included general acceptance of the spiritual seniority of the Patriarch of Moscow and an agreement that the churches in America will be safeguarded from any attempts "to exploit them for purposes of anti-Soviet propaganda."

It was stated by the American delegates that their Church had already decided on steps to insure that the Church would not be used for political purposes.

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FORWARD IN SERVICE

Lenten Study Packets Widely Used

The study packets on the Christian Doctrine of God have been depleted completely at national headquarters and a new printing has been found necessary, Dr. C. Avery Mason announces.

This confirms one of the findings at a recent series of regional conferences of Forward in Service—that in a majority of the parishes and missions of the Church, doctrine is being studied this Lent.

Forward in Service chairmen in reporting from the dioceses indicate that the material is being used in many ways; in sermons, in parish publications, as the basis for Lenten Schools of Christian Action, and in some instances as broadcasts over local radios.

LAYMEN

Washington's Birthday Corporate Communion

The problems that peace and the returning soldier will set before us demand that we make Christian believing and living heroic, declared Richardson Wright, editor-in-chief of *House and Garden* magazine and author of the popular pamphlets, *Before Breakfast, Before*

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

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Lunch, and *Before the Ending of the Day,* to 150 enthusiastic men and boys of the convocation of the Bronx at the second annual corporate Communion and breakfast held on Washington's birthday.

The celebrant at the Holy Eucharist was Bishop Gilbert, Suffragan of New York. He was assisted by the Rev. F. Gray Garten, rector of St. Stephen's, Woodlawn; the Rev. Arthur V. Litchfield, rector of St. James'; and the Rev. Edward Tower Theopold, rector of Trinity and Emmanuel and dean of the convocation.

Presiding at the breakfast was George E. Heerwagen of St. Paul's Church, chairman of the executive committee of the Episcopal Laymen of the Bronx, which planned the occasion.

Eleven Bronx parishes and missions are represented on the executive committee. This group meets monthly not only to plan three annual mass activities, but also to further men's work in the individual churches of the convocation. Five chapters of the Brotherhood of St. Andrew and two men's clubs have been initiated since December, 1943. Fr. Garten is chairman of the clerical advisers to the committee.

Massachusetts

Heavy rain over snow-blocked highways failed to deter laymen from attending the customary early service of Holy Communion, followed by breakfast and an address in 12 centers on Washington's Birthday. The centers were: Boston, Church of the Advent and Church of the Holy Spirit (Mattapan); Attleboro, All Saints'; Brockton, St. Paul's; Cambridge, Christ Church; Fall River, St. Mark's; Gloucester, St. John's; Lynn, All Saints'; Quincy, Christ Church; New Bedford, Grace; Newton Highlands, St. Paul's; Waltham, Christ Church. Area chairmen making the local arrangements were: David E. Sprague and Albert E. Everett of Auburndale; Gustave Carstein, Cambridge; Robert E. Huntley, Hanover; Arthur Stuart, Quincy; Samuel A. Campbell, Salem; Schuyler Clapp, Sharon; Frank Chace, Swansea. The Merrimas area which includes such industrial cities as Lawrence, Lowell, and Haverhill, will hold similar services and breakfasts on March 18th, a Sunday, since those engaged in war industries worked on the holiday.

Pittsburgh

The men of the diocese of Pittsburgh manifested their real strength at the corporate Communion and breakfast held in the diocese of Pittsburgh when 559 men and boys made their communions at Trinity Cathedral at 7:30 in the morning. Bishop Pardue was the celebrant with Dean Moor, Canon Bigham, Canon Wilson, and the Archdeacon, the Rev. W. S. Thomas jr., assisting at the service. Laymen from points as far distant as 40 miles were at the Cathedral when the service opened. After the service the men went to the Fort Pitt Hotel, where they had breakfast. S. Guy Little, president of the Church Club of the diocese, asked the

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n civic and social life, to promote these wo basic truths.

"3. Catholics will gladly meet with itizens of all faiths in our community nder the auspices of civil authority. We, s a body of Catholics, wish to make con-acts with all our fellow-citizens. We are anxious to promote good will; we whole-eartedly condemn bigotry in every form, s well as every evidence of hostility hown to individuals or groups because of ace, or color, or religion. In a word, we tand for the dignity of every human per-on which bears the impress of God, its reator.

"4. Catholics should not participate in any public presentation with members of other faiths under the auspices of religion. The Catholic Church cannot give the im-pression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion. This attempt would give the faithful the impression that basically and essentially different religions are the same.

"5. Catholics as individuals who are well informed in their faith are free to be members of a joint conference, provided there is no official recognition given to this conference by other faiths. When action is taken as a result of such a conference it must be an independent action on the part of Catholics.

"6. Social and civic organizations which wish to promote the acceptance of a per-sonal omnipotent God and the supremacy of the moral law in civic and social life can count on the coöperation of our Cath-olic people in a joint action."

NCCJ Position

Officials of the National Conference of Christians and Jews in New York said the statement of the Cincinnati archdio-cese reaffirms the past policy of Arch-bishop McNicholas regarding relations between Catholics and non-Catholics of the area. The Conference program in Cincinnati, which has just been launched, will be framed, it was said, to comply with the archdiocesan policy:

It was asserted that in all major re-spects, Archbishop McNicholas' strictures are the planks in the National Conference structure: it is a civic organization; it is not officially sponsored by religious bodies; it is concerned with the relations of Amer-icans in all their common concerns as citizens growing out of the moral law and the natural rights of man as stated in the Declaration of Independence and the Bill of Rights.

The Cincinnati Round Table of the NCCJ will continue to invite participation in its work of interested Protestants, Catholics and Jews, in line with the fifth point of the archdiocesan policy.

In Cincinnati, Dr. Warren C. Taylor, director of the Round Table of the Na-tional Conference of Christians and Jews, issued a statement pointing out that the National Conference is a civic, not a re-ligious organization, does not have and does not seek official endorsement from any religious body. He also said that "about 90% of the Roman Catholic bish-ops across America are coöperating with the work of the National Conference."

CMH

Initiate Study of Spiritual Aspects of Case Work

The 25th annual meeting of the National Council of the Church Mission of Help took place in New York February 5th to 8th, with a restricted attendance well within the limits of government ap-proval, and included conference discus-sions, an anniversary luncheon, essential routine business, and elections. Fourteen diocesan societies were represented. This is the Church's casework agency, which aims to combine the best skill of social work and Church.

Two actions involving long-time pro-cedure were taken. The diocesan commit-tees on spiritual work are asked to report to the national committee, perhaps quarter-ly, on their experience and method in using spiritual resources. It is felt that, as a result, useful principles and procedures can be discerned, which can be made avail-able throughout the Church, and should be helpful in preventive work. Discussion on this was led by the Rev. Dr. Grieg S. Taber of New York, who spoke of the need of emphasizing and interpreting the doctrine, discipline, and worship of the Church, and by the Rev. Dr. Reuel L. Howe of the Virginia Theological Sem-inary, Alexandria, who warned the group against the dangers of "professionalism," of using technique as an end in itself. Church Mission of Help, he said, is not merely to bring a person into temporary adjustment with his human environment but into eternal adjustment with spiritual realities.

Also, acting on a resolution introduced by the Rev. Dr. Don Frank Fenn of Balti-more, the Council is asking the diocesan societies to evaluate their relationship to the Council, studying its whole structure and activity, and to forward the results of their study to the national office for review and recommendations by some outside authority in the field of social work.

The pressure of social conditions, pres-sure greatly increased by the war, was felt in all the discussions of the meeting. As the executive secretary, Miss Edith F. Balmford, stated, the war has intensified the same problems which Church Mission of Help has been working on for 25 years.

Bishop Hobson's Talk

This was especially evident in the talk by Bishop Hobson of Southern Ohio, at the anniversary luncheon, when, in telling of his recent visit to England, he spoke of the assault on moral standards, provoked by abnormal conditions, long separations in families, many emotional casualties, unwholesome conditions. The only solu-tion, he said, is to hold up the highest ideal and win men's loyalty to it, to per-meate society with the vision and knowl-edge of the truth; the Church alone can meet their desperate needs.

Mrs. Theodore W. Case of New York rapidly reviewed the history and progress of Church Mission of Help in the past 25 years; more than 25 years, in fact, since the work was begun in 1911 by Bishop Manning, then rector of Trinity Church, New York, the Rev. James O. Hunting-ton, OHC, and a few others. Pennsyl-vania started in 1913, Newark and New Jersey in 1918, Long Island in 1919.

In the business session the Council adopted several changes in the constitu-tion, introduced by Dr. John M. Glenn of New York, one of the oldest and best-known friends of CMH.

New Name

The Council voted, after nearly ten years of intermittent consideration, to change the name, "National Council Church Mission of Help," and, with some suggestions, asked the executive commit-tee to formulate a new name, to be re-ferred to the diocesan societies for action. The new name will be for the national organization; the diocesan societies are free to continue or change their own. This action followed a whole afternoon's dis-cussion in an open meeting, led by the Rev. John K. Mount, jr., of Baltimore.

Other subjects on which conferences were held were personnel, recruiting and scholarships, led by Kendall Emerson of New York; relationship of Church Mis-sion of Help to other agencies in the community, led by Walter W. Pettit, head of the New York School of Social Work; publicity, led by Mrs. Bradford Locke of Princeton, N. J., and Mrs. Mary Fry of New York. Miss Ethel Van Benthuysen of Albany reported for the promotion committee.

Since the last meeting of the Council, a letter had come from the New York society, known as Youth Consultation Service, withdrawing its membership in the national organization. The Council, with a rising vote, stated that it had re-ceived the letter and would omit the name from the list of member organizations but felt such concern at the withdrawal that it would take no further action, looking toward a future reuniting of efforts.

A budget of $17,573.75 was adopted for 1945.

Elections

For the annual elections, the report of the nominating committee, Mrs. John E. Woodward of South Orange, N. J., chair-man, was adopted by a unanimous vote. The Very Rev. Hubert S. Wood of Gar-den City, N. Y., is the newly elected sec-ond vice-president. All other officers were reëlected: president, the Rev. Dr. Charles W. Sheerin of Washington, D. C.; first vice-president, Mrs. Kendall Emer-son, New York; third vice-president, Mr. Pettit; treasurer, Lewis R. Conklin, Ridgewood, N. J. The Rev. John K. Mount, jr., Baltimore, is a new member of the executive committee.

Among the ten members elected to the board of directors in the class of 1948, three are new: Miss Helen Olmstead, Buffalo, N. Y.; the Rev. John H. Esqui-rol, Southport, Conn.; and the Rev. Jon-athan G. Sherman, Bellerose, Long Island, N. Y. Two elections to fill unexpired terms on the board are Miss Daphne Hughes, Newark, N. J., 1946, and the Rev. T. Jerome Hayden, Elizabeth, N. J., 1947.

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ENGLAND

Russian Church Delegation To Visit England

Metropolitan Nicolai of Krutitsky, second-ranking prelate of the Russian Orthodox Church, has been appointed by Patriarch Alexei to head a delegation which will visit England shortly.

The Russian delegation will return the visit paid to Moscow by Dr. Cyril Forster Garbett, Archbishop of York, shortly after the election of former Patriarch Sergei in 1943. No decision has yet been made, however, as to when the delegates will leave.

Liturgical Uniformity

By C. B. MORTLOCK

For some years past Anglo-Catholic priests in England have been striving to attain uniformity in the manner of saying Mass. More than ten years ago there seemed some possibility that the suggestion of the Rev. Humphrey Whitby, vicar of St. Mary's, London, for an "Interim Rite" might at the least receive a *nihil obstat* from the episcopate. It was strongly felt than that among the hindrances which beset those who were trying to carry on the work of the Tractarians and restore to the English Church its Catholic heritage, few were greater than the diversity of manner in which the Holy Mysteries are celebrated. The faithful as they move from place to place find themselves confronted with a bewildering variety of uses, while even in their home churches a change of rector or vicar may mean a change not only of ceremonial but of rite also.

A priest saying Mass in a strange church has always to inquire beforehand exactly what he is to do. The effect of all this on the spiritual life of clergy and people is, to say the least, disturbing. To the outsider it is a symbol of division.

The Interim Rite was backed by scores of priests and gained the sympathy of many of the diocesan bishops but it was found impossible to gain unanimous episcopal assent. Its principle was exceedingly simple. It was to retain the words of 1662 but to place them in the order of the First Prayer Book of Edward the Sixth. That meant saying the Prayer of Oblation after the Prayer of Consecration, and following it immediately by the Lord's Prayer; using the prayer "Almighty and Everlasting God" as a permanent post-Communion; putting the *Gloria in Excelsis* at the beginning; placing the short Exhortation, Confession and Absolution, Comfortable Words and Prayer of Humble Access immediately before the Communion of the People.

In recent months priests in the diocese of London have made further endeavours to solve the problem presented by the fact that on the one hand, the rite of 1662 is the only canonical and legal norm and that on the other, unauthorized deviations from it are widespread. Correspondence between the Bishop of London, now Archbishop of Canterbury, and a group of priests in his diocese is now published. The Bishop while disclaiming authority to permit deviations on his own initiative holds himself authorized to permit additions to and deviations from the order of 1662 within certain definite limits.

Following is the schedule of proposals submitted to the Bishop together with his replies:

SCHEDULE OF PROPOSALS SUBMITTED TO THE BISHOP OF LONDON

1. The Communion service of 1662 to be used as it stands, without additions, omissions, transpositions or substitutions, except such as are set out in proposal 3 below.

2. The whole service to be audible.

3. Provided that the above be adhered to, it should be permissible to use the following:

(*a*) OMISSIONS. (i.) The decalogue (when the *Kyries* are used) and the prayer for the King. (ii.) The sermon and the exhortations. (iii.) The invitation, confession, absolution, comfortable words, where it is known that there will be no Communion of the people. (iv.) The creed and the *Gloria in Excelsis* in accordance with custom. (v.) The second half of the words of administration, provided that the whole form of words is said to some in each row.

(*b*) ADDITIONS. (i.) The mutual salutations of priest and people in the accustomed places. (ii.) Additional collects and post-communions. (iii.) The *Benedictus qui venit* and the *Agnus Dei.* (iv.) Introits, graduals, etc. (which, however, should not be read aloud when the service is said), or hymns in their place.

(*c*) TRANSPOSITION. The saying aloud of the prayer of oblation (introduced by the word "Wherefore") after the prayer of consecration, followed by the Lord's Prayer, with the long ending.

BISHOP'S RESERVATIONS

The Bishop approves the foregoing schedule with the following exceptions or reservations which are referred to in his letter of reply:

(*a*) OMISSIONS. A (iii.). The Book of Common Prayer does not contemplate the possibility of a Communion service with no communion of the people, and therefore excludes a proposal dependent upon such a situation. A (iv.) The Creed and the *Gloria in Excelsis* may be omitted on any day not being a Sunday or a holy day, *i.e.,* a red-letter day.

(*b*) ADDITIONS. B (ii.) The additional collects and post-communions used are subject to the discretion of the bishop.

(*c*) TRANSPOSITION. The transposition is allowed till further order in churches where it is the existing custom or where in fact the prayer of oblation is not said in the appointed place.

The Bishop recognizes that to conform to the proposals will cost some priests and congregations very real sacrifice. It was, however, possible to assure him that a great many would loyally accept them for the sake of unity.

Fr. C. E. Tomkinson, vicar of All Saints, Margaret Street, one of the prime movers in the matter, remarked to me, "Of course, we don't expect to carry the old-fashioned clergy with us." By that he meant, not as one might suppose, the more conservative users of the Prayer Book, but the Latinists who farce the Prayer Book rite with most of the Roman rite in the Missal. It is the younger priests who are foremost in making this step.

RUSSIA

Russian Officials Reported Negotiating Vatican Agreement

Russian officials are reported in Rome to negotiate an agreement between the Vatican and Moscow.

It is understood conversations have already taken place between the Soviet representatives and Vatican officials, but have been temporarily suspended. The discussions, which have been conducted with the utmost secrecy, stopped before the Pope's illness, but it is believed the Pontiff indicated his willingness to resume them at a future date. The talks have been concerned principally with the fate of Roman Catholics in areas which have recently come under Soviet influence.

It can now be disclosed that Pope Pius XII began negotiations with the Soviet government 22 years ago, under orders from Pope Pius XI, when the present Pontiff was Papal Nuncio in Berlin. At that time the problem was to achieve a minimum of freedom for the Roman Catholics of Russia, then numbering 2,000,000. Conversations continued for more than a year, but ended in 1924 without result.

Immediately after becoming Pope, Pius XII sought to reopen negotiations with the Soviet Union, but the Russo-German pact, signed in September, interrupted the attempt. During the past year, however, discussions preparatory to finding a basis of agreement have been proceeding slowly in Egypt and Turkey.

The problem has become much wider than the future of Roman Catholics in Russia. The chief emphasis at present is on the future of the Balkan Romanists, since the Pope early anticipated the extension of Russian influence in Yugoslavia and other Balkan territories.

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Patriarch Alexei Replies To American Greetings

Newly-enthroned Patriarch Alexei of the Russian Orthodox Church has replied to the good wishes cabled him by Presiding Bishop Tucker: "Thank you very much for greetings and prayers. Our God Jesus Christ will give us love."

In response to a similar message from the Federal Council of Churches, Patriarch Alexei cabled its president, Bishop

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G. Bromley Oxnam: "Thank you very much for congratulations. Jesus Christ, our Lord, will bless all His children."

Assyrians Exchange Messages With Patriarch Alexei

Messages have been exchanged between their Holinesses Mar Shimun, Patriarch of the East and of the Assyrians, and Patriarch Alexei, on the latter's recent election as Patriarch of all Russia. There are many Assyrians in Soviet Russia, particularly so in the district of Erivan. These Assyrians have been there for the last few centuries, still speak the Aramaic language, Syriac, and have preserved their ancient Church. After the last war, thousands more Assyrians took refuge in Russia, but they are mostly in Tiflis and the Moscow area. The Assyrians have been permitted to practice their faith all along, even in the worst days of the revolution.

Missionaries of the Assyrian Church, or Church of the East to use its historic title, were the first to preach Christianity in the Caucasus and other parts of Russia. Ancient Christian Aramaic inscriptions are still to be found in various parts of the country. The Aramaic language, the language spoken by Christ and His apostles, is the language used by the Assyrian Church and people to this day.

A few thousand Assyrians now live in the United States, and a considerable number of these are to be found in Chicago.

YUGOSLAVIA

Serbian Church Delegation Hails Moscow Sobor

Soviet newspapers gave prominence to a lengthy statement issued in Belgrade by delegates of the Serbian Orthodox Church following their return from Moscow after taking part in the general council of the Russian Orthodox Church. The delegation was headed by Metropolitan Josip of Skoplje, representing Patriarch Gavrilo, who is being held prisoner in Germany.

The Serbian Churchmen were particularly interested, they said, in religious life in Moscow, and every day during their stay, visited churches, which they described as "richly appointed, full of light and provided with excellent choirs."

"These divine temples," the statement asserted, "are bearing witness to to full religious liberty and happy conditions in which the Russian Church is functioning."

JERUSALEM

Dr. Bloodgood Travels In Tanker Convoy

When the Rev. Dr. Francis J. Bloodgood sailed to England on his way to the Middle East recently, he traveled in a convoy of tankers, he being the only passenger on one tanker, and occupying the captain's cabin.

Dr. Bloodgood wrote stating that while on board the Swedish captain asked him to bless the ship which he did with a special form of service which included Psalms, Intercessions, and the Collect following:

"Almighty and merciful Lord, as thou didst bless Noah in the ark, and as our Saviour Christ didst rule the sea of Galilee, grant thy special blessing upon this ship which we bless in thy name. Preserve this ship from the dangers of the sea and from the violence of the enemy; and we beseech thy grace that all who journey on this ship may truly seek to know thee more clearly, love thee more dearly, and follow thee more nearly, for thine own sake. Amen."

Dr. Bloodgood wrote: "War Tankers Emergency is a fine outfit. The naval gun crew is ably handled and General MacNaughton of the Ministry of Defense in Canada was not kidding about a certain kind of fish being on the prowl. The American and British Navy are good escorts."

CHINA

Servicemen's Contributions

American servicemen stationed in China are actively interested in the Church, says Arthur Allen, in a letter to the National Council.

"I have been much impressed by the active interest many of our men are taking in the Church," Mr. Allen said. "They have contributed to the work of the district here in Kunming, $245,297 (Chinese currency) so far this year, and they try to divide their contributions equally among the various religious and relief agencies that are functioning here so that you can see the total they are contributing to the community is very great. It is not always that armies do as much for the territories they enter. Such things do a great deal to offset some of the contacts that are not so conducive to mutual good will."

A General Intercession In Time of War and Distress

By the Rev. ARCHIBALD CAMPBELL KNOWLES

O GOD, who art the Author of Peace, the Lover of Concord and the Giver of all good gifts, in knowledge of whom standeth our eternal life and whose service is perfect freedom, who in Thy Holy Word hast told us to make prayers for all sorts and conditions of men, look down, we beseech Thee, with Thine Infinite Mercy and regard the petitions which we now offer unto Thee:

For the *Holy Catholic Church,* that it may lead all men into the way of peace, and to life everlasting;

For the *clergy,* that showing forth the beauty of holiness they may faithfully minister Thy Word and Sacraments and diligently seek the salvation of the souls committed to their charge;

For all *people,* that increasing in the true religion and nourished in all goodness, they may give unto Thee true and laudable service;

For all *nations,* that peace and happiness, truth and justice, religion and piety may be established for all generations;

For all *rulers,* that duly considering whose authority they bear, they may ever incline to Thy Will, walk in Thy Way and seek Thine Honor and Glory;

For our *country,* that it may be preserved from all danger, disease and peril and that the safety, honor and welfare of our people may be ordered upon the best and surest foundations;

For all *soldiers, sailors, chaplains, doctors* and *nurses and those who are called to any service whatsoever,* that they may be preserved from all temptations, may faithfully do their duty and may return in safety to the haven where they would be;

For all *sinners,* that they may turn unto the Way of Righteousness and may truly repent them of their sins;

For the *sick,* the *wounded* and the *suffering,* for the *halt,* the *maimed* and the *blind,* that Thou mayest show Thy mercy upon them and restore them to health or give them patience and resignation to Thy blessed Will;

For the *widows,* the *fatherless* and the *orphans,* for all who are *homeless, persecuted* and *oppressed,* for all who are in want or need, that Thou mayest relieve them according to their several necessities and raise up Thy Power to succor and defend them;

For the *dying,* that they may turn to Thee in faith, love and repentance;

For the *dead,* that they may rest in peace, and that light perpetual may shine upon them;

For all in *danger,* that they may put their sure trust and confidence in Thee and that underneath may be the Everlasting Arms;

For those in *sorrow,* that Thou mayest lift up the light of Thy countenance upon them and give them peace;

For *ourselves,* that we may do our duty in that state of life unto which it shall please Thee to call us and may ever be faithful to our Vows and Promises; and in the hour of danger bravely acquit ourselves, ever trusting in Thy grace and strength;

For all *men,* that the enemies of God being confounded, Thou mayest renew the face of the earth and bless the harvest of the world, and may speedily grant that peace and concord, law and order, holiness and righteousness, liberty and freedom may prevail among all men and reign throughout the world;

All of which we ask, according to Thy Will, through the Merits and Mediation of Jesus Christ, Our Lord and Saviour, the Prince of Peace. *Amen.*

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ARMED FORCES

Lt. James Yamazaki Reported German Prisoner

An enemy broadcast from Germany brought welcome news last week to the Rev. John M. Yamazaki and Mrs. Yamazaki of Chicago that their son, Lieutenant James, who had been reported missing in action since December 21st, was a German prisoner.

Lieutenant Yamazaki's message to his wife, read: "Dearest Aki: I am well and safe. Please do not worry. Is the baby born? Thinking of you always, sweetheart. Love, Jim."

Lieutenant Yamazaki's son was born five days after the War Department's notification that his father was missing. The baby lived only 17 days. [L.C., February 25th.]

Chaplain of Landing Force Fleet At Leyte Preaches in Cathedral

Chaplain Richard L. Harbour, USNR, formerly rector of Christ Church, Warrensburg, Mo., preached January 14th in Grace and Holy Trinity Cathedral, Kansas City, Mo., and spoke briefly to the children of the church school. His appearance was a stirring experience to both adults and children as he had been aboard the flagship of the landing force fleet at Leyte Island in the Philippines, October 19th.

Many came to him, asking for a prayer which might be appropriate and helpful. To them Chaplain Harbour gave this prayer. "Lord, Thou hast been helpful to those who needed Thee many times in the past; help me now; for I need Thee."

Telling of his experiences, Chaplain Harbour said: "We were topside for a day and a night, and many of us were scared often as the Jap planes swung over. I know I was. We made it a practice to talk to God simply, as to a friend, without the formality of conventional prayer. Also, we found the Lord's prayer helped.

"About 400 years ago St. Theresa wrote, 'You need not go to heaven to see God. Settle yourself and He will come to you.' We need to show the world some of the ways God comes to us these troubled days. Lt. James Whittaker, who was adrift with Eddie Rickenbacker in the South Pacific, echoed the findings of St. Theresa in less elegant language when he wrote, 'We might have remained strangers had it not been for Him.'

"God is love, and He means to reveal Himself to His children. What a noisy, contentious place our world is. We need somebody to pipe it down. Many people today are crying for God to show Himself. Through their own continuous shouting, they are straining their ears to hear God's orders. God's orders have been given, but we cannot hear them until we are silent.

"God reveals Himself in humanity. We are accustomed to excuse our wrong actions with the pleas that 'that is human nature.' Men betray the nobility of their human nature. What is the right course in life—to be sad and doubtful, or to be brave and confident?

"Any man can see God at any time, in any place, if he wants to as surely as those three bluejackets in my room for confirmation in the Pacific saw Him. If you look alive, God may reveal Himself to you."

Lt. Col. E. L. Nixon Appointed Corps Chaplain in Holland

Lt. Col. Eugene L. Nixon has just been appointed corps chaplain of the XVL Corps, now stationed in Holland.

Chaplain Nixon was sent to Fort Jackson, S. C., from the diocese of Albany, N. Y., with the rank of captain, when the Eighth Division was reactivated in the summer of 1940. Appointed division chaplain in February, 1943, he served with the division during its training in the states and went overseas with the Eighth in December, 1943.

Since July he has seen almost continuous action in France, Luxembourg, and Germany. He was decorated with the Bronze Star medal for meritorious achievement on the battlefields last September.

Army Nurse Confirmed In England

The Rev. Howard V. Harper, rector of St. Paul's Church, Jackson, Mich., is about to add to his parish list the name of a young army nurse who is the first American nurse in the armed forces, so far as is known, to be confirmed in England. Lt. Dorothy McRae, who has been overseas for about a year, came from Jackson but had not affiliated with a parish before her departure. Her father, George S. McRae, became interested in the Church and entered the confirmation class being prepared by Mr. Harper for the visit of Bishop Creighton of Michigan on April 15th. Mr. McRae interested his daughter in taking a similar step, and as a result of their correspondence, Lieutenant McRae requested preparation in St. Michael's Church, Oxford, England, and will be confirmed in time to have her transfer to St. Paul's, Jackson, and be enrolled as a communicant of the parish when her father is confirmed in April.

Navy Men in England Contribute Thank Offerings

Capt. Frank H. Lash, force chaplain of the Twelfth Fleet, tells the following stories to illustrate how two United States Naval units expressed their appreciation of religious facilities offered them while they were based in England.

Officers and men of one of the Navy's Fleet Air Wings noticed that the village church where they often attended worship services was badly in need of an organ. The one that accompanied them as they sang their Sunday devotionals was a squeaky, worn-out reed instrument that had long outlived its usefulness. So the Americans took up a collection among themselves.

They raised funds with which to install a pipe organ for this small village parish, and when the money was counted, they found that not only did they have enough to pay for the construction of the organ, but they were able also to set aside an endowment to insure the care of the organ in the future.

The men dedicated their gift to their comrades who had lost their lives while serving at that base. The names of the fallen were inscribed on a tablet which has been affixed to the wall of the church.

United States Navy men at Dartmouth attended divine services in the beautiful chapel of the Royal Naval Academy. Their gift was a stained glass window, dedicated to the patron saint of seafarers, St. Columba.

In the words of Chaplain Lash, "these acts of friendship on the part of these stations will be remembered as long as their memorials survive."

Chaplain Lash entered the Navy in 1928. During World War I he served with the Atlantic Fleet. His wife resides in Clovis, New Mexico.

Proper Procedure In Writing Chaplains

Persons who write to army chaplains seeking information about soldiers should address their inquiries to "The Chaplain" of an organization rather than to a particular chaplain by name, Maj. Gen. William R. Arnold, chief of chaplains, explained.

Such procedure, he explained, will expedite getting the desired information, for specific chaplains frequently are transferred and letters addressed to one of them by name must be forwarded.

On the other hand, letters addressed simply to "The Chaplain" of this or that army or navy group, General Arnold said, will be dispatched quickly to the chaplain serving nearest the soldier. The letters if senders wish, may be designated for the attention of the Protestant, Catholic or Jewish chaplain.

Editor's Comment:

Churchpeople will undoubtedly prefer to address such communications to "Episcopal Chaplain."

HOME FRONT

Religious Group Asks ODT To Lift Ban On Meetings

A committee representing at least 350—and possibly 500—summer camps, Bible conferences, and religious conclaves, has requested the Office of Defense Transportation either to lift its ban on these meetings or "else close down resort hotels."

The committee, headed by Dr. J. Elwin Wright, of Boston, executive secretary of the National Association of Evangelicals,

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held a conference with Richard H. Claire, secretary of the ODT's War Transportation Committee, but the results will not be known until statistics have been considered and studied by ODT.

Dr. Wright said after the conference that he had pointed out at least a half million persons—"possibly many more"—all of them interested in religious instruction, attended summer camps, religious conclaves, and Bible conferences throughout the nation each summer.

He said he had stressed that most of these people attend camps near their homes and that the strain on transportation facilities was "not nearly so great as the strain caused by people going to resort hotels—at the beaches or in the mountains.

"We also pointed out that most Bible conferences and vacation camps sponsored by religious groups are for two purposes —rest and recreation as well as religious instruction," Dr. Wright said.

EVERYDAY RELIGION

The Ten Commandments

III and VIII. The Right to Property

By the Rev. Canon Marshall M. Day, D. D.

THE RIGHT to life and to the family involve the right to the necessities of life, that is, to property. Man cannot have life without food. Shelter and clothing become necessities early in man's rise above the mere animal. We cannot have these things without the necessary implements, or without access to the places and freedom to go through the processes, by which they are obtained. A righteous society must therefore be concerned with something more than the mere securing that these things are not taken from their present owners. It must look beyond this to the rights of all men. It must not rest content till it has secured against all hostile persons or forces the ways in which life's necessities may be obtained by all who will make the necessary effort. Thou shalt not steal.

Direct theft is only a minor way in which this Commandment is broken. Cheating, loafing, over-charging, underpaying, carelessness, contract-breaking, are all thefts. Hoarding, wasting, market-rigging, tax-dodging, suppression of improvements in processes or goods, gambling with the necessities of life, are larger forms of robbery. The idle play-boy and the man who, because he has never learned to serve, continues at his business, accumulating what he can never use, are sinners against the positive side of this Commandment, as are the man who fails to vote, or to subscribe to movements for the public welfare, or refuses a helping hand to his friend or neighbor.

We may not think that this Commandment is satisfied by ensuring to each man food, clothes, house, and job. The way must be open for him to the enjoyment and enrichment of life. He is entitled to beauty as well as utility, comfort as well as shelter, a future as well as an occupation. We must so organize community life that if a man does not improve his situation the fault is solely his own.

Man is entitled to a just compensation for his work or his goods, or as purchaser he is entitled to a just amount of work or goods for his payment. If property is loaned or rented to him, either for his personal use or in his employment, he must take due care of it, keep it no longer than he needs it, and return it in the condition in which he received it. One must lend, sell, or rent property in a condition fit for use, and stand ready to compensate if it is returned in a better condition than it left him.

If a man by his skill and diligence acquires more than subsistence, the surplus is still his to dispose of according to his conscience. Up to the point where comfort passes over into self-indulgence he may use it to improve the condition of himself and family. If there is no provision or an inadequate one for the continuance to him in old age or disability of the means of life, he should insure, invest, or save. Thrift is a virtue until this end is attained, but not beyond. The means of life must not be hoarded, but be used for life. What I cannot reasonably consume, I must use in some way that promotes the general welfare. I should so design my life that at last, released from the necessity of self-support, I can stand aside and allow another to attain the same position, devoting myself, not to golf but to trusteeships, charitable management and work, political or diplomatic service, or similar occupations of public service.

No particular form of political or social organization is necessary to the fulfilment of this Commandment. When it becomes the working basis of a majority of men's lives it will be found that whatever system is then in force will produce the necessary results. And conformity to these principles is the sole condition to the permanency of any system. Any desire for justice which leaves out of its scope any section of society or any part of the world will ultimately fall under the pressure of those so neglected. Man must be fed; he also must be free. On the passive side this is the word of honesty; on the active, of justice.

From this we see the connection between the Third and Eighth Commandments. Honesty and justice are to be exercised toward God. These virtues are expressions of the right to property, and the property of God is His Name. In the Old Testament Hebrew mind the Name and the thing it names are identical. So God's having a Name is the assurance to them of His being real. The Name is His reality.

To understand this Word we must translate it literally: "Thou shalt not lift up the name of the Lord thy God unto emptiness." God's reality is relative to nothing but Himself, but everything else is real only with that amount of reality He wills to give it. They are true only in so far as they express Him, and with this truth man cannot play fast and loose. The oath, which calls all Truth to witness can only be given to the truth, and so the Commandment forbids perjury. But it also forbids ordinary lying, not only because God is really always present and so witnesses my statement whether I invoke His Presence or not, but also because a false statement about anything is an attempt to annihilate that reality which it has from the name or nature of God. All statements must be true, all promises and agreements kept.

There is another aspect in which men take the Name of God unto emptiness: debasing the oath. Using God's Name to support my trivialities destroys my sense of His Greatness. Using the Name which sums all reality and goodness to support my rage is just like calling Him to witness to my lie, and attempts to make God a sharer in my sin.

As the first two Commandments forbid my treating any of His creatures as if it were God, so the Third forbids my treating Him as if He were one of His creatures. Thus the Commandment broadens out into a warning not to use God as an instrument for the accomplishment of my selfish desires. I may rightly ask God to give me my "daily bread" only because I have prayed, "Thy kingdom come; Thy will be done"; my purposes and aims must be bent to the accomplishment of His will. We know that God wills life and joy for His creatures, and that He freely responds to our cries for help. But the Third Word requires us constantly to relate our desires for life and joy and help to the totality of His nature and His vast plan of salvation.

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Judgment at the House of God

Thoughts of an Army Chaplain - Part I

By Major Albert J. Dubois

Chaplain, USA

"For the time is come that judgment must begin at the house of God" (1 St. Peter 4: 17).

THESE are times for searching self-examination in all avenues of human conduct and activity, and, for those who love the Church, there is the necessity for a careful analysis of practices and methods as we see the fruit of past effort. These "Thoughts of an Army Chaplain" have been in my mind for nearly three years, but I have wanted to be sure before writing them for others to read. It seemed best to take time to compare experiences with other chaplains; I was determined to wait until my own service was sufficiently varied in terms of assignment, location, and contact with other chaplains to give a firm basis for general conclusions. The preparation of a significant "statement" by a large number of our Army and Navy chaplains at this time encourages me to feel that my own experiences have not been isolated incidents. The words used by those who framed that "statement" express in large part the thoughts that have been in my own mind and they summarize the substance of this present article when they say:

"We are appalled at the indifference of the great majority of the American people to Christ and at the ignorance of Christianity's basic teachings about God and man as these are revealed in the men and women to whom we minister. *The Church seems generally not to have won the allegiance of youth* (italics mine). We are filled with faith in the Episcopal Church and firmly believe its religion to be one of spiritual power, nevertheless, we are convinced that we, and our brethren of the clergy, have been woefully inadequate in spiritual leadership, not only in war time, but in peace time too. We are alarmed at the degree to which the young men and women of our Church, as we meet them in the Armed Forces, are uninstructed in the Faith and unaware of its devotional, moral and social implications. For this deplorable condition we believe that we of the clergy are largely responsible."

During the First World War the late Bishop Anderson of Chicago is quoted as saying that "war makes for few conversions." This may have been true then; it has been largely true thus far in the course of this war, but I do not think it need be so. I am convinced that large numbers of men and women are looking for a solid ground of faith and seeking a way of expression for their religious feelings. Not a few are reaching out for God in the midst of turmoil and in the confusion of battle. Others are finding Him in the days of waiting for action, which are usually days of anxiety, and those at home find Him in the loneliness of watching and hoping. I feel certain that the "fields are ripe to the harvest" but there is all too little evidence that, as a Church, we are either ready or inclined to use the opportunity or measure up to the responsibility. I write "as a Church" because I am more and more convinced that we of the Episcopal Church have a special contribution to make and are in a position to give telling leadership to those who seek the true and living way.

Examination

Our Church watchword is "Forward in Service," but there can be no real progress, no real going forward to serve, without a searching examination of our work as we find it at the present. There must be careful analysis of methods, repentance for past failures and a willingness to face the problems of the future with an open mind. It is right that the Church should be thinking of plans for welcoming and adjusting the returning service men, but at the present it may be far easier to place all our emphasis on these plans than to face our manifold failures to serve in the present or to consider our remote failure in not preparing adequately our veterans for the service they are now rendering and the strains they are now enduring.

¶ There is great unrest among those of our clergy who are chaplains, as they see the weaknesses and failings of the Episcopal Church during the period between wars. About 20% of the chaplains signed their names to the statement on page 13; and in the accompanying article, Chaplain Dubois describes the experience which led him to associate himself with the statement.

A Navy doctor writes: "The Church has failed at home and will find it difficult to salvage much at the expense of war." The recognition of failure on the part of those who love the Church should provide the foundation for wise planning as we dare to dream of going out to win the future for God and for His kingdom, and as we rise to meet and use present day opportunities. The time has truly come that "judgment must begin at the house of God." Viewed from the chaplain's vantage point, this present experience through which we are passing has been, and is, a great testing and a great judgment of all the work and activity of pre-war days.

In all too many ways the Church we love has failed in the testing and this conclusion would seem to be supported amply by the testimony of other chaplains with whom I have had the privilege of comparing experiences. I have found that the days of service as a chaplain are the happiest and the most profitable of my ministry thus far and I am sure that most chaplains would say the same. It is a great privilege to be sent in the name of Christ to minister to men of all faiths—and of none—as they sacrifice and endure in the name of patriotism and for the benefit of those they love. There is abundant joy in every day's work as counselor, friend, and leader in spiritual things among the men and women who are so nobly serving our country in these troubled times. But when a chaplain turns from his first responsibility, for the spiritual and moral welfare of all the men of his unit, to his special responsibility to the Church that has sent him into the service and for the men who belong to that Church, he finds less cause for joy.

The Catholic Life

While I was in the States, I happened to be at a clergy meeting where a priest remarked that "the Episcopal Church has a tremendous opportunity in these days." A wise bishop of the Church, who was present, replied that "the Episcopal Church has been having great opportunities for 100 years and has been largely missing them." One illustration of what is meant by saying that we have a great opportunity in the present is seen in a recent letter from Clarence Kidde, a pastor of the Congregational Church, serving as an army chaplain in the Pacific area. He writes in *Christianity and Crisis:*

"The mystical element in spirituality is nurtured in life close to the sea, sky, and soil. And with the return of the mystical emphasis comes a reappreciation of the ministry of priesthood and classic symbols. Again, the growing conviction that sin is not just stupidity, but is of the soil of the earth and therefore inescapable, makes for dependence of cleansing upon the miracle of sacramental religion in Orthodox Christianity. This sinlike dirt in the air envelopes us. The soldier is never far from the atmosphere of vulgarity. He is trained for mass murder, he may experience the sights and stench of carnage and there is ever the boredom which is the devil's shop. Denials of sexual gratification sharpen the tendencies toward the salicious. When one is surrounded by the suggestive in speech and song there is no escape except in the sacraments administered by a priest. Rational expository sermons make no sense to a soldier seeking some kind of relief in religion. The sermon is the way of abstractions which pall the tired mind. What helps? *Only those things one can see, hear and touch . . .* old prayers of penitence, endlessly repeated, confession, the Apostles' Creed, kneeling for the elements of wafer and wine, the sight of a robed priest moving about an altar adorned with candles that

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soften and quiet the place, creating a sense of expectation and there stands the Cross, symbol carrying a clue to the comprehension of suffering. So the chaplain's work and environment carries him toward the priestly function of his ministry. In the army, revivals in religion are neither expected nor attempted. Under the circumstances there is neither time nor the inclination. Classes or discussion groups in analysis of social questions are not desired by those primarily concerned with prosecuting the war nor wanted by those who do the work of the training and the fighting."

This, from a Congregational pastor, points the way to a return to the very foundation principles upon which our common prayer is built,—the dependence of man on the sacramental help that comes from God; the need of salvation from outside ourselves; the need for sermons that *teach* and that are primarily concerned with making worship a living and a vital experience; a return to the altar, the mystical and the symbolic. Chaplain Kidde's testimony is by no means an isolated experience. I have heard the same and I have noted the trend many times.

A chaplain of the Methodist Church, after a long tour of duty in the South Pacific, told me that he now "offered Communion at every service" because he had found it was the one thing men wanted. My own observation of men in overseas fighting units is that there is definitely an increased desire for frequent Communion and I have noted that my Protestant colleagues are finding that in ministry to men overseas, offering opportunities for Holy Communion at least weekly —and often daily—is the best spiritual ministration. Protestantism is rediscovering the importance of Holy Communion and placing the service back in its rightful position at the center of worship. I have noted with great interest the increasing numbers of Protestant men, who although not ready to join the Roman Church, will habitually attend Roman Masses in the army rather than the General Protestant Services because there they find the mystical, the symbolic—an action. Such men, I have found, are happy to find and accept Catholicism as it lives in the Episcopal Church if that Catholicism is clearly and convincingly set forth.

God is giving us another great opportunity and we must not fail Him. What weaknesses stand out most clearly as chaplains view them on the testing ground of the present? What are the most apparent factors that account for our losing the present opportunity to serve God as we have lost so many others?

An Uninstructed Laity

First and most important is what Chaplain C. W. Nelson, USNR, calls "the low state of the Church pedagogically at home" (*New Start,* June, 1944). The pathetic weakness of much of our religious education is now most glaringly apparent. As set forth in the "statement" of the chaplains, quoted above: "We are alarmed at the degree to which the young men and women of our Church, as we meet them in the armed forces, are uninstructed in the Faith and unaware of its devotional, moral and social implications." We can clearly see the meager result of too much preaching that imparted no sound instruction. We take it too much for granted that our people understand the great gospel truths and we take it too much for granted that they understand the meaning of worship and of the forms of worship in which we lead them. Actually we have been pathetically weak in instruction and, for the most part, our people have very little grasp of the real truth about God, themselves, or their Church. Almost none of the men and women with whom I have been privileged to work have even the faintest idea of the centrality of worship in life. Public worship and Holy Communion are all too often regarded as *extras and luxuries that can be disregarded without in any way affecting one's status as a Christian.*

Too many of our people conduct themselves as if the end of all things was to have been once confirmed in the Episcopal Church and that would suffice. We have too little emphasized the dependence of man upon God and we have turned out too many people who are more like the Pharisee than the Publican—members of the Episcopal Church who look around and say, "Thank God I am not as other men are." It has all contributed to that smug complacency that makes so many Episcopalians readily and proudly admit that they are Churchmen but makes them just as readily admit that "they don't go to Church much." Nor do they, for the most part, feel any sense of having missed anything or done wrong by thus staying away. I have been told by so many soldiers that "they love the Episcopal service, but they do not go to Church much." We have allowed our people to drift on with too much sentimentalism and too little grasp of the real link between worship and life and of the importance of the touch of Jesus in Holy Communion. Small wonder that judgment must now come to the house of God! We are reaping the harvest of too much worship that has failed to bring men close to God and that has failed to bring them to know Him as Saviour. We are harvesting as we have sown.

Long ago it was written, "Apart from me ye can do nothing," but we have tried to build strong spiritual lives apart from, and often with complete disregard of the Lord's commandment: "Do this in remembrance of Me." We have brought men before the bishop to promise to follow Jesus as Lord and Saviour and we have not taught them nor encouraged them to fulfill that vow in obeying His commandment for the worship of God and the nurturing of our own souls. We have brought too many to feel that worship is more a matter of man's choosing than of obedience to the Christ to whom they have sworn allegiance. We have disobeyed the Lord we claim to serve by allowing our people to relegate Holy Communion to the outer circumference of their spiritual lives and in this we the clergy have most certainly disregarded the Book of Common Prayer which clearly places it at the center.

By and large our men in the service have very little appreciation of the meaning and power of Holy Communion for them and for the world. One soldier summed up the attitude of many with whom I have worked when he said that he had not been at Holy Communion much because it was the early morning service in his parish and, as far as he knew, "only a few old women" ever attended! Not alone by lack of teaching, but by implication and example, too many of our parishes make the Lord's Own Service seem unimportant by relegating it to an early and inconvenient hour, making it occasional instead of central in parish life and by substituting something else for the worship services of children in the years when they should be growing to love and understand the treasure Jesus gave us in the privilege of Holy Communion.

To those of us who can see what Communion means to men in these crucial times, there is little encouragement in the recent announcement of the Episcopal Evangelical Fellowship to the effect that Holy Communion and Morning Prayer—the New Covenant and the Old Testa-

Statement Signed by 100 Chaplains

WE THE undersigned, priests of the Episcopal Church, acting as chaplains in the armed forces, are appalled at the indifference of a great majority of the American people to Christ and at their ignorance of Christianity's basic teachings about God and man, as these are revealed in the men and women to whom we minister. The Churches generally seem not to have won the allegiance of youth.

We are alarmed at the degree to which the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral and social implications. For this deplorable situation, we believe that we of the clergy are largely responsible.

We are determined, God helping us, to become better priests and to devote ourselves more faithfully than hitherto to a God recollecting, God centered and spiritually disciplined ministry, and to the conforming of our own lives more fully to the simple pattern of our Lord's life.

We are resolved to preach and teach without fear the whole implication of the moral teachings of Jesus in terms of the social, economic, political picture of the moment, as God gives us wisdom to discover and understand. . . .

We promise ourselves to do all in our power to bring about such reorganization of the Church as a whole, and of our respective dioceses, as will make the central objective an imparting to our people of definite knowledge of what Christianity is and of what in action the truths of the gospel are, with recognition that the chief function of the Church today is not only to nurture the faithful but also to convert a pagan and indifferent multitude.

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ment—are interchangeable as the "principal service of the day" for the Christian observance of Sunday. Jesus established the Holy Communion and gave us the Breaking of Bread "because He knew what was in man," and we have been too long trying to say that *man's prayer, praise, and preaching* can do just as much for the salvation of souls and are just as important as the Body and Blood of Our Lord Jesus Christ. A parish priest, working in one of our great Naval centers, wrote me recently of the great need for teaching the Catholic Faith of the Episcopal Church as he could see it from his contact with men, and he added: "In Germany it was the washed out Liberal Protestants who quickly gave way to the ideal of 'German Christianity.'" A similar type of "American Christianity" could be used for the same purpose. It makes us fearful to see such avowed purposes as those of the Episcopal Evangelical Fellowship, because it does not fit with what we are learning of the needs and desires of the men we serve.

The young men of our Church are almost totally lacking in any understanding of the meaning of "Common Prayer" and hence very few are willing to be put to any inconvenience for the sake of attending worship. All of us, I am sure, have had the sad experience of arranging for field services of Holy Communion where we knew numbers of Churchmen were in the immediate vicinity but have had to fold up our vestments and put them away when *not a single man would respond.* Many times I have been embarrassed by having Protestants or Roman Catholics come to such a service and no Episcopalians would appear. Our people excuse themselves with the old trite saying that Roman Catholics go to Mass because of "fear" which is in army slang just so much "eyewash." Roman Catholics and certain Protestants—notably Lutherans and Baptists—have been taught to value public worship *and to expect some good from it,* have a pride in their Church based on understanding and have had good habits of participation in worship built into their lives. It stands them in good stead now and our failure to teach along such lines in Sunday school and confirmation preparations and in sermon instructions is telling in the lives of the young manhood and womanhood of our Church.

Almost none of our men have any real convictions about the faith they profess in the Creed in "the life everlasting." The ideas of the majority, even of many who attend services quite regularly, are summarized by the words of a soldier who said: "Frankly, Father, this is the only world I know."

Ministry to the Sick

We have almost completely omitted any teaching on the mighty subject of the ministry of the Church to the sick. In the three years of service I have ministered to many soldier-Churchmen in illnesses of one sort or another. In many cases I have brought them to a desire for the sacraments, but on March 1, 1944, after almost three years of work as a chaplain, I wrote in my notes "on this day Cpl. —— asked for his Communion in the hospital. The *first* time any Churchman has ever asked for the sacraments in serious illness since I entered the service!" Even in terms of our ministry to men who are battle casualties, there is an awkwardness and embarrassment on the part of most of them at any suggestion of spiritual ministrations such as Holy Communion, Unction, Laying On of Hands—or even prayer! Yet all these treasures are enshrined in the Prayer Book. We have not been fair to our men nor faithful to our ordination vows in sending them forth into this turmoil and bloodshed without any anticipation of spiritual help in illness or support at the hour of death.

Church History

The almost unbelievable ignorance on the part of Churchmen of the historical background of their Church is indeed another source of anxiety. Many of them quite believe that Henry VIII *did* establish the Episcopal Church! They have heard it so often and have never heard much to counteract it. Few of them are able to explain the truth concerning the historical background of their Church, and they are continually being confronted with the Henry VIII argument. This is especially true in Army life where there are the inevitable "bull sessions" about religion and where the Episcopalian—if he speaks out at all—is almost certain to be taunted by the fact that he is a follower of Henry VIII. I know this to be true because numbers of my men have told me of the experience and have come to me to get some sort of an answer. Too many people outside of our Church are far better equipped with misinformation about us while our own have pathetically little real information. I have widely distributed the Holy Cross tract on *Henry VIII and the Anglican Church* and have found that the men receive it eagerly. Uncertainty about the historical background of their Church leads to a lack of pride in the Church.

Lack of pride in the Church and lack of appreciation for the unusual and critically important position which we occupy in Christendom today contribute to all the difficulties that we chaplains encounter in terms of getting our men to register on official forms as Episcopalians. Some time ago our Army and Navy Commission was successful in gaining recognition for us in terms of a change in army regulations which altered the old system of classification. Previously, men had been classified as Protestant, Catholic, or Jew. On December 19, 1942, this was changed and army regulations stated that the "term 'Protestant' will be used only when a man claims no specific denomination." This should have been a great help to us in locating our men, but in actual practice, few of our men were interested in changing their records. Most of them were not aware of the privilege. It was noted in the Church press at the time and this was a place where the parish priest could have passed the word on to his own men in service.

It is truly too late to do for these men what should have been done long ago in Sunday schools, confirmation classes, teaching sermons, and pastoral effort, but if we love the Church and care for her, we can profit by the testing of the present, by the "Judgment at the house of God," and thus shall we be able to do more than talk about going "Forward." Thus may we at long last rise to the place of privileged leadership to which, I believe, God calls us. "Unto whomsoever much is given, of him shall much be required." If we would profit by the evidence of this first great weakness so apparent to those of us in the services, we must reëxamine our whole system of religious education in Sunday schools, confirmation classes, and sermons with the deep determination to teach our people *duty* instead of *inclination* and to instruct them in the Faith of the Holy Catholic Church of Our Lord and Saviour Jesus Christ as it has come to us in the *Prayer Book.*

The greatest "Forward" step which we could make as a Church would be that of dedication of a whole year to *teaching sermons* on the Prayer Book—section by section. A needed "Forward" step is certainly a much more careful instruction of our people in Church history and in terms of the meaning and power of the Seven Sacraments as set forth in the Prayer Book.

One chaplain wrote me the other day about the wonderful things taking place in his work at army hospitals in connection with the use of Holy Unction. I can bear witness to the same in my own experience. I wonder how many of us have really instructed our parishes in terms of the power of this sacrament? Here is material for a whole series of sermon instructions. This same chaplain writes from a rich and varied experience: "This I have learned. Men wish to make their confessions—or at least tell a Man of God, either a priest or minister—(1) that they killed men; (2) that they lost their heads and were impure; (3) that they drank to excess, etc. If the men can confidently get rid of this neurosis their recovery will be quickened and their return to normal life hastened." This is certainly true of our ministry to men who have been in combat.

I wonder how many of the clergy will be willing to prepare themselves for this part of their ministry to returning servicemen, and how many will prepare their parishes for such increased use of the sacrament of penance as might scandalize some members at present? Sometimes I have thought I have overdone the matter of sermons of instruction in the parishes I have served but I have learned in this life that such is what men long for—definite ground on which to place their feet. Every sermon should be linked to some aspect of worship and especially to some part of the Holy Communion to make it *live* in men's experiences.

(To be continued)

CHURCH CALENDAR

March

4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Palm Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

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The Hidden Christ

By Edna G. Robins

AFTER our blessed Lord had performed the miracle of feeding the multitude with the five loaves and the two small fishes, His disciples wished to make Him a king by force. Jesus could understand their patriotic desire to restore again the kingdom of Israel; at the same time He was saddened because they could not realize that His kingdom was not of this world. To escape their importunities He withdrew from them into the hills where He might be alone to pray.

Again and again during His earthly ministry we find our Lord retiring to the wilderness or to some other quiet spot apart from the world, apart from the ways of busy, heedless men. Sometimes He would take with Him His three most devoted friends, Peter and James and John. On the mount of the Transfiguration and in the Garden of Gethsemane He called them to follow Him, offering them a share in His glory and in His suffering. To us, also who love Him, Jesus calls quietly yet persistently that we, too, should come apart and seek Him in the stillness and share His hidden life. As we reverently study the life of our Lord we find in His many periods of retirement abundant evidences of His condescending love for us.

In order to accomplish the Father's purpose for the redemption of the world, Jesus descends from His heavenly home to the silent darkness of the Virgin's womb. By His patience and humility the work of God is being accomplished although the Saviour is hidden from the sight of men. Through His childhood and youth Jesus lived quietly in the home in Nazareth, obedient to His foster-father, helping and supporting His gentle mother. He who had known the glorious majesty of the eternal Father did not hesitate to subject Himself to the rule of the grave, austere Joseph. Through all those years of growth to manhood He spent a hidden life in the obscure village home, not rebelling against the obscurity, not impatient of parental restraint, becoming stronger day by day in spiritual power.

At last the time arrives when the cry of John the Baptist is heard and crowds gather from up and down the countryside to listen to this rugged prophet and to be baptized by him. With them goes the Carpenter of Nazareth. Immediately after His baptism Jesus retires to the wilderness to fast and pray. Returning after many days "in the power of the Spirit" He begins His active ministry.

There are many references in the Gospels to our Lord's hidden life of prayer. Again and again, when the press of people is too great or when His enemies seek to destroy Him before the time appointed, Jesus withdraws Himself "into a desert place apart" or "into a high mountain," seeking in prayer the strength to do the Father's will. When He reaches Jerusalem and the hour of His Passion draws nearer, He occasionally seeks a refuge in the quiet home at Bethany or on the Mount of Olives. Nor did our Lord's hidden life end with His crucifixion. For a few short hours He is concealed from His sorrowing disciples in the garden tomb before He returns to them in His glorious resurrection.

We notice as we read the story of our Lord's life that, although Jesus sought retirement He could not remain for very long at a time in solitude. His apostles sought Him out that He might explain to them privately the meaning of His parables. The crowds streamed out over the hilly footpaths carrying with them their sick kinsfolk seeking His healing touch. And in His compassion the Saviour did not deny Himself to those who sought His help.

Today our Lord is just as willing to show His loving kindness to those who seek Him out in His retirement. Under the simplicity of the Blessed Sacrament Jesus conceals Himself from the worldly and indifferent but reveals Himself to the trusting, loyal hearts that seek Him at the altar. In the tabernacle the Presence of God is not noticed by the faithless crowds, but those who love their Lord seek Him where the sanctuary lamp is burning. Perhaps most wonderful of all, He condescends to dwell in the hearts of His children as often as they receive Him in the Holy Communion.

It was necessary for Jesus during His earthly life to have those quiet times of prayer apart from the world in order that He might keep ever before Him the Father's purpose, in order that He might have the courage and patience to face His persecutors. We who seek to follow our blessed Lord in the way of the cross also need periods of withdrawal that we may be enabled to resist the world and the devil and face our daily trials with Christian fortitude. And because of our Lord's wonderful humility we do not need to go apart to a desert place to find our Lord. We are able even in the midst of pressing duties to seek Him in the quiet of our own hearts where He is pleased to dwell.

We must remember, however, when we are apart with our Lord before the tabernacle or when we embrace His divine life in the quiet of an early morning Communion, that we must not seek our Lord for our own selfish joy. After His hidden life in the Virgin's womb, Jesus was presented to the shepherds to their joy and wonder and to the Magi for their adoration. After He had retired to the wilderness following His baptism, He began His public ministry. When He had been in a quiet place apart for prayer, He returned to instruct His disciples and to perform His kindly miracles of healing. From the calm of Bethany and the peace of the Mount of Olives He went forth to bear His cross. So when we find our Lord at the altar, it is in the form of Food for our journey that will give us the strength to bear our cross. When we kneel before the tabernacle it is not for our own delight that we are led apart but that we may learn of our Lord humility and self-effacement. As we remember in the midst of life's confusion the tranquil Presence of Christ in our hearts, it is that we may lose our lives that they may be transformed by His radiant love. So will lives truly be hidden in Christ, for we will die to self and live only for Him, longing for the day when we shall no longer seek our Lord under the veil of the Sacraments but behold Him in His beauty, our divine Saviour and King.

FOR MY SONS

NOW sail you forth, my ships, into the night;
As black a night, perhaps, as man has known,
Though concentrated in his masthead light
Are beams from all the lights that ever shone.

I have broken a bottle of tears against each keel,
And of my heart your two bright flags are made;
Now slit the waiting water with your steel,
With fresh design now cut the crouching shade.

Of storms you did not raise, now meet the shock,
Though you were planned for sailing smoother seas;
Obey the rudder that you cheat the rock,
Although the rudder's discipline may not please
Your plunging prows. With sextant-guided wheel
Summon all seas to serve your Captain's will.

DOROTHY LEE RICHARDSON.

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"Except the Lord Build the House . . ."

THERE has been a moral cost to this war which as yet is only dimly realized. The sickening horrors of Nazi and Japanese rule are familiar to all of us, but the United Nations have also incurred grave moral liabilities. Most frightful of these, we believe, was the semi-starvation of the children of Western Europe brought about by British refusal to permit the passage of essential foods through the blockade. If anyone thinks that the Germans are being defeated by a food blockade, let him look at today's newspapers! Furthermore, both Houses of Congress gave the stamp of approval to a plan whereby Europe's children could be fed under international supervision designed to prevent the diversion of food to Germany; and the late Archbishop of Canterbury, a Christian realist if there ever was one, spoke out repeatedly against the starvation policy.

Yet there were not wanting ecclesiastical "realists" who blindly supported this vicious policy in the name of Christianity, and signed public statements setting forth "Christian" arguments for the starvation of our allies' children.

That crime is past now. Western Europe is partly liberated, partly a battlefield where such operations are impossible. The physical cost will begin to be evident after the war when in comparison with the undernourished and enfeebled populations on their western borders, healthy Germans will appear to be the supermen they claim to be. We speak of it now only as an example of the casual wickedness of wartime standards, and as an example of the way in which religion, which should be the conscience of the State, yields to wartime pressures and is made an instrument for perverting conscience.

The same trend of thought has taken new refreshment from the findings of the Cleveland Conference on a Just and Durable Peace. There was at Cleveland a tension between the "perfectionists" and the "realists," and, in a sense, the "realists" won. That is, overwhelming approval was accorded to the proposition that Dumbarton Oaks (and presumably other imperfect and partial measures toward world order) should be supported. Few indeed are those who would deny that the conference chose rightly. If no beginning toward world order is made, there will be no world order.

But there is a note of what can only be called fatuous optimism about some of the so-called "Christian realism" of the present time. It is the realism of Amaziah, the high priest at Bethel, who told Amos to go home and stop stirring up the king's city with his demand for justice and his warnings of the imminence of the Assyrian invasion. It is the realism of the Judeans who told Isaiah: "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits, get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

This kind of thinking does not really find support in the findings of the Cleveland Conference. In discussing the relation between principle and action, the conference message made it very clear that "If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them." The carefully worded, and reworded, statement on the Dumbarton Oaks proposals reads, "We support the Dumbarton Oaks proposals as an important *step in the direction of* world cooperation, but, because *we do not approve of them in their entirety* as they now stand, we *urge* the following measures for their *improvement*. . . ." (Italics ours.)

Christians ought to have sufficient spiritual resources to be both "perfectionists" and "realists"; to face unflinchingly the fact that the Dumbarton Oaks proposals, while infinitely better than nothing, have only a little more chance of preventing war and rather less chance of preventing injustice than the old League of Nations covenant; to recognize the fact that the seeds of future war are busily being sown in a hundred decisions and policies of the present time, one notable example being the malnutrition of Europe's children. They should be able to recognize that the Yalta conference made what might be the right decision about the Polish eastern border for the wrong reason; indeed, that all territorial adjustments are, and must be, arbitrary and unreasonable to some of the people concerned, because they are based on the concept of absolute national sovereignty. How can it be just to give a Pole the choice of being a Russian or expulsion from his home? How could it be just to give a Russian the choice of being a Pole or expulsion from his home? On established nationalistic principles, the right of eminent domain might be invoked for a population transfer within the nation; but here, it is an alien nation's right which is being invoked. Physically the world is one. Ideologically, it is a congeries of broken fragments.

The nations are not scrambling to do the will of God. The United States and Britain can claim no moral superiority to the USSR in this respect. And the burden of all prophecy is as applicable to the present time as it was to Israel in Old Testament times: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The Church is not a propaganda agency for the government; her pronouncements, speaking the truth in love, must aim at ever greater realization in this lost and bewildered world of the will of God. Sometimes, as in

(Continued on page 18)

The Collect

Fourth Sunday in Lent — *March 11th*

IF OUR good deeds were graded in plus values and our bad deeds in minus, would the total be above or below zero? There is no great value in good done without intention. When we leave undone what we ought to have done there is more to subtract from the total. Wrong things thoughtlessly done take off, while wrong willfully done takes off more. All this gives point to today's Collect as we admit that our score is low, that for our evil deeds we deserve to be punished. But God does not keep score that way. His grace, His help, is extended to us and by His mercy our score can be wiped clean by penitence. It is not what we have done that counts with God but what we are honestly trying to *be*. On this Mid-Lent Sunday let us renew our Lenten Rule and set ourselves to merit God's grace that we may be relieved of our deserved punishment.

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Approaching Iwo Jima.

DEAR FAMILY: This is Sunday. At least, out here in the Western Pacific it is Sunday, February 18, 1945. Back in the United States it is Saturday, February 17th. But to the thousands of Marines in this convoy, who will land tomorrow on a hostile little island virtually in Tokyo's front yard, it is neither Saturday nor Sunday, but "Dog minus One," the day before D-Day.

Iwo Jima is not just another Pacific island. It is the first part of the Japanese Empire itself (as distinguished from occupied and mandated areas) to be attacked by Allied ground forces. Only 660 miles from Tokyo, it is the key bastion to the enemy's strong inner defense ring.

The target itself is an island only five miles long and two and one-half miles at its greatest width, yet it is one of the most heavily fortified spots in the world. In American hands, Iwo Jima will be a constant threat to every square inch of Japan. From its airfields fighters as well as bombers can attack Tokyo, Nagoya, Kobe, and other centers of industrial activity, and can raid Japanese air and naval bases. Vital supply lines between the Empire and its conquered overseas dependencies will be menaced. Oil from the East Indies, and reinforcements to Japheld islands in the Pacific will alike have to run the gauntlet, subject to the constant threat of attack from American-held Iwo. And if the power of the United States, with its great and ever-growing naval and air strength, can take this island fortress at Japan's front gate, where may we not strike next? The enemy is well aware of these things, and will doubtless use every ounce of his strength to hold this vital island at any cost.

* * *

Already Iwo Jima has received a tremendous pounding from the air and from the sea. For over two months it has been visited daily by our bombers, unloading on its nine square miles more tons of heavy bombs than have ever been dropped on any spot of comparable size in that period of time. For three days the Navy has been bombarding it with increasing crescendo, hitting it with heavy gunfire from battleships, cruisers, and destroyers, strafing its beaches from carrier-based planes, and plastering it with rockets from gunboats close inshore. Minesweepers have been performing their dangerous task of clearing the approaches of obstacles, both natural and man-made.

From airfields scattered over thousands of miles of land and sea, in the west and south Pacific and even in China, American planes have gone forth to batter and neutralize every enemy airfield and naval base that might be a focus of opposition to our landing.

Yet all this vast coördinated exercise of sea and air power is but preliminary, the setting of the stage. It is still the trained, hardened, determined man with the rifle in whose hands the decision rests.

Tomorrow, at the time designated as H-hour, the curtain will rise. Grim and determined, thousands of Marines will storm ashore. They know from bitter experience—from Guadalcanal through Tarawa and Saipan to Peleliu—that the island, which may seem dead while it is undergoing the preliminary shelling and bombing, will come to life as soon as the landing craft near the shore; and from then on it will be a deadly struggle until the last Jap on the island is eliminated.

* * *

On this transport, and on the other ships in this convoy, last minute preparations are being made. Gone is the lazy holiday air that characterized the earlier days of our journey. No longer do officers and enlisted men pass the time with card games, reading, or lying in the sun. They have more important things to do.

Some are writing letters to mothers, wives, or sweethearts. Many are cleaning their firearms, making sure they are in perfect condition, fondling them almost lovingly; for when chips are down and the landing craft leave the line of departure, a Marine's best friend is his rifle.

Still others are sharpening their knives. It is a wicked instrument, that "knife, fighting and utility," with its ten-inch blade engraved with the initials USMC where it joins the haft. You can use it for many things, and it will not fail you. You can plunge it into a Jap when he leaps out of the midnight black into your foxhole. You can pare your nails with it. You can use it to open a can of the pork-and-egg paste that comes in the breakfast K-ration, and to spread that paste on the protein-crammed crackers that we call dog biscuits, but at which dogs wrinkle their noses. . . . It may be necessary to use it for any or all of those purposes within the next 24 hours. A good knife is a Marine's second-best friend.

* * *

Spiritual preparations have not been neglected. Both Protestants and Roman Catholics have been holding daily services, and there were Jewish ones on several occasions. This morning nearly all the Marines attended either Chaplain C. E. Bauman's Mass, or the Protestant service at which Col. A. A. Gladden of Long Beach, Calif., read the lesson.

Under the able direction of 2nd Lt. C. P. Zurlinden, Marine public relations officer, of Dayton, Ohio, a field recording was made of the important parts of these two services. It is hoped that this may be made available through the Marine Corps Division of Public Relations at Washington for broadcast in the United States, so you may be able to hear it over your favorite radio station.

The growth of the Protestant daily service is worth at least a passing note. Begun by a Marine officer, Capt. Cyril Millbrath, of Duluth, Minn., early in the voyage with five men, it has developed into a regular service with 50 or 60 men in attendance. At first the little group met, toward sunset, on the crowded forward deck—just a knot of worshippers surrounded by hundreds of indifferent men talking, playing games, jostling their elbows. Heedless of the noise and confusion about them, the little group sang hymns, memorized and discussed Bible verses, and took turns at offering extempore prayer. Out of this group, and the interest it aroused, developed a regularly scheduled though still informal service, held at 4 each afternoon in a place set apart for it on the ship's fantail. There is no doubt that this simple, evangelistic service has meant a great deal to many of the men, some of whom had not attended church for years.

* * *

Chaplain Bauman, formerly pastor of the Mother of Consolation parish in Chestnut Hills, Philadelphia, was worried. We were standing together at the rail, the night of Shrove Tuesday, watching the dim shapes of the other blacked-out ships, silent and grim beneath the splendor of the star-studded sky. "Tomorrow is Ash Wednesday," he said, "and I have no proper ashes for my men." He had hoped to go ashore at one of our re-fueling ports, to obtain palm branches to burn and bless, but had not had the opportunity to do so. After a pause, I was about to make some commonplace remark, but the padre's thoughts had moved along more serious lines. "By this time next week," he said softly, "many of these boys will themselves have returned to ashes."

* * *

The Marines are ready. When the word is passed tomorrow morning they will go over the side, down the cargo net into their seagoing tractors and their landing boats, and set out for the forbidding, hostile shore. . . . May God go with them.

CLIFFORD P. MOREHOUSE.

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(Continued from page 16)

the very early days of the Church, and in our Lord's earthly lifetime, this means that the Church must avoid entry into the political arena; and the powerful influence of that precedent has sometimes given rise to a quietism which, in other times, is an evasion of responsibility.

For the Church to retreat from criticism of political affairs would be such an evasion today, because Christians, in public utterance and through the ballot box, have the means and the opportunity to exercise political responsibility. And the choice is seldom, if ever, between absolute right and absolute wrong. To this extent, we believe the "realists" are in the right. But this does not mean that the Church should shout down the voice of prophecy, and pretend that everything is for the best in the best of all possible worlds. There is much that is dreadfully wrong. Victory in the war, success in setting up an international organization—these things are only opportunities for the world to begin to repent and move forward, step by step, toward the consummation on earth of that will in which, and in which only, is our peace.

So, we hope that our ecclesiastical statesmen will remember that "perfectionism" is not only a part of authentic Christianity, but a part of true political realism. Unless they keep the goal clearly in view, unless they frankly and penitently admit that the imperfect and partial is imperfect and partial, their voices will not be the voices of Christianity but of political opportunism masquerading under the mantle of Christianity. The Episcopal Church in particular, because of its prevailing temper, is all too likely to feel at ease in moral compromise, all too ready to dull its conscience with the pleasant thought that the United Nations are doing as well as can be expected. The Kingdom of God presses upon the world, crushing and discarding everything that is imperfect and partial, setting up the standards of God's righteousness as the only hope, the only sure abiding-place for mankind. Can a cynical, temporizing ecclesiasticism have any part in establishing the Kingdom? And, if not, what use is it to God? What use is it to anybody?

"Spiritual Mobilization"

JUST to keep the record straight, we should like to state that the advertisement of any organization, product, or institution in THE LIVING CHURCH does not necessarily imply editorial approval. To the best of our ability, we assure ourselves of the soundness and integrity of the persons or firms advertising and the truthfulness of the representations made in the advertisements. There, however, our responsibility ends, and the readers themselves must make up their own minds as to whether the advertisement meets their need.

By a natural process of attraction and repulsion, advertisers who have something of interest to THE LIVING CHURCH FAMILY continue to advertise, while those who get insufficient results drop off. For us to interfere on an editorial basis with this process would have a dubious value for the FAMILY—and it must be kept in mind that each advertisement makes it financially possible for us to supply the FAMILY with a roughly equivalent amount of additional reading matter.

We are moved to these remarks by the advertisement for Spiritual Mobilization which we publish this week. The "rugged individualism" which it seems to advocate is espoused by no important political party today as Mr. Dewey clearly pointed out in his campaign addresses. Its relation to the Christian understanding of God, man, and society is, to say the least, questionable. However, the sponsors of the campaign are upright and honest men and, it seems to us, have a right to freedom of speech in our advertising columns.

Secular Auspices, Secularist Results

WE PUBLISH in this week's news columns a statement of the Roman Catholic archbishopric in Cincinnati which reaffirms the general Roman Catholic policy with regard to interfaith coöperation—both negatively, as to what kinds of coöperation are not permissible, and positively, as to what kinds are permissible and desirable.

Essentially, the policy may be summed up as forbidding coöperation under distinctively religious auspices and approving coöperation under governmental, social, or civic auspices to promote the "acceptance of a personal omnipotent God and the supremacy of the moral law." The policy is avowedly designed to avoid giving support to the idea that the Roman Church is the same in origin, nature, or authority as other Churches.

Any religious body, including the Roman, has the right to set its own basis for coöperation with others. But we wonder if the practical effect of this particular policy may not be harmful to the cause of religion itself. If Romanists, Anglicans, Protestants, and Jews are permitted to work together only under purely secular auspices, the result is all too likely to be secular in tone and influence. Instead of finding the reason for brotherhood in the divine revelation, they must commend brotherhood as something which will enhance the power and efficiency of the State. Instead of giving devotion to God and His laws as a response to His outpouring of love, they commend God and His laws as useful instruments of public order and welfare. This is not an abstract forecast of what might happen but a sober report of what happens again and again when interfaith coöperation is deprived of its religious grounding.

If religion is made a civic function, it is not surprising that God is subordinated to the United States and the Bible subordinated to the Declaration of Independence and the Constitution. "Above all our religious differences," a typical interfaith statement might read, "above race, color, and creed, stands our common loyalty to the USA."

Our nation is on the whole an effective instrument for the accomplishment of God's purposes, and a glorious creation which commands our love and respect and devotion. But neither our nation nor all humanity can rightly be made a higher loyalty than religion. For even at its lowest rating religion represents our highest concepts of truth and righteousness, our dedication to the Source of being from whom all truth and righteousness flow. To the Christian it means even more: it means the self-revelation of that Source of being, His vast concern for the redemption of His creatures which brought Him down to earth to raise them up to Him.

The Roman Catholics believe that they have the only right understanding of this process, and that their Church is uniquely the mediator of the divine life, the extension of the Incarnation. Even if this claim were true (although we believe both history and theology testify against it in this exclusive form), it does not necessarily follow that this fact would prevent any coöperation with humanly-founded religious bodies or with that divinely founded Jewish Church which nurtured our Lord. To the extent that these bodies reach out toward God, they offer a deeper foundation for coöperation than the purely secular or civic. To the extent that they

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romote belief in and worship of God and obedience to His oral law as a religious activity—*i.e.,* for God's own sake—ather than as a secular activity, they are building for the ingdom of God rather than for the earth, earthy. It is, fter all, the ultimate blasphemy to use God merely as a tool or our own self-centered purposes.

Secularism is too widely spread to be ignored as a danger. We have heard Roman Catholic speakers on interfaith programs—in fact only a week or two ago we rejected a manuscript by one of them—who ardently advocated the secularist dea that religious truth really doesn't matter, and that what oes matter is coöperation for the common good. To be sure, hey misrepresented the teaching of their Church; but the ituation in which they were placed well-nigh required them to o so. For weren't all the people at the meeting "ignoring ace, color, or creed" for the sake of promoting brotherhood n the spirit of patriotism?

The National Conference of Christians and Jews cannot, f course, be blamed for adhering to the only level of coperation which is permitted to its Roman Catholic supporters. f a more God-centered level were possible, its leadership ould, we are sure, be delighted to move forward promptly o that level.

If belief matters, if God's revelation matters, those who old beliefs and seek to understand and teach God's revelation ould be better advised to work together directly wherever hey can rather than under auspices which tend to discredit oth belief and revelation. Only thus is there any hope for he ultimate overcoming of divergences in belief; only thus an the deep seriousness and importance of these divergences e adequately stated, with thanks to God that in spite of the ivergences there are matters on which we can work together. nd, to take for a moment the Roman viewpoint, only thus ould "Protestant bodies" be brought to understand fully the asis of the Roman Catholics' claim that their Church is ifferent in origin, nature, and authority.

Liberal Intentions

IN OUR issue of January 28th, we carried a news item about the formation of a Committee for Equal Justice for Mrs. Recy Taylor, a Colored woman of Abbeville, Ala. Mrs. Taylor, according to the committee's news release, had een kidnapped and attacked by white "hoodlums," but the rand jury had failed to return an indictment against her ssailants although it was asserted that at least one of them ad confessed.

At least six well-known Churchpeople had lent their ames as sponsors to the committee, none of them Alabamians. here were a few Alabamians on the list, but it was chiefly ade up of people from outside the state. There was a notable arcity of people who had had any direct contact with the se.

A Church magazine has considerable difficulty discussing case of this sort. Our Alabama correspondent, the Rev. . Ralph Madson, has sent us a report, and we have received formation from other sources. It all adds up to this: Nobdy who knew all the facts in the case, as the grand jury did, ould honestly return an indictment for rape, no matter hether the principals involved were Colored or White. hough the main outlines of the facts cited by the committee ere true, there were some additional facts which radically ter the picture. It becomes a picture, not so much of personal ime as of deep and festering social problems.

Perhaps the Committee for Equal Justice for Mrs. Recy Taylor served a good purpose. At least it, with other interested groups, prevailed upon the governor to investigate the case thoroughly, and led to a new grand jury hearing in which John O. Harris, chief of the criminal division of the attorney general's office, took part. It led to a charge to the grand jury by the county judge that the jurors give "equal justice before the law" to all persons "whether high or low, rich or poor, regardless of social station, white or black." Nevertheless, we feel that it was unfair and reprehensible for a group that had such slight contact with the case to rush forward with charges of race prejudice. The first requirement which anybody who gets into print should set himself is to know what he is talking about. It is apparent that the sponsors of this committee did not know some very important facts. They themselves supply a good example of race prejudice, albeit in reverse. They judged the case on racial lines and concluded without adequate investigation that Abbeville was "typical of those parts of the South where 'no Negro has any rights a white man is bound to respect.' "

The moral? Northerners, and liberal-minded people everywhere, would be well advised to remember that the people on the spot are likely to know what they are doing, and that in almost any Southern community there are plenty of people to be found who believe in "equal justice before the law." Outsiders should, as a rule, try to give help to local efforts rather than rush in to interfere. If, in a particular case, there is apparently a need for action from outside, those who come in from outside have a special duty to find out all the things that local people know. Liberal intentions are no substitute for knowledge and understanding.

Working Backwards

THE HOUSE of Bishops has broad powers in the missionary episcopate, which it has exercised lately by the wise step of creating missionary coadjutors. We think that this set-up works well; but recent experience shows that the House ought to adopt for itself rules comparable to those of the canons for the election of diocesan coadjutors. Particularly, we believe that *before the election,* a definite assignment of jurisdiction should be made and in consultation with the National Council, a definite salary should be set. Only by clearing these matters up at the very beginning can unfortunate conflicts and misunderstandings be avoided.

We have received no indication that the recent elections have led to any unfortunate repercussions, except that rather painful debate in the National Council reported in our issue of February 18th. But, if things continue to be done backwards, the Church is likely to back into something!

CHRISTUS

KNEELING alone in the dim-lit church,
Where I went for a silent prayer,
I seemed to feel the risen Christ
Standing beside me there.
His hands I felt on my tired brow,
His voice calmed all my fear,
As I heard Him say in His gentle way,
"Fear not, for I am here."

MARGARET D. BREWER.

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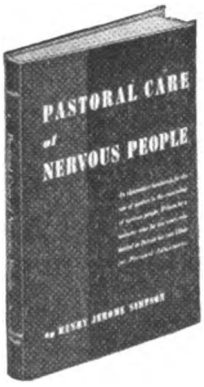
PASTORAL CARE



By THE REVEREND HENRY J. SIMPSON, *Rector*
St. Peter's Episcopal Church, Detroit, Michigan

An Introduction to a Technique Which Brings the Help of Both Religion and Psychiatry to the Aid of Nervous People

CONTENTS: The Plight of the Psychoneurotic; Procedure for a Pastor; The Personality as a Whole in Disorder; The Right Life; The Wrong Life; The Beginnings of Nervousness in Childhood; General Nervousness; Tension and Irritable Weakness States; Anxiety States and Disorders of Antic pation; Dissociative Dysmnesi Substitutive Phenomena; Hypo chondriasis; Obsessive-Compu sive-Ruminative Tension States Special Psychoneurotic Condi tions; Special Therapeutic Pro cedures; Index.

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By

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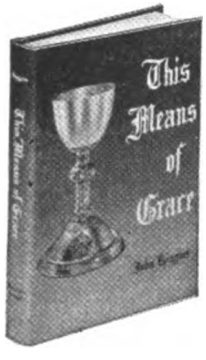
"This Means of Grace is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion. It goes forth with the prayer that many will find new meanings in the lines and between the lines of our incomparable Liturgy, now tested by English-speaking peoples for almost four centuries." These are the words of the author and they express adequately what this book is about. The better we understand the service of the Holy Communion the better Christians we shall be. Clergymen will find this book a fine teaching medium on the Holy Communion.



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And Was Crucified

Meditations for Good Friday on the Seven Last Words

By FRANK DAMROSCH, JR., *Rector*
St. Paul's Church, Doylestown, Pennsylvania

For the Clergy these meditations will be a real *find* for preach ing purposes. For the Laity, these meditations are fine devotion reading—an excellent preparation for the Queen of Feasts—Easter Day.

In the Introduction the author says: "If we try to empty our selves of all self-centeredness, if we concentrate all our will, a our feeling upon loving the Jesus whose sufferings we are behol ing, as we hear the Seven Words there may well come to each us some special blessing, some particular message, which wi seem as though it were spoken especially for us. And in tru it is."

Price, $1.

The Sign of the Cross

By R. S. K. SEELEY, D.D.
Dean of Ontario, Provost of Trinity College

DEDICATED TO THE MEMBERS OF THE ROYAL AIR FORCE. This is t Canadian Lenten Book for 1945. The Foreword is by The Most Rev. Derw T. Owen, D.D., Primate of All Canada.

The purpose of the book is "to bring the cross out of the rea of theoretical doctrine and make it a living experience for in viduals. If we can grasp the great principle of life which Jes followed out even in His death, and if we can plan our lives accordance with that principle, then we shall grasp the adventu of Christian living and find in it something that calls out all o noblest qualities and that satisfies our highest ideals."

Some of the chapter topics: The Cross and My Neighbo The Cross and Myself; The Cross and The World Order.

Price, $1.

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NERVOUS PEOPLE

WHEN THIS WAR is over and millions now in service return home, there is bound to be an almost insurmountable problem of personal adjustment—the returning man in uniform, the returning woman in uniform, the families themselves. Even now thousands of service men are being released and many clergymen have already experienced pastoral work of a special nature.

The author has written this book for teachers, social service workers, business executives and, of course, the clergy. It is a book which is sorely needed—a book backed by practical and clinical experience—a book which is both a treatise on, and a guide to, the care of nervous people.

Questions concerning mental habits, emotional life, home training, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the Pastor is in a unique position to deal with people in need of care along these lines.

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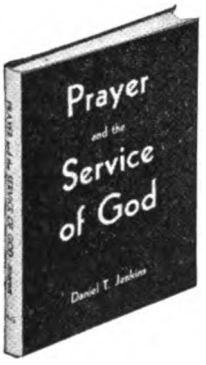


Prayer and the Service of God

By DANIEL T. JENKINS

A modern book which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress and uncertainty of this grim and confused twentieth century.

CHAPTER TOPICS ARE: Why do we find Prayer so Difficult Today?; The Dimension in Which Prayer Exists; Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible; Prayer and the Church; Does it Matter Whether We Say Our Prayers?

"... people have increasingly lost touch with the real world where prayer matters and with it have lost that unity of personality, that spiritual integration, which is the mark of true manhood."—*Daniel Jenkins.*

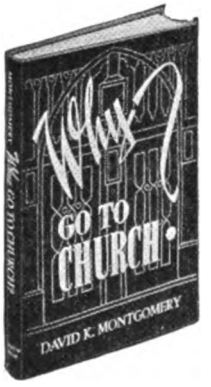
Price, $1.50

Why Go To Church?

By

DAVID K. MONTGOMERY

Rector St. Peter's Church, Morristown, N. J.



A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."

"Many people," says the author, "lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives." You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

Price, $2.25

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Some More Bread and Butter Talk

We are interspersing this little down-to-business space just here and now, for at this time of the year certain things need to be said—*and done*—if you are to celebrate Eastertide in your parish in your accustomed manner. Look you, then, to your needs of the following, and anything else they suggest, and reach for your handy and faithful typewriter, for only the kings and princes of The Church have secretaries these days. (Even our own parish church here needs one. Know anybody?) So, think of:

Silverware	Litany Books
Brassware	Incense
Cruets	Memorials
Candles	Church Woodwork
Service Folders and Offering Envelopes	Crucifixes
	Church Art
Altar Service Books	Paschal Candles
Lectern Bibles	Candlesticks

and anything else you may think of. We probably have almost anything you need except vestments.

But do write in *soon*. Between now and Easter, we'll both accumulate and lose some more gray hairs, as it is.

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How to Do Window-Shopping and Street-Gazing as a Means of Meditation

WE ARE told that St. Francis was constantly lifted up to God by the things about him. Whenever he caught a glimpse of birds or beasts, he at once thought of them as God's creatures. Whenever he gazed upon the world about him and the people in it, he at once recognized God in all things. Can we in our own way practice something of this?

Whenever we are in the country, we have an opportunity to see God's world with a clearer insight. We can recognize the beauties of the sunset and the full glory of the stars at night. Most of us have had some vision of beauty in nature which has made us feel close to God. But most of us are not often in the country. We live our lives in cities or towns, and the sights ordinarily before our eyes are buildings and store windows—the creation of men, not of God. But man himself is the supreme creation of God. And God has constructed human nature in such a way that man is unable to do anything except for the purpose of getting something which he considers good or worth while. Now God Himself is alone the supremely worth while. And thus man is always, even if unknowingly, seeking for God, the highest good.

And the store windows? Well, let us look at them. During the pre-Christmas season there are not a few with charming representations of the manger at Bethlehem. When we have such obvious helps, there should be no difficulty in lifting up our thoughts to God. Even the completely secular reminders of Christmas should serve to center the thought of a Christian on the central truth of our religion, the coming of God to man.

In the pre-Easter season, a similar opportunity is given us. Of course we usually look in vain for any Christian symbol in store windows preparatory to this great feast. We see instead chickens, rabbits, flowers and new hats. But again these things can remind us of the great feast of the Resurrection. The pagan symbols bear their testimony to man's desire for life. This desire could only be truly satisfied after the coming of the Christ, and His death and glorious resurrection. The pagan searches for a satisfaction which the Christian knows is to be found only in Christ. There is often something pitiful about that pagan searching if we see aright. It is a call to us Christians to be more articulate about our faith.

Other seasonal decorations also call Christian reflections to our minds. Do witches, black cats and jack-o'-lanterns of Hallowe'en remind us of the triumphs of the Saints? They should, because they are a result of the medieval Catholic's belief that the prayers of the dead offered on All Souls' Day not only bring peace to the spirits of the holy Dead, but also stir up a great restlessness among the spirits of evil.

Thanksgiving has obvious religious thoughts tied up with its decorations. To the Catholic, the prayer, *Give us this day our daily bread,* always brings thoughts of the daily Eucharist. For Christ said that man should not try to live by mere earthly bread. There is daily Bread from Heaven.

And what of those popular holidays (that is, holy days) named after St. Valentine and St. Patrick? A Saint is a Christian hero.

But when the stores are simply displaying goods without any "season" being stressed, we can at least recognize things for man's bodily needs spread forth before us. These things are God's gift in origin and in His sustaining and empowering of the workers who perfected them. They are also a sign of our dependence one upon another. Many different people had a share in the products we buy. We can not think solely of ourselves; we are part of society, and of that Divine Society, the Church.

Then there are the buildings. There is real beauty in many city buildings, and beauty wherever it is can serve to draw us to God. Only the Spirit of God in man could envision such creations, and then create them. But suppose we happen to be in the midst of buildings which are ugly and squalid. We can at least reflect on what has caused man to lose his desire for decency and permit such things to be. And the important thing is the people who live or work in them. There is something of heaven in their unquenchable aspiration and struggle.

At the present time we see in the windows of countless homes of all kinds, service flags with one or more stars. They are the mute testimony that someone has gone from that home to serve our country in the armed forces. When we see them do we make the sight an occasion of prayer for them?

The service flag is simply a visible sign of one part of the human life which goes on in all homes. As we look at homes we must needs think of the hopes and fears, the aspirations and sometimes the despair, of those who dwell there. Our Lord yearns over all of the souls of men, however "unattractive" they may seem. Do we on our part yearn to bring them to Him? Perhaps we can do nothing but pray that they may be brought closer to Him. But we can at least do that. And by doing it, we shall come into a share of that spirit of the Blessed Francis which made him so lovable and so Christlike.

Reprinted from *The Little Chronicle.*

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ALABAMA

St. John's, Montgomery, Aids in Tornado Relief Work

St. John's Church, Montgomery, Ala., gured actively in relief work after the cent tornado which struck Montgomery, illing 26 people and destroying over 300 omes with thousands of dollars of prop- rty damage.

The vestry of St. John's was in session he night of the tornado, and received a equest from the local Civilian Defense rganization to use the parish house as a eceiving hospital. Two vestrymen im- ediately lighted a fire in the furnace, to eat the parish house; other vestrymen ayed on the scene with the rector, the ev. James W. Brettman; cots were laced in the parish house to receive the njured, and the next day the kitchen was sed as a canteen kitchen for making coffee nd sandwiches. Over 200 Negroes were iven food and shelter.

At present the parish house is piled high ith clothing, as a distribution center for he families affected by the tornado, omen of the parish joining with the merican Red Cross in carrying on the ork.

TENNESSEE

Admit First "County Parish"

A noteworthy action of the 113th con- ention of Tennessee in January was the dmission of the first "county parish" in he history of the diocese. The three mis- ions in Tipton county, St. Matthew's at overington, the county seat; Trinity at Mason, a small town; and Ravenscroft hapel near Brighton, in a strictly rural ommunity, under the leadership since 937 of the Rev. Paul Earle Sloan, have een consistently year by year assuming larger portion of support, until this year, y uniting their resources, they were able o come to convention asking for recogni- ion as a self-supporting parish consisting f the three congregations. Canons were mended to give specific authority for uch organization, and "Quintard Me- orial Parish of Tipton County" was eceived into union with the convention.

The name was suggested by the fact hat at the smallest of the three congre- ations, Ravenscroft (named for the first ishop of North Carolina), Dr. Quin- rd, a Connecticut physician who had oved to Memphis in the early part of he 19th century, took up residence while udying for Orders under Bishop Otey, become later rector of parishes in Memphis and Nashville, and the second ishop of Tennessee.

The new parish had its first congrega- onal meeting on February 18th and elect- d a vestry of members representing all he units, which in turn duly and canoni- lly elected Mr. Sloan as the first rector. He was instituted by Bishop Maxon on unday, February 25th.

Another amendment to the canons offi- ially authorizes grouping of congrega- tions within an area for unified adminis- tration, as under the "Chattanooga Plan" which has been informally in operation for several years and has been watched with considerable interest by Churchmen else- where. The authorization is permissive only and is subject to approval by both the Bishop and the Bishop and Council for any given area.

Other business of the convention was largely routine. The treasurer reported ap- portionment acceptances for 1944 less than one-third of 1% unpaid. Acceptances for 1945 total nearly 20% more than for 1944. Three churches were freed of debt and consecrated in 1944; one new rectory was bought and one built, and another is being erected. One old church is expected to be rebuilt and two new ones erected as soon as restrictions on materials are relaxed.

Officials generally were reëlected. J. Seddon Allen of Memphis succeeds J. M. Patten, whose health caused him to decline reëlection, on the standing committee. New members of the Bishop and Council are the Rev. Messrs. R. R. Beasley, P. R. Williams, and T. N. Barth; Messrs. W. B. Hager and E. D. Schumacher.

OLYMPIA

Diocese Reports Progress

A most encouraging report of the growth and progress of the Church in the diocese of Olympia was given at the open- ing of the 35th annual convention which was held in Trinity parish church, Seattle, February 11th and 12th. Bishop Huston called attention especially to the comparative figures for 1943 and 1944 of baptisms, church school enrolment, and confirma- tions all of which showed a large increase. The confirmation record of 800 exceeded by 132 the highest of all previous records which was 668 in 1938. There were 1,025 baptisms, compared with 863 of the previ- ous year, and 4,392 church school enrol- ment compared with 3,808 for 1943.

The Bishop spoke specifically of three matters which were given consideration at the recent meeting of the House of Bish- ops; the urgent necessity on the part of all Christian people to study and to fa- miliarize themselves with the Dumbarton Oaks Proposals; the Reconstruction and Advance Fund made necessary by the damage and dislocation wrought by the war; the Church's obligation to the re- turning servicemen. Touching on the lat- ter, the Bishop said, "Now if any of us thinks that any of these men or women are going to be content, after the war, to try to eke out an existence by selling Wenatchee apples on cold street corners in Chicago or New York, then it is high time we were readjusting our sights to some of the stark realities of human nature."

St. Stephen's Church, Seattle, was ad- mitted as a parish and three missions which were organized within the past year were admitted into union with convention —St. Thomas', Overlake; St. Barnabas', Bainbridge Island; and the Church of the Holy Spirit, Vashon Island.

A resolution was passed recommending that loyal Americans of Japanese ancestry

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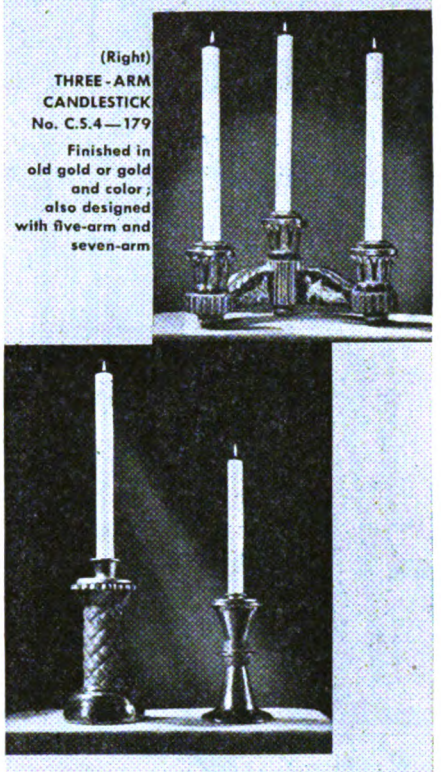

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be permitted to return to their homes in harmony with the action taken by the Western Defense Command of the Federal Japanese Relocation authorities and that members of the convention pledge themselves to coöperate in their integration back into the community.

Two resolutions were passed urging that the present state liquor laws be maintained inviolate.

Guest speakers at the annual banquet were Deaconess Elsie Riebe and the Rev. A. Ronald Merrix.

ELECTIONS: Standing committee, Rev. Messrs. W. G. Horn, E. B. Christie, L. J. Bailey, E. C. Schmeiser; Messrs. I. L. Hyland, N. B. Guthrie, J. E. Macpherson, S. H. Shefelman. Three-year terms on diocesan council, Rev. Messrs. D. V. Gray, F. J. G. Kepler; Messrs. J. E. Macpherson, R. Brown. Registrar and historiographer, Rev. T. E. Jessett. Member of the diocese of Olympia, Inc., N. H. Gellert. Trustee of the Episcopal Church in Western Washington, Rev. R. D. Holmes. Reëlected as treasurer of the diocese of Olympia, Inc., T. F. Gleed. Appointments of the Bishop, confirmed by convention: Chancellor, Hon. I. L. Hyland; examining chaplains, Rev. Messrs. H. E. Goven, D.D., E. B. Christie, L. J. Bailey, F. A. Schilling, Ph.D.; rural deans, Northern, Rev. T. E. Jessett; Southern, Rev. C. E. Cotton.

"Beginning With Me"

The annual meeting of the Churchwomen in the diocese of Olympia was held the day after the diocesan convention, on February 13th. Nearly 250 women attended and they were unanimous in declaring this one of the finest, most enthusiastic conventions ever held.

The theme of the convention was "Beginning With Me" taken from the prayer of the humble Chinese, "Lord, revive Thy Church, beginning with me." From the worship service in the morning which was led by one of the young women on the board, Mrs. A. H. Adams, to the closing dedication service in Trinity parish church, conducted by the rector of the parish, the Rev. John P. Craine, the words "beginning with me" occurred again and again. Even the reports of the different committees and department heads were given through the medium of an original skit entitled, "Beginning With Me."

Mrs. Elmer B. Christie is the diocesan president of the Churchwomen of Olympia. Two officers were elected at this meeting, Mrs. Clarence D. Lodey, recording secretary, and Miss Beatrice Turrill, second vice president.

NEW YORK

Bishop of Moosenee Preaches In Cathedral

Bishop Renison of Moosenee in the Province of Ontario, of the Church of England in Canada, drew a large congregation and thrilled his listeners when he preached in the Cathedral of St. John the Divine, New York City, on Sunday at Evensong on February 18th. The Bishop gave a memorable description of the bombing of Coventry Cathedral and of the impression made upon him as he stood in the ruined nave on a recent visit to England. He mentioned the altar cross, made of one of the ancient carved oak beams of the roof—fashioned from an oak tr already old when Christianity first ca to Great Britain. The life of man t Bishop compared to the life of the tre strong, taking one shape and then anothe always truest to itself when truest to t design of the Creator.

Mrs. Dickey Elected To City Mission Board

Mrs. William C. Dickey has been elec ed a member of the board of managers the City Mission Society of New Yor The Rev. William E. Sprenger, director the Society, made the announcement wit satisfaction. Mrs. Dickey is a member the Church of St. Mary the Virgin, an president of the New York Altar Guil She is also president of the Midnight Mi sion and one of the vice presidents of t diocesan Woman's Auxiliary. All the organizations contribute substantially the City Mission Society.

FLORIDA

Joint Session of Annual Council And Woman's Auxiliary

Meeting in joint session, the 102d a nual council of the diocese of Florida a the 55th convocation of the Woman Auxiliary heard the Rev. Edward Mullen, former missionary to the Phili pine Islands, speak in historic Chri Church, Pensacola, on the evening January 24th.

"The Malayans have their own cu ture," stated Mr. Mullen. "We do n study their history and know nothing their past greatness of which they a proud. In the Philippines they had a un versity granting degrees 40 years befo Harvard was founded, when our for fathers were fighting Indians."

He said that the work of missionar hospitals was now returning great div dends in saving the lives of our men the service. "The Manila Episcopal Ho pital has turned out 400 graduate nurs who now are serving our men as well Filipinos," he asserted, in predicting th there will be an upsurge of missionar spirit when the troops return.

The council was opened formally January 25th with a service of Hol Communion, when Bishop Juhan ad dressed the joint session, stressing the nee of a spiritual groundwork on which "t new world can be built."

Among the highlights of the counc was the report of the Ven. V. G. Lowery archdeacon of the Western Convocatio in which he condemned the Florida scho salary system. He claimed that in his ow county some teachers after withholdin tax and pension reductions were receivin only $35 a month. "There is an appallin need," he stated, "and the Church shou raise its voice in protest."

A new canon was added providin mission and missionary status for stude centers and student chaplains.

In answer to the claim that there wer large areas in the diocese where no mi

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onary work was going on, the Bishop ppointed a committee to review the sit-ation and to bring in specific recommen-ations at the next annual meeting of the ouncil.

The Woman's Auxiliary held a panel iscussion on "Christian Responsibility to eturning Service Men," with the chief igure in this discussion, Mrs. Harold E. Woodward, New York field consultant or the Girls' Friendly Society.

Bishop Walker of Atlanta, who ad-ressed the group at the diocesan banquet anuary 25th, made a plea for greater nderstanding about the war and the hings for which we are fighting.

ALASKA

Rev. W. Robert Webb Serves Legislature

The Rev. W. Robert Webb, rector of he Church of the Holy Trinity, Juneau, Alaska, has been elected chaplain of the House of Representatives of the 17th Territorial Legislature.

Another recent responsibility assumed y Mr. Webb was his acceptance of the hairmanship of the local Red Cross War Fund Drive for his territory which com-rises about a third of southeastern Alaska.

Mr. Webb went to Alaska last fall. He had been assistant at Christ Church, Nashville, Tenn., during his diaconate. He was ordained last June.

MASSACHUSETTS

Prisoner Rehabilitation

A letter showing that the "forgotten men" of civilian life, the prisoners in our many federal and state prisons, can play a positive and responsible role in organ-ized social life has been brought to the attention of the Rev. Howard P. Kellett, executive secretary of the Department of Social Service of the diocese of Massachu-setts. The letter, which was written by an ex-convict who is now a sergeant with the First Army in Germany, reads:

"I have covered a great deal of ground since my last letter to you, and seen a great deal in a short space of time. I thought I was in some tough situations before but upon going into battle here I realized that the past was a bed of roses and happiness. I've had the grace of God with me during the many attacks in which I've participated, and only suffered minor cuts from shrapnel. However, last week I had a close call when I tried to coax three 'Jerries' from a hole by voice instead of via a grenade. Needless slaughter is ab-horrent still. I had already taken three prisoners, and so I thought I'd get the other three by vocal persuasion. A point blank shot in the abdomen was the result, but the bullet hit my cartridge belt, snapped the buckle, tore through my rain-coat and jacket, broke my trouser belt and the nose of the bullet just pierced the epidermis of my abdomen. I was scared at first but got back into the fight a little later and managed to get three more

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'Jerries' and some pistols from a pillbox. But now I'm going back to Belgium for a couple of weeks' rest.

"I'm well and have done my job as was expected. My captain gave me a personal introduction to the regimental commander and lauded my work in the field—and I've been boosted from private to platoon sergeant, so I guess that my newborn son can hold his head up in that respect. Yes, I had a cablegram the other day telling me I was a daddy. And you see that God has given many blessings to me—for I am grateful. I've prayed more penance in the two months I've been in Germany than I've said in 34 years. And it is here that a man is brought face to face with his soul.

"Well, give my regards to my friends and tell them of my parenthood. Sorry I can't pass cigars—I'll bring some back from Berlin. You would look askance at the big German pistol I pack—taken legitimately in battle!"

WASHINGTON

Dedicate Memorial Chapel

The ZeBarney Thorne Phillips Memorial Chapel was dedicated at the Church of the Epiphany in downtown Washington, February 11th at a service conducted by the rector, the Rev. Charles W. Sheerin, assisted by the Rev. Harry Lee Doll, rector of St. Paul's Church, Baltimore, and the Rev. Hunter M. Lewis, and the Rev. Francis Yarnall, of the Epiphany staff. Former assistants and candidates for the ministry under Dr. Phillips' rectorship were in the chancel and a long procession of diocesan clergy were seated in the nave.

Dr. Phillips, who died in 1942, was rector of Epiphany for 18 years and was president of the House of Deputies of the General Convention for five terms. He was also chaplain of the United States Senate. The funds for the chapel were subscribed by former parishioners as well as General Convention deputies and senators.

Designed by John W. Stenhouse, the chapel is in the north transept of the church and is especially appropriate for small services and as a place of meditation. Three memorial windows symbolize three phases of Dr. Phillips' life. The altar of Alabama limestone has an especially designed super frontal made from a cope bought by Dr. Phillips on a trip to Russia.

MARYLAND

Memorial Service for Late Archbishop of Canterbury

A Service of Commemoration and Thanksgiving for the life and work of the late Archbishop Temple was held January 21st in Old St. Paul's Church, Baltimore.

In his address, the Rev. Charles W. Lowry, rector of All Saints' Church, Chevy Chase, Md., gave a summary of the colorful career of the late Archbishop

Representatives were present from the British diplomatic service, the British consular service, the British naval and army detachment, as well as the members of the standing committee and executive council of the diocese of Maryland, and the Council of Churches and Christian Education of Maryland and Delaware. The service closed with the singing of the "Star Spangled Banner" and "God Save the King," after which Bishop Powel gave his blessing.

MICHIGAN

Institute for Detroit Church School Teachers

"The Church School Today for a Christian World Tomorrow" is the theme of a four-session institute for Church school teachers of churches in the East Side Detroit Convocation of the diocese of Michigan, being held on the first four Monday evenings in Lent at St. Columba' Church, Detroit. All sessions will be held in the church rather than the parish house and at each session there will be two class periods, from 8:00 to 8:50 and from 9:00 to 9:50 respectively.

The institute is being sponsored by the Religious Education Division of the diocese of Michigan, with the Rev. Richard U. Smith, diocesan director of Religious Education, in charge. Speakers during the first period include the Rev. G. Paul Musselman of St. Alban's, Highland Park February 19th; the Rev. Ernest E. Piper of St. Matthias', Detroit, February 26th; the Rev. Berton S. Levering of All Saints' Church, Detroit, March 5th; and Bishop Creighton, March 12th. The faculty for the second period for all sessions includes Mrs. George Nicholson of Grosse Pointe and Miss Nellie H. McAuley, Mrs. C. H. Berg and Harold Hammond of Detroit parishes. In the classes during the second period, the instruction and discussion will center around story-telling, teaching methods, pupil-activity, worship, and parent-teacher-pupil coöperation. The superintendents' class being led by Mr. Smith discusses administrative and promotional matters.

The parishes and missions in the East Side Detroit Convocation include Christ Church Chapel, Grosse Pointe Farms; Trinity Chapel, St. Clair Shores; Grace Church, Mount Clemens; and the following Detroit parishes: Church of the Epiphany, Church of the Messiah, Church of Our Saviour, St. Columba's, St. Mark's, St. Mary's, and St. Philip's and St. Stephen's.

CONNECTICUT

Excellent Start

In two months $11,706 is not a bad beginning as a fund for returning servicemen and postwar repairs in a parish whose annual budget is around $8,000. St. Paul's, Norwalk, Conn., has chalked up this amount in War Bonds, cash, and pledges since mid-November and is still

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orking vigorously to reach its goal of $25,000.

The parish has maintained close touch with its 148 servicemen and women, following them with "round robins," personal letters, Christmas boxes, and other remembrances, all around the world. The prayer shrine in the church is much used and a "prayer sponsor" is attached to every person in uniform. Notices are sent to the sponsors, the service people, and the next-of-kin of the day when each man is remembered in the parish church.

Both the rector and many leaders in the parish have felt the necessity of looking ahead. Careful study and investigation have revealed that however fully government and Red Cross provide for veterans'

An Incident in the Life of a Chaplain

By Chaplain WILLIAM T. HOLT, USNR

IT IS remarkable how people arrive at great conclusions about God and their relations to God. This observation comes after thinking about the experience of a Marine, a young lad who had been through the first fighting on Guadalcanal. We were bringing him and other survivors back home. On our ship we had a good library and on each voyage the chaplain obtained several men to be clerks to check out and check in books and do other library work. The lad mentioned was detailed to this duty and that is how I came to know him well enough to ask him what prayers a man says when he is face to face with calamity or death. Of course I very soon realized that he was a devout Christian who did pray.

In order to understand the answer we must see the situation in which he was placed. The Japs were making the nights and days terrible for our men. At that time our men were inexperienced in tropical warfare, and the training given them was not as thorough as it is now. On one particular night the Jap ships off shore were shelling, and another group on shore were trying to make an advance on our positions. The lad, I forget his name—it doesn't matter anyway—was in a foxhole. Near him a shell had exploded and covered some men in a trench. Several were smothered to death. In another foxhole a lad who had lost his nerve was screaming. The lad told me:

"First of all I prayed, 'O Lord, my Heavenly Father, if it be Thy will grant that I may live to see my loved ones again. Grant that I may get back to the peace and safety of home again.' Then it came to me, what a shame it is that it should be necessary for us to be fighting like this. Why did the Japs and the Nazis have to plunge the world into war? So I prayed as I heard machine gun fire up ahead, 'O God, do something to human nature; change the hearts of the Japs, and change our hearts. Pour out Thy spirit, O Heavenly Father, on all the world so that people won't be aggressors and other people won't have to defend themselves like this. Change us all, O Saviour of men; we need changing as well as the Japs.'

"Then I yelled to the man who had been screaming that I was coming over to his foxhole. That seemed to encourage him, but he was still shaking. My feeling of fear and dread had passed. I was calm and perfectly resigned to whatever might happen. Suddenly the realization came to me; I am actually experiencing the peace of God which passeth all understanding, and it really does keep a man's heart and mind in the knowledge and love of God. Then I began to pray, 'O Heavenly Father, Almighty God, if in Thy providence I should get home to my loved ones again, grant that I might spend the rest of my life bearing witness to the presence of Thy blessed Son, our Lord, with people; the wonders of His salvation, and His power to give us peace. And grant that I may do something to help make Thy kingdom to come, Thy will to be done, to change human nature so that people won't make war any more.'

"From then on I had a feeling of cheerfulness and release, like a load had been lifted from my mind. So one thing followed another and here I am heading back for home. And won't the folks at the church I used to belong to be surprised to see me? Before I left I was a proper once-in-a-whiler. I didn't realize what it was all about. But now! I'm going to church and I'm going to tell our preacher and everybody else that from now on my main idea is service to our Blessed Lord and Saviour in His Church.

"No job will be too small or too large for me to take. I'll work on the church grounds, sing in the choir, preach if they'll let me, do what I can to help out and in that way I'll make my witness to our Lord Jesus Christ's saving grace. It seems as if God is testing each one of us to find out the ones who respond to His influence.

"When my leave is up I'll return to my outfit and make the best use of my service I can. If I go to combat duty again that will be all right too, because I remember what St. Paul said about being a good soldier of Jesus Christ, and that is what I mean to be."

Some men have gone through terrible experiences and have arrived at great conclusions, and some men have not. Yes, and there are people who arrive at great conclusions without ever having been through any terrible experience. So I say, it is remarkable. Some men, I find, know some truth about God, which of course is of some value; but it is much more, as this lad did, to arrive at a great conclusion about one's relation to God.

ADVT.

Resisting Paternalism

It takes a lot of character and moral courage to stand on our own feet and refuse subsidies, grants or benefits.

Good Americans have never wanted government as a crutch or cane to lean on. They have prided themselves on their hardihood, upon their ability to stand on their own feet. They have considered it a privilege to uphold government instead of expecting government to uphold them.

The statism trend toward the totalitarian level is painless and pleasant for those who do not see beyond their full purse and present privileges to the inevitable disillusionment. With state support also goes state control. If America ceases to be America, all will suffer, institutions and individuals. If we permit a European type of government to fasten itself upon us, we shall have betrayed our birthright as free men, and those valiant boys who fight for freedom. America, the true, spiritual America, might be destroyed even within the framework of her courts and Constitution! It is the duty of every Christian minister to stand guard against such—to help thwart the statism trend and effect a return to basic freedoms and spiritual ideals which *were* America.

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needs, many gaps will remain where the parish can and should be prepared to lend a hand.

One discharged veteran said, "Just knowing that there is a fund at St. Paul's will be enough to give many of us the sense of security we so desperately need, even if we never have to apply."

An intensive drive was held during November, the emphasis being put on the purchase of War Bonds to be given to the fund, gearing in the appeal with the Sixth War Loan Drive. The objective is $15,000 for veterans and $10,000 for postwar repairs and improvements in the church.

The committee feels certain that a very large proportion of the money used in the veterans' program will eventually return to the fund, although it is not to be the policy to make "loans as such." Consequently tentative plans have been drawn up for the erection at some future date of a much needed, simple parish building to combine a rough recreation hall, a comfortable guild and vestry room and living quarters for the sexton.

LETTERS

(Continued from page 3)

in operation in our case. I have asked to be put on the mailing list of one or two New York churches in the business district and announce their weekday services to my own congregation, urging their attendance. Few communicants are zealous enough to observe Saints' Days in their own parish when they must catch trains leaving before or shortly after eight, but might take time out at noon for the purpose.

(Rev.) R. B. GRIBBON.

Plainfield, N. J.

Against EEF Statement

TO THE EDITOR: One can't help having a slight feeling of nausea at the two letters in L.C. of February 4th.

The statement attributed to Dr. McGregor and the resolution of the Episcopal Evangelical Fellowship are about as contrary to the plain and evident position of the Church as any statement could be.

Someone shows a lack of the "sound learning" which should be the handmaiden of "true religion," and apparently there is no authority which thinks that such statements should either be kept from publication or cut off at the source.

The Holy Scriptures, ancient authors, and the whole history of the Church would seem to show that Dr. McGregor is wrong; and the Church's rubric *re* admission to the Holy Communion will clearly demonstrate the weakness of the EEF.

How can the Church fulfil her mission as the body of Christ if such follies are allowed dissemination?

(Rev.) G. B. ARMSTRONG.

Sunbury, Pa.

Fox-hole Religion

TO THE EDITOR: First of all, I wish to say that I am very happy that my LIVING CHURCH is now reaching me regularly after a period of about two and a half months, during which time we were moving about a good deal. I am glad to have it coming in again. It is like renewing acquaintance with an old friend.

Secondly, I want to comment on an article which I read recently in the October 22d (not so recent) copy of THE LIVING CHURCH. It is entitled "Back Home Again, a Demobilized Serviceman Looks at the Church." It was written by Richard Doty. What I have to say in regard to this article is expressed after three months of service with a combat division in the line in Belgium. This period of time includes the recent German counter-offensive in which this division saw a good deal of action.

As Mr. Doty points out, and as many other articles in the religious and secular press imply: "There has been a good deal of publicity given to a rediscovery of religion, of sort, by men in fox holes or in life ra By this stage of the war, however, a react seems to have set in; many of us realize t this return is more or less transitory in ture, if there is any *return* at all." I conf that this attitude of discounting fox hole a life raft religion seems to be popular n but I believe that I have evidence that th is much good and fundamental benefit in s experiences.

In the past few weeks I have conduc services and talked with men in fox ho at gun positions and in shelled houses barns. I have known most of them for most a year. Few of them were regular their attendance at church services in g rison, and few of them had shown any p ticular interest in religion. During these p weeks these men have been up against flame. They have met the enemy in hand-hand fighting; they faced wave after wa of tanks and assault troops; they spent nig and days under heavy shell fire when so shells landed within several feet of their d outs or fox holes; they continued medi treatment to the wounded and dying houses and barns which were gradua being reduced to wreckage by shells; t escaped capture by the enemy by hiding in the bitter cold and snow of the forest daylight, and in the night making their w past enemy patrols to our own lines. Sp does not permit me to mention the scores other experiences our men went throu The men of every other combat outfit ha had similar and tougher situations to b and endure, but they did it.

After the break-through had been hal these same men mentioned above came their chaplain singly and in groups and t most remarkable stories of faith and of ne found religion. A few months ago, befor went into the combat zone with this divisi I would have been as skeptical as Mr. D and many others, but after being with th men and witnessing their new faith, I certain that there is a great deal of good fox hole religion.

No doubt there are some men who, at s times, turn to God "as a selfish skin-savi device," as Mr. Doty states, but I obj strenuously to his conclusion that most of time this is true. Rather, I believe that ma of these men for the first time in their li felt a definite need for the help of God, a that they found Him out there, ready to h them, and ready to receive them. This w neither selfish nor skin-saving, but rat that God vouchsafed them a vision of H presence and of His love for them. Such vision is not, and will not be quickly f gotten.

Mr. Doty states: "The first aspect all of would like to see develop—*a return to r ligion,* manifest by outward and visible sig such as consistent growth in church atten ance. . . ." I can't answer this for the po

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ar period, but I can say that since the experiences set forth above our attendance at ld services has increased more than 500%. lany of our battery commanders *insist* (to e chaplain's delight) that services be held every installation where the men are: gun sitions, fox holes, dugouts, etc., and the en are as insistent in attending. This is a sult, in most cases, of fox hole religion, d it is *lasting* and all indications are that will last.

Perhaps I appear to be over-optimistic in hat I have said. I don't intend to convey the pression that each and every one of our mbat soldiers is a religious convert, and at when he returns home he will throw mself enthusiastically into the program of s church. But I do say that so-called fox le religion is making a real and lasting pression on many men, and that it is my lief that in many cases it is not transitory, t lasting.

The things that I have said above I have scovered and talked over with many men, d they concur in it. This is not the senti- ent of just one over-enthusiastic chaplain ose men have been up against the flame r the first time. I believe that many vet- an chaplains who have been with combat oops will bear me out in what I say. I ve no quarrel with Mr. Doty, but I feel at he has seen a different side of the pic- re from mine.

In these past weeks I have been reminded nstantly of the question that was asked ter by the crowds on Pentecost: "Men and thren, what shall we do?" I have tried to answer this question as well as I know how, as Peter did. This may be a question which will be asked our Church many times when the men come home.

(Chaplain) WALTER W. MCNEIL, JR.,
Capt. 99th Div. Arty.

Correction

THE LIVING CHURCH issue of January January 21st incorrectly stated that Bishop Oldham preached his sermon, A Tribute to William Temple, in Westminster Abbey, instead of in St. Paul's Cathedral, London, as is correct.

EDUCATIONAL

SECONDARY SCHOOLS

Rev. N. M. Feringa to Become Headmaster of Watkinson School

The Rev. Nicholas M. Feringa has accepted the position of headmaster of the Watkinson School, Hartford, Conn., and the Rev. Charles Geerts will become the assistant headmaster. Both men were at the Chapel of the Incarnation, New York City, before going to St. Peter's School, Peekskill, N. Y., in the fall of 1943.

The Watkinson School was established in 1857 and has recently been reorganized entirely. It is an endowed school, designed to give all the advantages of a fine secondary boarding school to boys of moderate means. The tuition rate will be $30 per month and admission limited to those who can not afford to pay higher rates. Where room permits some other might be taken, but at a higher rate.

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CONFERENCES

Kanuga Schedule

The Board of Managers of the Kanuga Conferences, Hendersonville, N. C., met in Columbia, S. C., the early part of February, and, with the assurance that such Church conferences would be allowed this summer, arranged the schedule for 1945:

Laymen's Conferences, June 1st to 4th; Retreat for Women, June 4th to 7th; Woman's Auxiliary Convention, diocese of Western North Carolina, June 7th and 8th; Midget Camp (girls), June 8th to 21st; Junior Conference, June 9th to 22d; Cub Camp (boys), June 22d to July 5th; Young People's Conference, June 23d to July 6th; Adult Conference, July 7th to 21st; College Conference, July 7th to 21st; Clergy School, July 9th to 21st; Provincial Youth Meeting, July 21st to 28th; Guest Period, July 22d to September 1st; Boys' Camp, July 28th to August 25th.

Information for any or all periods may be obtained by writing to the supervisor, the Rev. John A. Pinckney, P. O. Box 308, Clemson, S. C.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

George E. Edgar, Priest

The Rev. George E. Edgar, retired, died at his home in Doylestown, Pa., on February 19th after a long illness. His age was 84. Born in Ireland, and educated at St. Aidan's College, Birkenhead, England, he became assistant rector of St. George's, Toronto, Canada, soon after his ordination to the priesthood in 1889. Among the churches he served in the United States are Grace Church, Copenhagen, N. Y., and Holy Trinity parish, Greensboro, Md. He leaves a widow and four children.

Mrs. Hugh Campbell

Mrs. Marie S. Campbell of Ralph, Mich., died after a stroke on February 14th at St. Francis Hospital, Escanaba. She is survived by her three children, Mrs. L. F. West, Mrs. E. Dahlstrom, and Archie. There are also three grandchildren and three sisters and one brother who survive her. Her husband, Hugh Campbell, died eight years ago. Burial services were held in St. Stephen's Church, Escanaba, with Bishop Page, the Rev. Messrs. J. G. Ward and G. C. Weiser officiating. Burial was in Lakeview Cemetery.

Known throughout the north country as the "Angel of the North," Mrs. Campbell had devoted her life to serving people of her community. Coming there as a bride when Ralph was but a frontier lumber town in 1900, she soon won her place in the hearts of all. She was nurse to them when they were hurt, often rendering the first aid that made the difference between life and death. Her home was the nearest thing to a hospital the community had with many a child born in it. She was spiritual advisor as well as physical helper. She conducted a Sunday school for the children of the community for miles around. When an aged widower left her his cabin for taking care of him in his last illness, with the help of her husband, she transformed it into a church which Bishop Harris dedicated as St. Mary's missions. She was postmistress, secretary of the School Board, local Red Cross representative, and general community advisor.

Mrs. Hollis S. Smith

Mrs. Anne Piper Smith, wife of the Rev. Hollis S. Smith, former missionary in China, and now rector of St. John Church, Somerville, N. J., died on February 21st. She had been in China from 1922 until the war forced her to depart and had been closely in touch with her husband's work among refugees, both civilian and those of the missionary staff. They had been stationed at Changsha (Zangzok).

Mrs. Smith was a graduate of Brooklyn Heights Seminary and the New York Training School for Deaconesses.

Surviving, besides her husband are her father, Alexander R. Piper; a son, Hollis S. Smith jr.; a daughter, Marjorie Lynn Smith; three sisters, Mrs. Frank Oates, Mrs. Herman Siefke, and Mrs. Phillip Reynolds, and a brother, Alexander R. Piper jr.

LIVING CHURCH RELIEF FUND

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E. P.	9.00
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CHANGES

Appointments Accepted

dy, Rev. **Condit N.**, rector of St. Paul's ch, Watertown, N. Y., will become rector of t Church, Binghamton, N. Y., on April 16th. ess: 21 Vermont Ave., Binghamton.

lott, Rev. **H. Murray**, formerly rector of St. abas' Church, Berlin, N. H., became minister harge of St. Anne's Church, Revere, and St. 's Church, Beachmont, Mass., on January 7th. ess: 22 School St., Revere.

app, Rev. **Arthur Stevens**, formerly assistant St. James' Church, New York City, is now tant of Trinity Church, Houston, Tex. Ad-: 1015 Holman St., Houston 4.

hatcher, Rev. **Lloyd E.**, of Nashotah House, has pted a call to become rector of Christ Church, van, Wis. He will continue as instructor in ch music and in charge of the library at hotah House during the spring term. Address: 510, Delavan, Wis.

Ordinations

Deacons

ntral New York—**Samuel Norman McCain** was ined deacon by Bishop Peabody of Central York in St. Paul's Church, Syracuse, N. Y., February 20th. The Rev. Mr. McCain will be duties early in March as deacon in charge of e Church, Copenhagen, N. Y.

uth Carolina—**William Livingston Martin** was ined deacon in All Saints' Church, Waccamaw, ley's Island, S. C., on February 12th by Bishop uthers of South Carolina. He was presented the Rev. H. D. Bull, and Bishop Thomas, re-, of South Carolina, preached the sermon. Rev. Mr. Martin is deacon in charge of the ch of the Holy Apostles, Barnwell; the Church he Holy Communion, Allendale; the Church of Heavenly Rest, Estill; and St. Alban's, Blackville; all of South Carolina. Address: Barnwell, S. C.

Tennessee—**William Evan Sanders** and **Thomas Highley Morris jr.**, were ordained to the diaconate February 18th in the Church of the Advent, Nashville, Tenn., by Bishop Maxon of Tennessee. They were presented by the Rev. Prentice A. Pugh and the Rev. Royden K. Yerkes preached the sermon. The Rev. Mr. Sanders is assistant in St. Paul's parish, Chattanooga, Tenn. Address: 805 W. 7th St., Chattanooga 2. The Rev. Mr. Morris is assistant of Holy Trinity Church, St. James' parish, New York. Address: 316 E. 88th St., New York 28.

Priests

Atlanta—The Rev. **James Pratt Lincoln** was ordained priest February 16th in Emmanuel Church, Athens, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. Fred T. Kyle jr., and the Rev. David Cady Wright jr. preached the sermon. The Rev. Mr. Lincoln is priest in charge of missions at Toccoa, Clarkesville, Tallulah Falls, Alto, and Mount Airy, Ga. Address: Toccoa.

The Rev. **John Breckenridge Hunt jr.** was ordained priest February 25th in St. James' Church, Cedartown, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. J. Milton Richardson and the Rev. Karl Reiland preached the sermon. The Rev. Mr. Hunt is priest in charge of St. James', Cedartown; and St. Margaret's, Carrollton, Ga. Address: Cedartown.

Deposition

Bartrop, Frederic Fox, was deposed from the ministry at his own request January 23, 1945, by Bishop Sherrill of Massachusetts in the Diocesan House Chapel, Boston, in accordance with the provisions of Canon 52, Section 8, and Canon 63, Section D.

Degrees Conferred

The Rt. Rev. **J. Thomas Heistand**, Bishop of Harrisburg, was awarded the honorary degree of Doctor of Sacred Theology on January 17th by the General Theological Seminary.

Marriages

Richardson, Rev. **Cyril C.**, married Miss Louise B. Shattuck on February 13th in the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y. The Rev. Dr. Richardson is associate professor of Church History at Union Theological Seminary, New York City. Address: 89 Park Ave., Saranac Lake.

Torrey, Rev. **Robert J.**, was married to Miss Barbara Ann Neuman on February 5th in Garden City, New York. The Rev. Mr. Torry is in charge of the Church of the Messiah, Central Islip, N. Y.

Womack, Rev. **John Lee**, was married to Miss Beverly Bruce Gordon on December 6th at St. James Church, Baton Rouge, La. Bishop Jackson performed the marriage, assisted by the Rev. Philip P. Werlein. Since the first of this year he and Mrs. Womack have been living in Jackson, where he is chaplain at the State Hospital for the insane.

Diocesan Positions

The Hon. **Kennard Underwood** of St. Peter's Church, Auburn, N. Y., has accepted appointment by Bishop Peabody of Central New York, as chancellor of the diocese. Son of a former chancellor, the late Hon. George Underwood, who served from 1919 until his death in 1921, Judge Underwood, who is county judge of Cayuga County, succeeds the late Frederick M. Boyer of Watertown, N. Y.

GO TO CHURCH DURING LENT

O TO CHURCH! That slogan, sounded round the world, might well put an to the world's chaos. The rectors of ing churches listed here urge you to the slogan to work in your own per- world. Use it on your friends.

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ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

t. George's Church, N. Ferry St., Schenectady, N. Y.
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St. James' Church, Danbury
Rev. Richard Millard
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St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
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LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

Trinity Church, Arlington & Schenck Aves., Brooklyn
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At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

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Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
Saints' Days: 10 a.m.

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Rev. G. Clarence Lund
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Church of Holy Trinity, 316 E. 88th St., New York 28
Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

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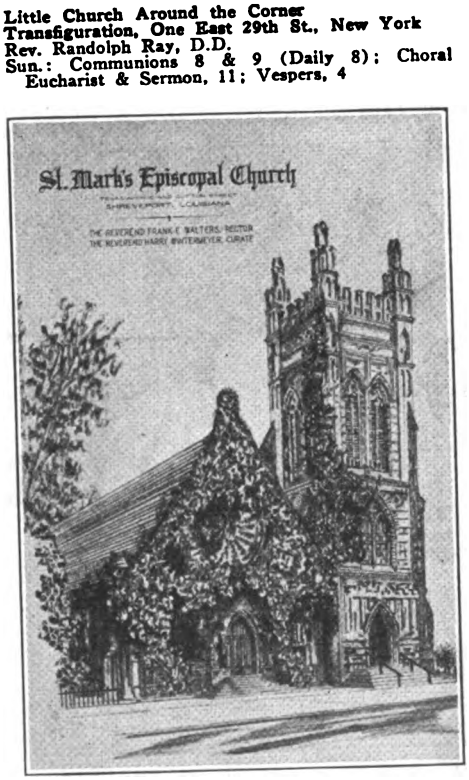

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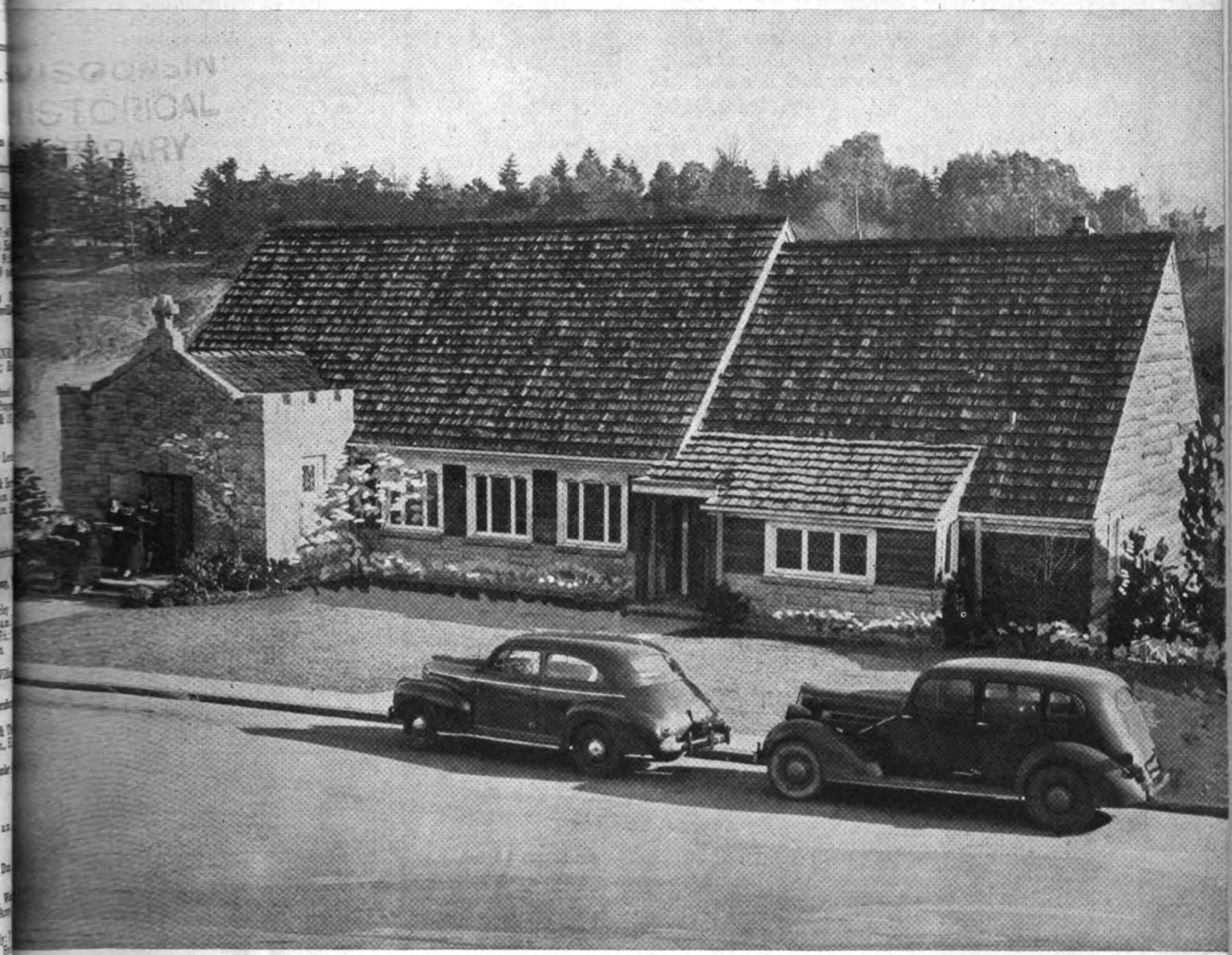

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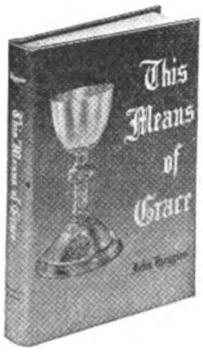

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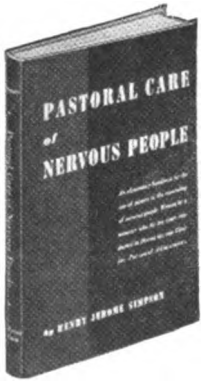

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LETTERS

From the Philippines

TO THE EDITOR: Now that Uncle Sa has us in tow we are all picking u weight fast. There's not much wrong wi most of us that a few months out of car life and some beefsteaks won't cure. Ha General MacArthur's boys adhered to the schedule and been 73 days later than the were, a good many of us would have bee underground—for beri-beri, pellagra, an other conditions of malnutrition were rapic ly increasing. For we had all long since lo every ounce of fat and were burning up ou tissues to stay alive. But thanks be to Goc all of that is as a hideous nightmare, and w are being well cared for now. The internee at Santo Tomas are in much worse shap and as far for those at Los Banos, wher Bishop Binsted is, we know nothing—n communication with them has yet been estab lished. (Just heard that Los Banos has bee rescued!—at 4 P.M. yesterday.)

We fear greatly for the mission propert all over the Islands. The two Chines churches in Manila have been burned to th ground. The Japs breached the walls of th Cathedral and the Church house and hav placed guns in those places. Our artiller has been shelling every Jap position in th city so I fear the Cathedral will be levelled Scores of thousands of Japs retreated int the Mountain Province—so our Northern properties will probably be destroyed. We know already that the Tukukan and Alab buildings were levelled to the ground back in 1942. Our Church compound at Bontoc has been Jap Army headquarters for three years, so doubtless that will be a target for shells and bombs.

But material things don't matter. We in- dividuals of the mission have learned how to abandon possessions. (1) In June, 1942 we left everything except what could be pu into a suitcase apiece, plus bedding rolls (2) When the Japs moved us to Manil from Baguio we were limited again to th same amount—after having built up a ward robe from Red Cross supplies and things sen in by loyal Igorot and Chinese communi cants; (3) When the fire in Manila threat ened our prison home and we were evacuat ed hastily to a shoe factory, we took ver few things with us and when we returne we found that Filipinos made destitute b the fire had taken all we left behind. So w have just about a change of clothes eac and some bedding. Of it all I most regre the loss of my library in Bontoc—about

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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thousand volumes, most of them from Dr. J. G. H. Barry (and many long since out of print)—and my vestments—about ten Eucharistic sets.

We are observing Lent with a daily Mass using our only chasuble—a brilliant red silk set—a glass wineglass, and a porcelain saucer. All through internment we were able to have a daily Mass and weekly sung Vespers with sermons. In fact, we in camp have had more spiritual privileges than our congregations outside. It is a good thing Frs. Masferre and Longid were priested before the war started—or the Mountain people would have had no sacraments.

We're looking forward to seeing you all soon. (Rev.) CLIFFORD E. BARRY NOBES.

Manila, P. I.

EVERYDAY RELIGION

The Ten Commandments

IV and IX. The Right to Honor

By the Rev. Canon Marshall M. Day, D. D.

SINCE life must be lived in a world full of other men, the impact of man's life on others must be protected as well as life itself. Man therefore has the right to ideal life, honor, or reputation. Slander is taken as the typical sin against this right.

Reputation is of greater importance than we sometimes realize. People will do business with a man to the exact extent that they trust him. If we have heard that a man is liked, we are more apt to approach him in a way that will bring out his likable qualities. We judge a new acquaintance by his success or failure in living up to what we have heard about him. So our reputation determines our success in life. The damage that is done by slander is obvious. But we do not always see that equal damage is done by false emphasis upon some less important aspect of a person's character, or by enthusiastic over-praise. The commandment forbids false witness of any kind; for any false impression damages my neighbor in his relations with other men, not merely that which is derogatory. Slander constitutes a peculiarly despicable attack, for the man assailed by false witness is so utterly helpless. If his friends defend him, they tend to spread the story. Even a successful defense leaves a scar of suspicion, and many who heard the slander never hear, or forget if heard, the refutation.

Nor does the witness have to be false to offend against this Commandment. The unnecessary telling of some past fault or failure, of some present defect or weakness, even if it appears in the form of praise for the man's successful overcoming of it, can strike as deadly a blow at his reputation as do libel and slander. I have no right to speak of a man's fault to anyone except to God, to the man himself, to someone actually endangered by the fault, or to some lawful director of his life. And this can be done only if there is a reasonable certainty of reforming his life, protecting those who are threatened, or advancing the Kingdom of God.

This brings gossip clearly within the scope of the Ninth Word, and not merely malicious gossip. The idle telling of others' faults is usually done to give an impression of one's cleverness, extensive and intimate knowledge, or skill as an entertainer. We raise a laugh at someone's expense, especially one of sterling worth and character or dignified and important position, just to make somebody like us, not to hurt him. But the subject of our anecdote will never again seem quite as fine to our hearers, and the motive of gossip leads to exaggeration for heightening the effect, and so to false witness.

We must not injure a man's reputation with mankind, but equally we must not damage his reputation with himself, his self-confidence. There are people who, by constantly belittling the worthwhile things a friend may do or have, assail his pleasure in life's accomplishments. They may do so by open detraction, by silence when praise is due, or by fulsomely over-praising followed by efforts to restate the praise more truthfully which leave the final impression that the thing is very ordinary, after all. Ingratitude, the failure to recognize and return the value of something given or done to one, fault-finding which refuses to take account of the good traits which balance the faults, are other ways in which we sin against a man's proper self-esteem.

Lastly, there is a sin against the honor of humanity as a whole. We fail to recognize man's natural limitations, demand an unattainable perfection, and then despair of man's goodness. By denying man's place at the head of terrestrial creation, by putting the rights of inanimate property above those of man, by giving to lower animals the love that should have a human object, or by attributing to these creatures human virtues in a super human perfection, we sin against man's essential dignity. We sin by attributing our own faults or those of our friends as racial characteristics to all mankind. The final breach of this Commandment is despairing of the possibility of human improvement, or the final victory of the Kingdom of God.

God also has the right to honor, which is protected by the Fourth Commandment, but the limitations of space require that this be kept for next week's discussion.

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THIS MOTHER AND CHILD

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THE AMERICAN MISSION TO LEPERS, Inc.
File 37-M, 156 Fifth Ave., New York 10, N. Y.

I enclose herewith $..... to pay *in part or wholly* for the care of someone with leprosy at $40 a year.

Name .....

Street and No. .....

Town, zone and state .....

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STRICTLY BUSINESS

BOTH the editor and the office boy at the LC's Milwaukee office are now captains in the armed forces, according to word I received Saturday from Rouen, France. The editor, Captain Clifford P. Morehouse, is, as you've read, out in Iwo having a rather hot time of it. The former office boy, Captain Ray Kundert, is newly arrived in France, and his commission is new too.

We in the LC staff are pretty proud of Ray, and no one will be happier to hear this news than Clifford who has great faith in Ray's ability. A former member of a New Glarus, Wis., Swiss chorus, Ray came to Milwaukee to study music. He worked in our office during the day and spent all his evenings at school or studying. It almost seems as though he has grown up in the army, for he was very young when he entered the service. Apparently the industry and ability he proved in the LC office has impressed the army as it did us.

* * *

THE NEW YORK *Times* for February 24th carried several columns of church services advertising. In one column appear the notices of the Church of the Transfiguration and Trinity Church. The column heading is "Presbyterian Episcopal." The Rev. F. C. Lightbourn sent the clipping to me from Rumford, Me., saying, "Have they found unity?"

* * *

NEWS of M-G people in the armed forces seems to come in batches, for in the last few days we've had word from Eddie Buetow, Fred Nordhorn, and Frank Koller. Eddie is somewhere in the Philippines, and I hope sitting under a palm tree in a cool evening breeze. Fred is in England in a hospital. He has been unfortunate and is looking forward to coming home for treatment. Frank always wanted to see the world. Now he's been through England and Scotland and is apparently touring France. But he says he'd rather be back in the shipping room.

* * *

DR. GIFFORD of St. Thomas', Mamaroneck, N. Y., isn't usually absent minded, so far as I've observed, but a week or two ago he must have had something pretty important on his mind. At any rate he went to the Wednesday evening Lenten service all prepared to speak. "But this isn't your night to speak," someone told him. "Surely it is," he replied, "I'm scheduled for February 28th, or so I was notified." "Yes," the other went on, "but this happens to be February 21st." So Dr. Gifford merely stayed to listen.

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

The Teacher's Notebook

MOST good workers are systematic. To have a good over-all system all established, ready to use, saves much strain, and releases us for much better work. This is especially true of the teacher's management of the materials she uses in class. Clearly she must have a notebook. But how shall it be organized?

There are certain things you must have in hand, in the class, and between times. They must be so convenient and so simply arranged that everything is at your finger tips. There are at least five main divisions into which your material fall: the class roll of names, the new lesson, recent old lessons, future plans, and things being memorized.

If you will follow me, I'll set you up in business with an outfit that will solve at least a quarter of your troubles. First, get a looseleaf notebook which you will be proud to show. What size? The huge, full-sized ones always seem so very bulky, take room on the teacher's table. The half-size is better, the three-ring kind, with pages about 5½ by 8. I've known some teachers who like the tiny ones, and have hand-writing that fits. But it must suit you.

Now, make some divider pages, with those grey index tabs pasted on the edges. There are to be five main divisions of your book, each labelled, and in the order given below.

New Lesson. Here, just inside the cover, where you can turn to it with assurance, is your teaching outline for today's lesson. That is your boiled-down result of this week's preparation. You have it almost engraved on your mind; but you want it before you, just to be safe. Later in the week when you are arranging for your coming lesson, you open the rings and this sheet will be placed on top of the old lesson outlines, just inside the heading Old Lessons.

Pupils. Here is a page on which is your class-roll, compact and ruled for quick attendance check. You won't call the roll in class, but will check the attendance from memory right after the class. Then, there will be pages following this with space for permanent notes on each child. You might give a full page, or at least a half page to each. If the school has agreed to use this system for all the teachers, then there will be provided mimeographed pages for this purpose. You will want here all vital information: address, phone, parents, birthday, age this year, school (and public school teacher's name). Baptized, confirmed? Other organization and experiences in the parish, such as weekday school, choir, scouts, server.

You will want to add little private notes to help you deal wisely with each child. Health, physical traits. Likes and dislikes. Special problem with him. Now and then, say on a Sunday afternoon, when your class experience is still fresh in memory, you will run through these pages and make little notes, how he responded to that story, what you might do some time if the opportunity arises. Little personal things (best in code), to keep everything freshly before you.

Old Lesson. Recent lesson-outlines, the latest on top, and the rest in reverse order, for quick reference. Perhaps five or six, if your book is getting too fat. The others can be in your desk, for use another year, real treasures.

Coming. When they voted to arrange a tea, to have a committee meeting. Anything that arises in class which you will want to know quickly about coming events, is swiftly jotted here. If you make a promise, even a little one, jot it down, and be sure to look at this page when preparing. It will settle lots of arguments. It will help you remember materials: "New paste. Nat'l Geog. on Siam. Letter from M." Here will be written any assignments, too: pupil's name and what he agreed to do or bring. Above all, jot down any long-range matters that seem shaping up in the project-manner. "More information about making the panel." The pages in this section may be very scribbly, but you can't get along without them.

Memory. Memory items are scattered all through the lessons, no matter how inadequate may be your printed texts. They call for *something* to be memorized. Have these typed separately in this section. Then, for drill, you can turn to the various things and drill. You want *every* child to know them all, of course. Then try letting each pupil write his name on the margin of the page where the memory bit is typed. It ties together your year's work, and he will learn much more, and better.

For the essence of the above plan we are indebted to Erwin L. Shaver, who once published a set of division pages entitled "A Church School Teacher's Note Book." He provides many other headings: For my own growth (lists of books to get), pictures, cartoons, inspirational clippings, stories from my own experience, stories which illustrate, strong quotations, poems that inspire, Christian leaders, wholesome humor.

Personally, I think it is enough to have a mysterious back section called "Reserve Ammunition." Here you may look, when in some hard-pressed moment to hold the line of interest, you want something vital, different—and you want it *now*.

Why not start a good note book now? You'll be teaching for many years, you know. Each lesson period is like a front-line battle. Do you go to it well equipped, or bare-handed, without any weapons?

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about *your* teaching problems.

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VOL. CX

The Living Church

NO. 10

FOURTH SUNDAY IN LENT

GENERAL

EPISCOPATE

Dr. Kinsolving Accepts Bishopric of Arizona

The Rev. Arthur B. Kinsolving, rector of Calvary Church, Pittsburgh, since 1940, has accepted his election to be missionary Bishop of Arizona. Dr. Kinsolving was elected on February 1st at Birmingham, Ala., by the House of Bishops in session there. He is a son of the late Bishop Lucien Lee Kinsolving, of Southern Brazil, and before going to Pittsburgh was dean of the Cathedral of the Incarnation, Garden City, Long Island. From 1926 to 1933 he served as chaplain at West Point Military Academy.

RELIGIOUS ORDERS

Plans for Religious Life Centennial Under Way

By Elizabeth McCracken

Not only the several committees in charge of the arrangements for the celebration on April 9th in New York City of the 100th anniversary of the restoration of the religious life in the Anglican communion are now active in making plans for the day; scores of others—priests and lay people—are engaged in the preparations. Interest in the celebration extends throughout the United States and Canada. In addition to the monks and nuns of the various orders, there are hundreds of associates, both clerical and lay. The interest is extending to still other Church people. It is expected that the Cathedral of St. John the Divine will be filled to capacity for the centennial service of praise and thanksgiving on the morning of April 9th, and for the afternoon meeting in synod hall.

The different orders will send notices and directions to their associates, but, in case of possible failures to receive mail, the committee-in-charge has asked that advance stories of the occasion mention that monks and all male associates (whether of communities of men or women) assemble in the crypt of the Cathedral at 10:30, which is half an hour before the service begins. Associates who are in Holy Orders are requested to wear cassock and surplice, it not being necessary to bring stoles. Monks will wear their habits. The nuns and their women associates are asked to meet in St. Ansgarius' Chapel of the Cathedral (on the north side) at 10:30. They will not march in the procession but will be given places especially reserved for them.

Bishop Campbell, OHC, will be the celebrant and Bishop Burton, SSJE, will preach the sermon. Bishop Manning, it is hoped, will be well enough to take part in the service and in the meeting of the afternoon. The ceremonial of the service will be the customary use of the Cathedral.

Luncheon will be served in the undercroft of Synod House to the monks and nuns. Because of wartime difficulties, it has been found that food for associates and friends cannot be provided. Lists of tea-rooms and restaurants in the immediate neighborhood will be posted or sent.

The interval between the service and the afternoon meeting will be sufficiently long for a visit to the exhibition room, where there will be an historical exhibit. All religious communities have been urged to send in articles for this exhibit. It will show documents, pictures, devotional articles given by early leaders of the Catholic Movement, and other things. There will also be a display of books, tracts, cards, and other articles sold by the several orders.

English Nuns Visit American Nuns

Three Sisters of the Order of the Holy Paraclete which was established in England in 1914, recently spent several days at St. Mary's Hospital, New York City, with the Sisters of St. Mary. These Sisters were on their way back to England, after four years in Canada with 161 children from their school in England. In the early autumn, four other Sisters with these children returned to England. Three Sisters were left to wind up affairs. They finally set sail from New York on a boat in a convoy. After a day at sea, the boat was obliged to go back to land for repairs. An associate of the Community of St. Mary saw the Sisters at Mass and put them in touch with the community and authorities allowed them to stay with the Sisters of St. Mary until time for the ship to sail.

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Living Church news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. The Living Church is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

RADIO

Episcopal Church of the Air

The next Episcopal Church of the Air broadcast is scheduled for March 11th, according to announcement by the National Council. The address will be by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York City.

The program will be carried by the Columbia Broadcasting System network. It starts at 10 A.M., EWT.

THE PEACE

Prayers to Climax Dumbarton Oaks Week

The American Association for the United Nations has issued a call for a special Dumbarton Oaks Week from April 16th to 22d, climaxed on Sunday, April 22d, with church services and prayers for success of the United Nations conference at San Francisco.

Governors of all states and mayors everywhere were urged by the Association to proclaim Dumbarton Oaks Week for a country-wide discussion of the security proposals through rallies, forums, and study groups.

Among groups joining the Association in support of the observance were the Federal Council of Churches, American Jewish Committee, American Unitarian Association, Church Peace Union, Congregational Christian Churches, National Conference of Christians and Jews, Salvation Army, Southern Baptist Committee for World Peace, Synagogue Council of America, United Council of Church Women, and the World Alliance for International Friendship Through the Churches.

Russian Patriarch Hails Yalta Decisions

Patriarch Alexei, of the Russian Orthodox Church, has hailed the decisions of the Big Three conference at Yalta as a

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"shining expression of Christian yearning" and a step toward "a firm basis for peace throughout the world." The Patriarch's message, as quoted in Soviet newspapers, said, in part:

"A firm basis for peace throughout the world has been established. Peace on earth, for which the Church ceaselessly prays, is seen in a future not far distant. . . . All this flows from the firm and clear decisions of the conference, which sets before itself the task of affording assurance that all men in all lands may live out their lives in freedom from fear and want."

YMCA Urges Members to Support Dumbarton Oaks Proposals

All 1500 branches of the YMCA throughout the country will be urged by the organization's national board to hold study and discussion groups among their 2,000,000 members in support of the Dumbarton Oaks security proposals, it was announced at the board's annual meeting in New York.

Harper Sibley, Churchman of Rochester, N. Y., was elected chairman of the International Committee of the YMCA, and Ralph W. Harbison of Pittsburgh, was reëlected chairman of the National Board.

YOUNG PEOPLE

CRYO's Annual Meeting

The Council of Representatives of Youth Organizations held its annual meeting in New York on February 8th and 9th. The Girls' Friendly Society, the Brotherhood of St. Andrew, the Order of Sir Galahad, the Order of the Fleur de Lis, the Order of the Daughters of the King, Pi Alpha, Tau Delta Alpha and the Division of Youth of the National Council were represented at these sessions.

Final plans were approved for the publication of a pamphlet giving information about all youth organizations. The purpose of this pamphlet is to acquaint those responsible for the parish youth program with what is offered by each organization.

The Rev. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, met with the members of CRYO to discuss the plans for returning servicemen. This group is much concerned with the ways in which youth organizations can coöperate in the Church's program for those returning.

The Rev. Clarence Brickman, national chaplain of the Brotherhood of St. Andrew, was elected chairman of CRYO and their representative on the National Youth Commission. Miss Mary Margaret Brace, educational secretary of the Division of Youth was elected secretary.

ROMAN CATHOLICS

Pope Reported Fully Recovered

Pope Pius is reported to have fully recovered from his illness and to have resumed normal audiences on March 2d, following celebrations in the Sistine Chapel marking the sixth anniversary of his coronation. On March 18th, he will celebrate a Mass in St. Peter's, closing the series of penitential exercises inaugurated by Vatican officials several weeks ago.

CANVASS

Field Workers for United Church Canvass

Five communions, including the Episcopal Church, will supply field workers to conduct a promotional campaign for the United Church Canvass during coming months, it was announced by Dr. A. D. Stauffacher, chairman of the UCC's national Planning Committee, in outlining plans for expansion of the agency's activities.

The Northern Baptist Convention, Congregational Christian Churches, Presbyterian Church in the USA, and Methodist Church will also contribute the services of one or more workers for a 30-day period to visit cities throughout the country in the interests of the canvass, Dr. Stauffacher said.

Purpose of the United Church Canvass is to promote unified community campaigns by Protestants, Catholics, and Jews for both financial drives and religious emphasis, with campaigns in the fall and spring. Dates approved for the 1945-46 program, the fourth year of the canvass, are November 18 to December 2, 1945, and February 17 to March 10, 1946.

Dr. Stauffacher revealed that extensive use will be made of radio programs in future appeals. It is planned to sponsor a national network series, featuring addresses by prominent laymen and religious leaders on various phases of church coöperation, fellowship, and brotherhood. Transcriptions will be recorded for use of local stations. Newspaper and magazine publicity will also be expanded.

Dr. Stanley I. Stuber of the Northern Baptist Convention, who is director of the canvass, reported to a meeting of the executive committee here that a "very favorable" response had been received to the current spring campaign, which ends March 11th, with thousands of churches and synagogues in 32 states participating.

RACE RELATIONS

Dictionary to Eliminate Name-calling Terms

In the belief that words of questionable usage contribute to racial, religious, and ethnic antipathies, the John C. Winston Company of Philadelphia has decided to eliminate all "name-calling" terms from the dictionaries it publishes, according to Editor Paul R. Evans.

"The reading public must no longer be allowed to believe a word socially acceptable just because it is found in the dictionary," he said. "Its presence there has merely been witness of its existence in the language, nothing more."

Mr. Evans revealed that the company's new policy had been initiated by deleting the offensive interpretation of the adjective "jesuitic," and by completely deleting the word "nigger" from Winston dictionaries under the 1945 copyright.

In future printings other words, such as "coon," "dago," "sheeny," and "wop," will be eliminated he said, "until our pages are cleaned of all such distasteful terms."

Mr. Evans added that the company's step "is in line with the general trend today, in view of the fact that the current emphasis in education and the public press is toward a development of better social relationships, a greater religious tolerance, and recognition of the rights of minority groups."

ARMENIANS

Vardapet Appointed Chaplain Of Armenians in London

One product or result of the Good Friday Offering is seen in the recent appointment of the Very Rev. Vardapet Shenorhk Kaloustian as chaplain of Armenians in London, where he is in charge of the Armenian Church or Sourb Sarkis. The Vardapet is a graduate of St. James' Theological Seminary in Jerusalem, where he was taught by the Rev. Dr. Charles T. Bridgeman. Dr. Bridgeman, who has just resigned after 20 years in Jerusalem, was the American chaplain maintained there by the Good Friday Offering. Fr. Kaloustian's predecessor at the London Church, Diran Nersoyan, is also a graduate of the Armenian Seminary in Jerusalem and is now the prelate of all Armenians in the United States, except those in California, who have a bishop of their own.

SAVE THE CHILDREN

Churchmen Members

At its recent annual meeting in New York the Save the Children Federation elected or reëlected to membership in its corporation the following Churchmen: Members of board of directors, Robert J. Caldwell, Dr. Guy Emery Shipler, Mrs. Guy Percy Trulock; honorary member, Dr. Harry E. Mock; advisory directors, Presiding Bishop Tucker, Burnett Walker; representatives in states, Bishop Moulton of Utah, Bishop Sterrett of Bethlehem, Philip K. Watson, Kenneth C. M. Sills, Bishop Wing of South Florida, Mrs. Irene B. Caldwell, Bishop Stevens of Los Angeles.

Dr. Shipler is chairman of the corporation. Bishop Tucker was reëlected honorary vice chairman of the Federation.

CHURCH PRESS

Convention Set

Officers of the Associated Church Press have decided to go ahead with plans for the annual convention of non-Roman editors, and the three-day session will be held at Philadelphia, April 3d, 4th and 5th, it was announced by Bernard J. Mulder, president of the organization.

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PHILIPPINES

Released From Internment

Additional names are reaching the National Council, showing other missionaries released from internment in the Philippines: The newest list includes Mrs. Robert F. Wilner, wife of the Suffragan Bishop, Sister Isabel, Sister Eunice, the Rev. Canon Benson H. Harvey, Mrs. Harvey, and daughter Eleanor. The Harveys are reported to be in good physical condition.

Although it has not been possible thus far to get a notice through to Bishop Binsted, or anyone else, National Council now believes that he and Mrs. Binsted are among those liberated. Others believed liberated are:

Miss Evelyn Ashcroft, the Rev. George C. Bartter, Mrs. Frances Crosby B. Bartter (wife of Rev. G. C. Bartter), John Van Wie Bergamini, the Rev. Vincent H. Gowen, Mrs. Frances Jane Olin Gowen (wife of the Rev. V. H. Gowen), Edward Herbert Geoffrey Gowen (son), Ann Katherine Gowen (daughter), the Rev. Francis C. Gray, Miss Beth Amelia Harkness, the Rev. Wayland Stearns Mandell, Miss Nellie McKim, Harry E. Shaffer, Mrs. Nita Reid Shaffer (wife of Harry E. Shaffer), Michael Reid Shaffer (son), Miss Elsie Sharp, Miss Gladys Spencer, Miss Rachel Walker, and Miss Lillian J. Weiser.

Sisters of the Order of St. Anne believed to be liberated include Sisters Ursula and Augusta as well as Sisters Isabel and Eunice, mentioned above. Direct word has come to the Sisters of St. Mary (see below) about the liberation of three Sisters and of several other Luzon missionaries.

From the Brent School staff: Mrs. Phyllis Gibbons, and E. T. Hungerford.

Mindanao missionaries believed liberated are: the Rev. Raymond E. Abbitt, Sister Ada Clark, Deaconess May E. Dawson, Miss Louise Goldthorpe, the Rev. John Mears, Mrs. Grace O'Connor Mears (wife of the Rev. John Mears), and Kathleen Irma Mears (daughter).

Many of the Philippines staff still have not been heard from.

Direct News of Sisters of St. Mary In Philippines

The Community of St. Mary has received direct word at Peekskill, N. Y., that the three Sisters of the Community interned in the Philippines by the Japanese for the past three years have been rescued by the American army. The Red Cross sent the first word to the Convent at Peekskill, giving the names of Sister Juliana, Sister Columba, and Sister Mary Olivia. With other prisoners, they were taken from Bilibid prison. A little later, the prison being the only even comparatively safe shelter, they were returned there, with the others. Since the word from the Red Cross, a letter has been received at the Convent from Sister Juliana, saying that the three Sisters are safe and hope soon to be repatriated. With them, Sister Juliana wrote, were the following priests: the Rev. George C. Bartter, the Rev. Alfred L. Griffiths, the Rev. Arthur H. Richardson, the Rev. Wayland S. Mandell, the Rev. Clifford E. B. Nobes, and the Rev. Francis Campbell Gray (son of the late Bishop Gray of Northern Indiana).

Still further word has been received. A cable from Bishop Binsted says: "All missionaries safe and well."

Report on Bishop Binsted

¶ *The following item from the New York* Herald-Tribune, *not only gives assurance of Bishop Binsted's release but tells something of his work under the occupation.*

On Christmas Eve, 1942, Archbishop Michael O'Doherty, Roman Catholic prelate of the Philippines, called on Bishop Binsted, in the latter's residence on Manila's Isaac Peral Street. He found Bishop Binsted in conference with a German priest, who was the only non-Japanese permitted within the American prison camps at Cabanatuan and Bilibid.

The three men knelt and prayed. Archbishop O'Doherty gave his blessing to a plan inspired by Bishop Binsted and the priest which brought medicine, food, clothing to the war prisoners.

Nine months earlier Bishop Binsted had learned of the priest, who had a pass from Tokyo.

"I went to the Archbishop, who immediately showed the finest spirit of cooperation," he said. "He promised to send the priest around the following day. We never lacked money, for all nationals contributed—Spanish, Swiss, Italians, even Germans. We even managed to obtain clothing material. Families made their curtains into shorts. That priest has done a perfectly superb job at great personal risk."

Bishop Binsted continued his mission until the Japanese interned him, together with all the other American clergy, last July. Previously, through 18 months of Japanese occupation, he had been allowed to continue the services in the Cathedral of St. Mary and St. John. There had been only a brief spell of internment that ended February 7th, when the Bishop was released on orders of Dr. Aiura, chief of the Department of Religious Affairs.

At first Bishop Binsted was suspicious. "If you want to use me for propaganda purposes, I would prefer internment," he told Aiura.

"Bishop, we will not use you," Aiura replied. "We are letting you out so you can continue religious work."

"They let us pretty much alone," the Bishop said. "Occasionally we received propaganda material they expected us to preach from the pulpit. Generally it was along the line that the Japs' only interest in the Philippines was to liberate the people. I absolutely forbade all my clergy to preach any propaganda.

"Schools were closed and St. Luke's Hospital was taken from us. But in Manila, at least, there was no interference with the churches."

He was Bishop of northeast Japan for several years until 1940, when Tokyo banned foreign bishops. As a resident of Japan for 15 years and a keen student of Japanese character, Bishop Binsted said he was "absolutely astounded by the breakdown in discipline among the Japanese garrison at Los Banos."

"I always thought discipline was a Japanese strong point," he said. "But at Los Banos they traded food for internees' jewelry."

Bishop Binsted and his wife planted a small camote (sweet potato) patch. The Bishop lost 35 pounds and his wife 30. Today [February 23d], through the American Red Cross, the Bishop received word of the death of his father, Thomas W. Binsted, last October 14th.

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First Direct Communication

The first direct communication from the Philippine Island mission staff to Church headquarters since liberation was a letter to Presiding Bishop H. St. George Tucker, from the Rev. Clifford E. Barry Nobes of Bontoc. Fr. Nobes told that communication with Manila was at once interrupted by the Japanese invasion. In December, 1941, Bishop Wilner and Canon Harvey made a perilous trip to the North to take money to the stations at Bontoc, Sagada, Besao, Baguio, and Balbalasang, and to get news of the workers. The Japanese moved in behind them, cutting off the main road, so Bishop Wilner stayed in Bontoc until the staff was picked up later. Canon Harvey hiked in a round about way over back trails and got back to Manila safely.

"With Bishop Wilner and Fr. Albert Masferre," Fr. Nobes wrote, "we continued work in Bontoc on a normal schedule. But in February, 1942, a small detachment of Japs invaded our province and garrisoned themselves in Bontoc. They helped themselves to our dwindling food supply and had it not been for the devoted loyalty of our Igorot friends we would soon have starved. The Japs burned the greater part of Bontoc, but our mission did not suffer. After two weeks they left us. A few months' respite brought us to May, 1942, when the Japs moved in again. They at once stopped us from normal missionary work. Albert Masferre did all he could to serve the people of the central and outstations. School work in all the barrios ceased. On May 28th, Besao and Sagada missionaries were herded into our compound and I was made personally responsible for their good conduct, being told my life was forfeit if we attempted communications with Filipinos or broke any other Jap restrictions. On June 17th we were all put into trucks, being allowed one suitcase or container each, and interned at a camp with some 500 others.

"At first food was not too bad. The Jap army allowed 9 cts. per day (United States currency) per person for the purchase of food, but being right in a rich agricultural district we fared fairly well

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on rice, greens, and meat from our own camp grown cows and pigs. We were crowded, each person having about 35 square feet of space and families were divided by sex, with no men and women allowed to see or talk to each other except through a fence. After a few months these restrictions were ignored but families were not allowed to live together until April 28, 1944.

Starvation Diet

"Two of our men escaped to join the guerrillas on Maundy Thursday, 1944, and then the really hard days began. We were given a crazy Jap lieutenant as our commandant, and a lot of tough guards, and barbed wire fences were constructed around the camp. The commandant cut our food way down. At the low point we were getting less than 500 calories a day in our diet, consisting mostly of mouldy corn meal mush and withered *camote* (sweet potato) greens, with meat once in five weeks. More than half the camp had dysentery or colitis at some time or other. We were compelled by this commander to hard garden work to grow our own vegetables, and my weight dropped from prewar 175 to 124 pounds. That was not exceptional. My three-year old daughter gained but a pound and a half in one year. She had no milk until Christmas, 1943, brought our one and only Red Cross shipment of food and supplies.

"During 1942-43 the Japs allowed us to receive food packages from Filipinos outside, and to buy with money sent us by the Bishop who was not yet interned in Manila. But prices were fantastic. They reached, before the Americans hit the Islands, pesos 8.00 each for eggs, pesos 2.50 for a banana. After the Americans came to Leyte prices soared so that we could not have bought even if the Japs had allowed us, and they wouldn't permit any extra food to come in. Their food allowances were unbelievably small. We often had to share 25 pounds of meat among 500 people for a period of three days or 15 pounds of fish for a similar period.

Destitute Schools

"The camp ran schools for the children, without pencils, paper or books. There was a hospital for the sick, but often we had no medicines. The Japs confiscated most of the Red Cross medicines shipped to us. At the end of 1944 there was scarcely a person in camp who had as high as 70 on a red blood count. Nutritional edema was prevalent, as well as beri beri and other diseases of malnutrition.

"The day after Christmas, 1944, we were ordered to pack our belongings, half a cubic yard per person was allowed, and we were moved to an old prison, condemned before the war as being unfit for human habitation. Along roads clogged with Japanese military traffic moving north for the imminent invasion by General MacArthur's boys, we traveled 150 miles taking 23½ hours for the trip. A good deal of our luggage had been looted for foodstuffs by the Japs before it was shipped along to us. The place was filthy, bedbugs, rats, open uncovered latrines with inadequate water. The food was worse than it had ever been before, only mouldy corn filled with weevils.

"God was good to us in our mission crowd. Our two children, the two Bergamini children, Mrs. Gowen and Ann Gowen, Miss Spencer, Fr. Bartter, Fr. Mandell, Sister Juliana, Sister Augusta, and Sister Helena, and I had dysentery at various times, but no other serious ailments.

Confirmation Classes

"Miss Elizabeth Whitcomb had a bad fall and broke her hip, making her a permanent bed patient. We were permitted to have a daily Mass, and until Bishop Wilner was transferred, we even had two Confirmation classes. The Sisters of St. Anne and St. Mary ran Sunday school classes for the young children. And it was with great sincerity that the little ones prayed daily, 'Please dear God, give us more to eat and bring the Americans to help us soon.'

"Down here since the beginning of the year things began to hum. After the Americans came to (censored), which news we had smuggled in, the Japs became more surly and disagreeable. Food, filthy as it was, was cut down in quantity. We were paying in Japanese military pesos, pesos 22.00 for a little over three pounds of peanuts, $25.00 U. S. gold, for a pound of milk powder, pesos 37.50 for one cocoanut.

Battle for Manila

"The Americans reached Manila February 3d and even then the Jap officers told the soldiers that they were fighting a few guerrillas. We were abandoned by the Japs on February 4th, and the same day the doughboys moved in to take us over. What a day! One youngster spent the whole day running from one soldier to another saying, 'Thank you for coming to help us.'

"The battle for Manila, a fierce house to house battle, started, and continues. The Japs wantonly started fires all over and we were hastily rescued from our imperilled building and taken to Ang Tibay shoe factory five miles away, to spend the night and the next day. There we had our first army cooked meal. I've eaten better ones, but never with greater enjoyment have I eaten anything. Since our return to (censored) the army has been feeding us—and how! The children, amazed at the taste of white wheat bread! We had made 'bread' of various combinations of rice, bucacao, corn, potato flour with cocoanut meat as filler, and cassave flour, which made it a rubbery mess. Then the children were surprised to see they could have butter and jam on their bread. And they still can't quite believe that they are allowed to have milk, butter and sugar at the same meal.

"Our plans are indefinite. I should like to go North to the station before going home, to appraise the damage to property. We know, for example that Alab and Tukukan are completely demolished, and we fear for the rest of the property. When we get home we shall want to go some place and have physical checks to see what three years of malnutrition and dysentery have done to us. Then we'd like a rest at the seashore—after that, well, my health will of course be a factor entering into the decision."

U. S. Navy.

"Manfully to Fight . . ." *Chaplain Shannon, since killed in action, baptized a sailor on a ship en route to the invasion of Luzon.*

ARMED FORCES

Chaplain Eugene R. Shannon Killed in Action

Lt. Eugene R. Shannon, 38, Navy chaplain and former rector of Grace Church, Freeport, Ill., has been killed in action and buried at sea. He was commissioned in 1942, and assigned to an aircraft carrier late in 1943.

Fr. Shannon was born in Dresden, Ohio, in 1906, the son of William and Mame Shannon. He attended the public schools of Zanesville, Ohio, and received his B.A. degree from Northwestern University; his B.D. degree from Seabury-Western Theological Seminary. He was ordained deacon in 1932 and priest in 1933. Before assuming the rectorship of Grace Church, Freeport, he served as assistant at St. Chrysostom's, Chicago.

Fr. Shannon's most recent letter to The Living Church, dated January 19, 1945, describes a baptismal service held on the fo'c'sle of his carrier on Christmas afternoon. He states: "A man has rather full opportunity to exercise his ministry when serving on a ship with as large a complement as we have. There is this baptism; I performed a wedding in the mess of the chief petty officers when we were still in the states; I have had funerals, I am sorry to say; and I have a celebration of the Holy Communion every Sunday morning.

"The nucleus of my congregation at this particular service is made up of a man from St. Alban's in Washington, D. C., a vestryman from the church in Jackson, Miss., and a lad from a parish in my own diocese, Chicago. My Christmas services were like the ones held in the states, many

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more men than could be accommodated with seats, with a large number of men perched up on airplanes on the hangar deck where we hold services when circumstances permit. The attendance at my general service is never less than 200, and that is a very fine figure—it serves to prove that chaplains are ministering to the needs of the men.

"Interestingly enough, when this picture was made [*see p. 8*], we were at anchor in a port below the equator, waiting to move out into the Lingayen invasion on Luzon. We are now steaming home after three weeks of operation there; home, of course, means safer waters than the South China Sea, not actually the States. Our ship was one of the spearheads in this invasion; it has been an experience not ever to be forgotten. What an opportunity, to baptize a man on the eve of such a thing."

What to Send

A Navy chaplain supplied the Army and Navy Commission with some excellent advice about gifts to be sent by a rector or lay person to a man overseas.

"If you could see the eagerness with which the men seek one of the Church War Crosses to wear about their necks, you would no longer wonder what to send.

"Soap and gum and cigarettes are hardly what he expects. Some simple cookies from a church supper brings the boy who used to attend such suppers, close to home. In find that cookies tightly sealed in tin, with wax paper inside, if they are carefully packed, usually reach destinations without being spoiled.

"A Prayer Book which has been blessed at the altar during a service in the home church ,at which prayers were offered for the man, is a cherished gift. In like manner compact Bibles, not bulky, metal crosses, picture of the chancel, snapshot of the church school picnic, or the boy's family with the church as a background, a print of the picture used as the theme of the Lenten program—to the boy who in any way recalls with pleasure his church (and most of them do) such presents are tremendously popular. Such gifts, with information as to why they were sent, are much better than impersonal subscriptions to magazines, printed church programs, or gifts of gum, etc.

"Moreover, the more often such gifts may be sent, the more there is to surround the lonely boy with his local parish."

"Link" Assailed as Subversive To Church's Teaching

The *Link,* a magazine prepared under interdenominational auspices for servicemen, is accused of being subversive of the teaching of the Episcopal Church in a letter addressed by John Kremer, president of the American Church Union, to the Presiding Bishop.

The letter, according to the Rev. Dr. Grieg Taber, chairman of the executive committee of the ACU, has the support of the entire Union and was directed to be sent to the Presiding Bishop by the executive committee.

Through the National Council, the Episcopal Church contributes to the support of the Servicemen's Christian League, publishers of the *Link*. The ACU feels that this support should be withdrawn because of the magazine's alleged "Lack of any definite faith, Catholic or Evangelical."

The text of the letter follows:

"My dear Bishop Tucker:

"The American Church Union, a body of clergy and laity having as one of its primary purposes the upholding of the doctrine, discipline and worship of the Episcopal Church, herewith desires to register its protest against the support given by the Episcopal Church to the *Link*, a periodical being distributed through Army and Navy chaplains and in other ways to our men in the armed forces.

"We of the American Church Union make this protest in all charity and in all honesty. We cannot believe that it is right to support any publication such as the *Link* which is subversive of the definite teaching of the Episcopal Church. When the presence of Jesus Christ in the Holy Communion is described as symbolic rather than real, when His teaching is considered to be the philosophy of a man rather than the divine revelation of the Son of God, when the Church is thought of as a human organization rather than a divine organism—then we believe that the common faith of both Evangelicals and Anglo-Catholics in the Episcopal Church is challenged. The items referred to in this sentence all occurred in one number, September, 1944. Such a combination in one issue indicates the lack of any definite faith, Catholic or Evangelical, behind the policy being followed by the editor of the magazine.

"Much vague and false teaching will be disseminated among the men and women of the armed forces, but we regret that such teaching should receive the official support of the Episcopal Church. We respectfully ask that the many talents of Episcopalians, as well as the funds at the disposal of the Church, be used rather for the provision and distribution of devotional material for our service men and women which will be in harmony with the doctrine, discipline, and worship of the Episcopal Church."

HOME FRONT

Permission from ODT to Hold General Assemblies

Three of the country's leading Presbyterian communions have been granted permission by the Office of Defense Transportation to hold their general assemblies this year, with the understanding that attendance will be held to minimum requirements to ease the burden on railroad facilities and hotel accommodations.

The Presbyterian Church in the USA, largest of the three groups, was originally scheduled to hold its 157th session at Minneapolis, Minn., beginning May 24th, but plans are being made to change both the date and location in an attempt to reduce travel distances.

The Presbyterian Church in the US (Southern) will meet in its 85th session at Montreat, N. C., May 24th to 31st. The United Presbyterian Church of North America will hold its 87th session at Monmouth, Ill., beginning May 30th, with about 150 delegates, or half the usual number, present. The meeting was transferred from Dayton, Ohio.

C.O.'s

Parole of Jehovah's Witnesses Asked

Thirty-two prominent Protestant, Catholic, and Jewish leaders have issued a joint appeal for prompt parole to useful work of the 2,000 to 3,000 Jehovah's Witnesses now in federal prison for their refusal to accept military or civilian service.

Attorney General Francis Biddle was urged by the clergymen to extend parole provisions to Jehovah's Witnesses so that they may be freed to engage in essential occupations, which would permit them to continue their part-time ministering, "and at the same time render a useful service to the country."

Signers of the letter, initiated by the National Committee on Conscientious Objectors of the American Civil Liberties Union, included Bishop G. Bromley Oxnam and Dr. Samuel McCrea Cavert, president and general secretary respectively of the Federal Council of Churches; the Rev. Wilfred Parsons, S.J., of Georgetown University; and Rabbi Morris Lazaron of Baltimore, Md.

Bishops Among Signers

Also, Methodist Bishops Lewis O. Hartman of Boston, and Francis McConnell of New York; Bishops Mitchell of Arizona and Lawrence of Western Massachusetts; Dr. Harry Emerson Fosdick; Dr. Robert A. Ashworth of the National Conference of Christians and Jews; Dr. Paul Scherer of New York; and Dr. Henry Neumann of the Ethical Culture Society, Brooklyn, N. Y.

RELIEF

National Drive for Clothing Collection

Presiding Bishop Tucker attended a meeting of the National Committee of the United National Clothing Collection at the White House in Washington, February 27th, and upon his return to New York, wrote to the bishops of the Church urging their coöperation in this effort. The National Council's Division of Christian Social Relations and the Woman's Auxiliary have asked local leaders to interest themselves in the effort, and to do all they can to make sure that Churchpeople cooperate fully.

A nationwide collection of clothing is scheduled for April, with Henry J. Kaiser as national chairman. The Presiding Bishop is one of the national sponsors. The goal of the collection is 150,000,000 pounds of good used clothing which will be packed and shipped to the peoples of the liberated countries of Europe and the Balkans. The United Nations Relief and Rehabilitation Administration will be the primary agent for the distribution of the clothing, but the campaign has the full coöperation of all world relief agencies. In the Episcopal Church, the promotional agency is the Presiding Bishop's Fund for World Relief.

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INTERNATIONAL

Old Catholics in War Time

¶ *After a silence of several years, Hugo Flury,* LIVING CHURCH *correspondent for the Old Catholics, has written from Mohlin, Switzerland. He shows that intercommunion between the Anglican and Old Catholic Churches has been of practical value during the war.*

By HUGO FLURY

SWITZERLAND: The Old Catholic Church is with the whole people of this country aware of the fortune of being spared by God's grace from the war and of living in a peaceful country and of doing His work in the kingdom of God peacefully in comparison with the suffering of other countries and men. In this sentiment she is feeling obliged to thank God and is trying to express her thankfulness by helping the distressed coming from all countries to Switzerland. For many years our Church and our Bishop Küry has cared for the numerous Old Catholics, Orthodox, and also some Jews, by cure of souls, financial support and giving place in towns, where they have possibility of studying. For the postwar time, a committee of relief is appointed with Bishop Küry as president for help to the Old Catholic churches. First food and clothes are to be collected for the Churchmembers in Holland. If possible, children will be received in families of Switzerland.

By request of the Bishop of Fulham who has been hindered by the war in exercising his supervision, Bishop Dr. Küry has often administered the sacrament of Confirmation to members of the Church of England, at Zürich, Berne, Lausanne, Territet, Geneva. Thereby the intercommunion between the Anglican and Old Catholic Churches proved its test during this war. We hope that this relation may soon be resumed.

HOLLAND: The occupation by the Germans of Holland in 1940 caused losses also to the Old Catholic Church. One church in Rotterdam was destroyed and its priest killed at the altar rail by air bombing. Since then she has been spared from greater damages, except evacuations in parishes on the shore of the Northern Sea. With the other Christian churches of this country, she resisted the Nazi's attacks and protested against the persecution of the Jews. The concentration camp isn't therefore spared to members of this Church. The cure of souls was hindered by evacuations of whole parishes, for which possibilities of services are to be procured. The weekly was regularly printed and also received in Switzerland.

GREATER GERMANY: The news from Greater Germany is coming seldomer. The reason is to be found in the suppression of the ecclesiastical press "by reason of war's emergency," in the strong censorship, which does not allow to pass any news on the damages by air bombing, and in the caution of those who write letters. Of the Old Catholic bishops in Germany and the German occupied countries, Bishop Berends of Deventer (Holland) died and was succeeded by pastor Lagerwey at Utrecht, well known to visitors of the Old Catholic congresses, and Bishop Tüchler of Vienna, Austria, retired. The bombing of German cities has destroyed many Old Catholic churches and younger clergy have been called to military services. It is clear, that the life of the parishes is hampered by great difficulties. Notwithstanding the news shows, that clergy and laity, who remained in the parishes make it possible to maintain the life of the parishes. In Austria and the Sudetengau the damages are less and the life more quiet.

Of the churches in Poland, the Czechs and Croats no news have been received. It is to be feared, these communities were destroyed.

Moscow Broadcast Praises Italian Priests for Patriotic Activity

A Moscow radio broadcast praising Italian priests for their "patriotic and democratic activity" has furthered speculation in Catholic circles regarding an impending Vatican-Soviet agreement.

Osservatore Romano described the Russian broadcast as "in complete contrast to recent Moscow attacks against the Vatican," and said, "it is the first time Moscow has spoken out favoring and complimenting Catholics."

The Vatican newspaper's comment coincided with an article in *Tribuna del Popolo* reporting that the Vatican is greatly pleased with the high moral tone of recent Russian films, thus furthering the impression that conciliatory moves are under way.

It is understood, meanwhile, that discussions between Russians in Rome and Vatican representatives have been resumed after being suspended shortly before the Pope's recent illness.

Some Catholic quarters regard the conciliatory Moscow broadcast as the first tangible expression of the results achieved by the Yalta conference concerning the Soviet attitude toward Roman Catholics, which Harry Hopkins, special envoy of President Roosevelt discussed in an hour-long conversation with the Pope on January 30th.

Osservatore Romano quoted the Moscow broadcast as saying: "The representatives of Christ have wished to acquit themselves of their duty as fathers of humanity and of their country. Priests are seeking by every means in their power to save the world from a new catastrophe. Even the reactionary forces belonging to the Catholic movement have come into the field to participate in the great mission."

The Vatican paper criticized this reference to Catholic reaction in Italy, denying it exists, and adding that if it did exist, as the Russians claimed, and has now "switched its line," there is "no need to mention it."

It also criticized as "uncertain and vague" a passage in the broadcast which said: "The contribution given by so many priests to the cause of the fatherland should serve as an admonition to certain prelates who, with their attitude, facilitated the work of certain individuals, promoting more slaughter."

Ending its comment on a conciliatory note, however, *Osservatore Romano* said: "The Pope's Christmas message favored the same just and durable peace which both *Pravda* and the general council of the Russian Orthodox Church have recently demanded."

ENGLAND

Adult Education

By C. B. MORTLOCK

The institution in the British Army of what has come to be known as the "Padre's Hour," by which every soldier is required to receive one hour's religious instruction weekly as part of his regular training, and the weekly lectures and discussions on current affairs under the ægis of the Army Bureau of Current Affairs, are two of the causes which have brought the whole question of adult education very much to the fore.

The Church has concerned itself with the education of the child, but as Sir Richard Livingstone, eminent educationist, has recently pointed out, it has done hardly anything in the no less important matter of educating the adult. In that, as Sir Richard justly observes, it resembles the nation, which has been equally neglectful hitherto. Adult education is, however, now very much in the air and is prominent in the new Education Act. The question that is being asked is "Will the Church play its part in the growing movement or will it allow adult education to develop on purely secular lines?"

An important statement entitled "Re-educating Adults," has just been published by the Churches Committee for Supplementing Religious Education among Men in H. M. Forces, in which Canon R. E. Parsons, its secretary, summarizes much valuable experience. He points out that what is ultimately at stake in the world today is the freedom and growth of personality—the development of the mature or full-grown man. Against this is the menace of totalitarianism in all its forms, the mass organization of public opinion through the wireless, the film and the press, and the growing mechanization of life, which is largely uncreative.

SECULAR EDUCATION BETTER

While there has been immense advance in secular education there has been no corresponding advance in religious education, with a consequent loss of balance and proportion. That a simple person of untutored mind should have a simple theology will create no perils for that person's faith. But, says Canon Parsons, if his mind develops in other ways while his theology is left in a crude and primitive form, his faith will be in danger, and his presentation of it, accompanied some-

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times with unreasoned vehemence, will alienate others from it.

Among the methods advocated are the turning of the parishes into "Schools of Religion" with both the clergy and laity trained for the work, and the foundation and operation of People's Colleges on the lines of the residential Scandinavian High Schools. In 1939, Denmark (population 3,700,000) had 60 residential colleges; Norway (2,395,000) had 30; Sweden (6,276,000) had 60; and Great Britain (44,400,000) had seven.

The Church was the pioneer of elementary education in the Church schools; of secondary education in the public and grammar schools; of higher education in the ancient universities. Why should not the Church, asks Secretary Parsons, now become the pioneer of a forward movement to complete the people's education by the founding of people's colleges for the glory of God and the advancement of man?

CHINA

Change in Plans

A cable from Kunming, China, indicates a change in the plans of Miss Emeline Bowne and Miss Margaret Monteiro, who were reported some time ago on their way home. The later cable states that Sister Louise will leave on furlough immediately, that Miss Bowne will remain to nurse Chinese soldiers, and that Miss Monteiro will do Red Cross work.

The cable brings too the information that Bishop Gilman and Fr. Wood are both at Hsichow, at Central China College, and that Bishop Tsu has not yet arrived.

Missionaries Praised For Refugee Work

Foreign missionaries were specifically named by China's Minister of Social Affairs on his return from the Kweichow-Kwangsi border area as being of great service in the handling of refugees there after the Japanese began their drive across Kwangsi province and into Kweichow.

Speaking before a national government memorial service Minister Ku Cheng-kan reviewed recent work of his ministry for refugee relief. Foreign missionaries, the minister said, volunteered for service to refugees, and "their spirit cannot be praised too much."

BULGARIA

Orthodox Priests Convicted By People's Court

Four Orthodox clergymen have been sentenced to imprisonment by a Bulgarian people's court, according to a Sofia radio broadcast reported in Soviet newspapers. The priests were condemned for complicity in German attempts to prove Russian authorities responsible for the mass-murder of 12,000 Polish officers and men at Katyn forest in 1940.

A Personal Appraisal of the Crimea Conference

By JOHN FOSTER DULLES

Chairman, Commission on a Just and Durable Peace

THE CRIMEA Conference was an indispensable prelude to that of San Francisco. It came at a time of doubt. Over a year before, Great Britain, the Soviet Union, and the United States had pledged themselves to the "closest coöperation" in relation to European questions. But that coöperation had deteriorated during 1944. It appeared that the government of the United States preferred to avoid responsibility for difficult European decisions and that the Soviet Union preferred to decide alone matters which affected it vitally. Under those circumstances, it hardly seemed worth while to go ahead with plans for more elaborate collaboration. Such plans could be no more than paper plans unless the nations which possessed preponderant power in the world were willing to coöperate.

The Crimea Conference showed a revival, within the great alliance, of a will to collaborate for peace, as for war. The decisions there taken were not news. For the most part they had been foreseen. What could not have been foreseen was the acceptance by the United States of responsibility for such hard decisions as the redetermination of Poland's boundaries and the acceptance by the Soviet Union of United States and British participation in deciding what would be the Soviet's western boundary.

The cynics will say that the United States merely accepted the inevitable and that the Soviet Union allowed the United States to agree only on Soviet terms. To say that is to miss the main point. A new era was opened by the Crimea Conference in that the United States abandoned a form of aloofness which it had been practicing for many years and the Soviet Union permitted joint action on matters that it had the power to settle for itself. These are two momentous precedents. If they had not occurred, the future would have been dark. Now that they have occurred, we can proceed hopefully with plans to broaden the base of international collaboration and make it permanent.

Organized power must be built on practical realities. Also, it must be inspired with moral purpose. If the Crimea Conference encourages us politically, it reveals a discouraging gulf between what we practice and what we preach.

The Atlantic Charter is the moral standard upon which the leaders of the United Nations have themselves agreed. Compared with that standard, the Crimea decisions do not stand up very well.

The principle of "no aggrandizement, territorial or other" (Atlantic Charter, Point 1) has been abandoned. The Soviet Union is aggrandized at the expense of Poland and Poland, in turn, is invited to aggrandize herself at the expense of Germany. The territorial changes decided upon are not made dependent upon "the freely expressed wishes of the peoples concerned" (Atlantic Charter, Point 2). The Crimea declaration speaks of "the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them." But it adds to the quoted words, drawn from the Atlantic Charter (Point 3), the words "by the aggressor nations." Thus, seemingly, only those who have been deprived of sovereignty or self-government by the Axis powers are to be given the benefit of that principle of the Atlantic Charter. The decisions regarding Germany, while not explicit, reflect a spirit quite different from that which sought the "economic prosperity" of "all states, great or small, victor or vanquished" (Atlantic Charter, Point 4).

We can draw two conclusions from the great discrepancy between the principles of the Atlantic Charter and the decisions taken at the Crimea Conference. One conclusion is that the Atlantic Charter itself is not perfect preachment. It reflects too much a static rather than a dynamic concept of the world. We pointed this out more than three years ago. There will be constant and unnecessary embarrassment until the Atlantic Charter is remolded into a better statement of our long-range objectives.

A second conclusion we can draw is that decisions taken in the heat of war will inevitably fall short of high principles. It is because that is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: "If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them."

The Crimea decisions dramatize the need of getting at San Francisco the right kind of world organization. It must be an organization which, in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand. Fortunately, these Proposals are still "tentative." But they will soon be crystallized. It is, therefore, urgent that our people study and come to understand these Proposals and exert their influence to the end that the world organization which will come out of them will be a world organization which seeks a peace that is just and which, because it is just, can be durable.

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Judgment Must Begin

CHAPLAIN DUBOIS' article, Judgment at the House of God, which is concluded in this issue, is one of the most important we have published in years. It is important not only as the reflections of an intelligent and well-informed observer, but as providing background for the statement of 100 Army and Navy chaplains which we publish with the article. Fr. Dubois, of course, is known as an Anglo-Catholic, and his article reflects the full appreciation of the Church's nature and resources for human life which the term implies. But the statement of the chaplains was drafted and signed by a men of diverse kinds of Churchmanship. The indictment it conveys is an indictment of all kinds of Church life as it has been lived in the period between wars. And it is an interesting fact that pressure against its publication has been exerted by all kinds of highly placed Churchmen.

We would not have believed it possible that anyone would seek to discourage the expression of the chaplains' opinions and the communication of those opinions to the Church, if we had not found it to be so in actual experience. Nevertheless, the group of chaplains which first prepared the statement found many unnecessary difficulties placed in the way of their sending it to their brother chaplains. Similarly, we have been checked at every turn in the effort to prepare an adequate account of its circulation. In fact, the publication of it in THE LIVING CHURCH has not even yet been authorized! The text which appears in this week's issue is there because, having seen the statement in a parish paper and in the *Church Review,* organ of the Church Society for College Work, we feel that it is now public property.

Fr. Dubois, taking as his text I St. Peter 4: 17, "For the time is come that judgment must begin at the house of God," entitled his article, "Judgment at the House of God." For this editorial, we place emphasis on a different part of the text: "Judgment *must begin.*"

Judgment must begin at high levels of Church policy-making and planning. Our leaders, if the Church is to fit itself for the strenuous and dangerous days that lie ahead, must recognize the dismal inadequacies on which the chaplains have placed an unerring finger. No matter how thoroughly you whitewash a sepulchre, as our Lord pointed out, it is still a sepulchre. The fact that we of the laity are, by and large, members of the "pagan and indifferent multitude," neither knowing nor caring about Christ and His Church, cannot be effectively combatted until it is honestly faced. The fact that the Church's educational program has failed to stem the tide of paganism and secularism must be admitted in order to "bring about such reorganization of the Church as a whole and of our respective dioceses as will make the central objective an imparting to our people of definite knowledge of what Christianity is and the truths of the gospel are."

The Birmingham meeting of the House of Bishops, with its history-making resolution on the need for a better educational program, showed that our spiritual fathers are aware of the need. The Pastoral Letter, which we publish in this issue, is also on a high level of Christian earnestness. But principles and exhortations are of little effect until they are translated into policies and action.

Judgment must begin among the parish clergy. Theirs, after all, is the primary responsibility for making every activity and organization of the parish a functioning unit of the Kingdom of God. Theirs is the priceless obligation and privilege of preaching the Gospel, of proclaiming God's salvation to His people. Each parish priest should ask himself: "Is my parish God-centered? Do the organizations, the activities, the parish school have any vital relationship to the Kingdom of God? Or are they techniques for multiplying numbers, increasing enrolment with little regard to Christ and His demands upon human souls?"

Judgment must begin among the laity. We of the laity are the Church. In us inheres the sovereign power to make or break any priest, any bishop, any Church executive. In the past, we have often rewarded flippancy and shallowness by calling clergy characterized by those social graces to our parishes. We have often penalized clerical devotion to God by making it clear to our spiritual fathers that such "fanaticism" was unwelcome. We have discouraged the practice of religion by our sons and daughters with the diabolical refrain, "Oh I'm sure that that (particular act of devotion) isn't really *necessary!*" We have told everyone, "I'm very low church"; and said, with pride, "our parish is low"; meaning just what the word implies—that we give religion a very low place in our scheme of things.

If the Church after the war is to rise to its rightful place and function, we of the laity must submit ourselves to God's judgment in every aspect of our lives. Our parish organizations and activities must be consciously and deliberately pointed toward God and His kingdom. Our business, our family life must be similarly reoriented. It is really better to be dead, our Lord said, than to be an occasion of sin to anyone—to our employees, our children, our friends. What would you tell your son if he decided he wanted to be a missionary? What would you tell your daughter if she decided she wanted to be a nun?

When the chaplains return—the 100 who signed the statement, and the many others who failed to do so only because of ecclesiastical bumbershooting—are we going to be the kind

The Collect

Fifth (Passion) Sunday in Lent *March 18th*

THE CHRISTIAN faith teaches us to make our souls ready for closer, eternal life with God. Lent stresses the governing of the body as a means to that end. Many of our sins come from the body which thus wars against the soul. We must guard the desires of the body lest sin gain a hold over us. We are to use such abstinence that the flesh may be brought under the control of the Spirit. The body is to be kept holy, as the temple of the Holy Ghost. The body must be preserved as the shrine of the soul in this life and kept fit for its transformation into the resurrection body. But while we are concerned for the body there must be equal care of the soul. This is a great responsibility, but God's help is available. As we make our Communion let it be with thanksgiving as we receive the holy Gift that can preserve our bodies and souls unto everlasting life.

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At Sea.

DEAR FAMILY: Abler pens than mine have described the majestic spectacle of a war-time convoy of troop-laden ships on their way to an amphibious assault. There is an incomparable sense of overwhelming power, of ordered unity of purpose, in the sight of scores of transports, four or five abreast, reaching ahead and astern from horizon to horizon, flanked by swift destroyers far out on either flank, like watchful shepherd dogs guiding and guarding their flock. And there is a thrill and a sense of awe in the knowledge that still other ships, bent on the same grim errand, are hidden from view beyond the concealing curve of the earth.

This is written aboard a ship in the midst of such a convoy—a modern task force that would dwarf the famed Spanish Armada into insignificance, but that is by no means unique in this war. Here are swift APAs and AKAs—personnel and cargo transports—how many I cannot say. Most of them did not exist even in blue-print form when the Japs launched their treacherous attack on Pearl Harbor three years ago. Now they are laden with determined, well-trained troops, most of whom were school boys, clerks, farm hands, or mechanics at that time, but who are now a coördinated striking force of United States Marines, confident of their ability to cope with the best or the worst that the enemy can throw against them.

Somewhere, many miles ahead, lies the portion of Japanese territory toward which this powerful force is moving with the calm precision of a plan that has been carefully worked out to the smallest detail. Most of the troops aboard do not know what their destination is, but they have no illusions about it. They know that its beaches will be filled with deadly obstacles, and that their landing will be opposed with every ounce of strength by a strong, tricky, determined enemy. They know that the fighting will be bitter and the losses heavy. They realize that many aboard these ships will not return from that strange foreign shore, that others will survive only at the cost of shattered bodies or minds. They know that these things are the price of victory. They are prepared to pay that price, and they have not the slightest doubt that the victory will be theirs.

Aboard this ship, and the other ships of this force, there is little to indicate to casual observation the grim nature of this expedition. If the men were not all in uniform, one might almost think that this was a pleasure cruise. The blue Pacific is as peaceful as its name implies. By day the men loaf in the sunshine on deck, or seek shady corners where they can quietly smoke and read. Some even have canvas deck chairs, which lend an almost festive quality to the scene. But the ship's guns are uncovered and ready for action, and at each of them sits a watchful sailor on duty, earphones over his head, his eyes constantly scanning the sea and the sky.

In the evening, the ships are of course completely darkened, and the convoy slips silently through the blackness of the night. But by moonlight and starlight the outlines of near-by ships can be seen. . . . Somewhere on a lower deck a mandolin is playing and young voices are singing "I'll be seeing you. . . ."

On Sunday I attended church services, both Protestant and Roman Catholic, on the after deck. There is no Protestant chaplain aboard, but the service was perhaps more impressive for that reason. It was conducted by a young enlisted man, and the singing was led by a pharmacist's mate. The colonel read the lesson, and his executive officer led one of the prayers, but for the most part the service was by and for the men themselves. The "message," given simply and without self-consciousness by a lad in his twenties, dressed like the others in dungarees, was direct and appropriate. They were going into battle. They were strong, but they did not place their strength in their own arms alone. God had sustained our nation in other times of crisis, He would sustain us now, for we were armed not only with physical weapons but with the conviction of a righteous cause. The speaker quoted St. Paul's words about the many who enter the race, but the one who wins the crown. It behooves us so to run the race that we would deserve the crown.

As he spoke, I watched the earnest faces of the men, and I looked beyond them at the other ships reaching to the horizon. On many of these ships services were also being held, as the Church pennant, flying above the national colors on each of them, indicated. Somehow it did not seem incongruous that this powerful force moving inexorably into battle should, for an hour, proclaim thus its supreme allegiance to the Prince of Peace.

The Protestant service concluded, the men filed out and others took their place. There was an interval while a table was rigged as a simple altar; and then the age-old mystery of the Mass was celebrated. Most of the congregation made their communions, in preparation for whatever might lie before them.

The loud speaker announced: "Divine services are over. The smoking lamp is lighted"—traditional Navy phrase indicating that men are permitted to smoke. The Church pennant was lowered and the national ensign hoisted to the top of its halyard. The ship's company went back to its duties, and the troops to their various pastimes. The convoy continued quietly, steadily, relentlessly on its course.

CLIFFORD P. MOREHOUSE.

of Churchpeople who will welcome their announced determination to exercise a "God-recollecting, God-centered, and spiritually disciplined ministry"? Do we want that kind of parish priest or are we going to find that kind of priest upsetting and disturbing, a nuisance to our dreamy, pedestrian sort of Christianity?

It is very doubtful that the postwar world will be the kind of world in which Parochial Episcopalianism can hold its own. The movies provide better entertainment. The radio fills the mind with talk more conveniently. The labor movement and business provide a wider field of service. Psychiatry appears to provide more help in personality adjustment. Churchgoing is no longer a social necessity for the "best people." We've got nothing left to sell but God. That being so, our very survival is likely to depend upon our restoring Him to the center of our lives and fearlessly proclaiming His salvation to the world.

The time is come that judgment must begin.

Remodelling

CARPENTERS, electricians, and other ministers of the more abundant life have descended on THE LIVING CHURCH office to provide your favorite Church magazine with a layout more suitable to its present needs. Our space, originally designed for seven people and a library, has had to be redesigned for twelve people, with the very strong probability that after the war there will be fourteen or fifteen. (The library, as we reported some time ago, has gone to the Milwaukee Public Library, there to serve a wider public.)

The end result, we hope, will be facilities which will make it possible for us to give you even more efficient service than in the past. In the meantime, however, correspondence and all other branches of office work are feeling the effects of peripatetic desks, noise, dust, and disruption. We must ask the FAMILY'S indulgence if our service is less than perfect just now.

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Judgment at the House of God

Thoughts of an Army Chaplain - Part II

By Major Albert J. Dubois

Chaplain, USA

THE NEXT weakness most apparent to a chaplain after that of lack of understanding and instruction is that of the extreme "parochialism" or "congregationalism" of the Episcopal Church. One discovers a fair number of persons who have received some training and instruction, who have a very obvious pride in the fact that they are Episcopalians, but whose interest and pride is confined to their home parish. We are constantly finding splendid men who were great workers in their church at home but who left it all behind when they entered the army. This makes some sort of regular contact between the home town priest and the soldier more important in our Church than in most other groups. This makes it doubly important for the parish priest to notify chaplains of the location of Churchmen in camps and units. I have frequently met with men known to be Churchmen, only to be told quite flatly that "they only go when home!" Believe me, these are not isolated cases.

"Church Is My Home Parish"

Some time ago I was invited to a dinner party in a camp where I was assigned. Nearly all the other guests at the affair were from another section of the division and were not in the unit that I immediately served so that they were not known to me personally. The first officer arriving with me asked of my Church affiliation. He was delighted when he found out that I was an "Episcopalian" and said that he was a vestryman of St. —— parish in Brooklyn. He praised his rector and his church and told me how much it meant to him and then expressed surprise that Episcopal services were held at camp. The point is that these services had been announced weekly for the 11 months that he had been in the organization; they had been announced in weekly orders of the division and schedules were on all bulletin boards. Pressed as to why he had not looked up a service of the Church in that length of time (or had not even visited the very active parish in the near-by community), he said, typically, "Church to me is my home parish; I never go otherwise." Of the rest of the guests assembled for that party, seven out of twelve officers were discovered to be Churchmen. I had only known of one and he in turn was the only one who knew of our services. Of the rest, one was a vestryman, one a choir director and had not missed church for eight years until the day he entered the army (and hadn't been once in the year and a half of his service). Still a third in the group had been head acolyte and master of ceremonies in a well-known Anglo-Catholic parish. Here was a representative group of fairly active people in parishes at home and yet the thought of church beyond the border of the home parish had not entered their minds.

Perhaps this is in part due to the difference of Churchmanship within our Church which makes us accustomed to the particular ways of one priest and parish and makes us uncomfortable elsewhere. But I think that most of us in the armed forces try to provide services that will be a "norm" for all shades of Churchmanship without reference to our own desires or customs in the parishes we served in civilian life. Perhaps it resolves itself into another case of poor instruction. The power of the sacraments, the spiritual treasury of the Church, mean little apart from the accustomed surroundings and the clergy we already know. Among my other experiences is that of seeking out the son of a priest of the Church and asking him to help me serve, only to be told that while the man did serve at home, "It was just something between dad and myself!"

Who Is to Blame?

Who is ultimately to blame for these things? The "Statement" of the army and navy chaplains says that we all must recognize that the clergy are at fault. We have been too content to build loyalties to ourselves and to our parishes and not to a personal Saviour and to the work of His Church throughout the world. The parochialism of the clergy is clearly seen in the fact that so many have but little concern even for their own men after they leave the parish boundaries. There are, of course, notable exceptions and some priests are doing an excellent job of following their men in service, putting chaplains in touch with them and remembering them in their prayers. Nor am I unmindful, but rather grateful, for the support of many prayers that rise from war shrines throughout the Church, but, as one writer has put it—"We must hurl ourselves after our prayer."

Because of this intense parochial outlook it is especially important for the chaplains of the Church to know their men and to be able to seek them out and hold them to the Church. The Church as a whole has done but little to support us in this job and, although the Army and Navy Commission has done excellent work in some other fields, in this most important of all things it has completely failed. In the absence of any vital leadership from the Commission, most dioceses have adopted the attitude encountered in the instance of the parish priest who recently told me that he had sent names and locations of servicemen to his diocesan Army and Navy Commission only to have the reply that "They were not bothering about notification anymore." As far as my experience goes there are only three dioceses that are making any real effort to keep chaplains informed. There may, of course, be others that I have not had occasion to know about.

The basis of any successful system of notification is the family from which the soldier comes. To attempt to base a system on any other foundation is to make it ineffective. The soldier's mother or wife knows of his change of address long before anyone else in a parish. *Unless the soldier's family is made to feel that it is important to keep the man in touch with his Church, nothing else will avail.* We have failed to impress this fact on the families of servicemen and so we have had to give up shepherding our men except in a "hit and miss" fashion and our chaplains have no sound and efficient system to aid them in seeking out and caring for Churchmen. While we are beginning to talk about plans for welcoming the serviceman back let us also remember that we have failed miserably to follow him in his difficult days.

I suppose all of us have been especially envious of our Lutheran friends as well as the chaplains from some other groups that have done a fine job of this notification. The basis of the excellent system of chaplain notification in the Lutheran Church has been the concern of the soldier's family to keep the man in touch with his Church. The family feels it important to notify the pastor. The pastor notifies the central committee and Lutheran chaplains often hear within a week of the arrival of a new man at a camp or unit. Further a new Lutheran chaplain at a post can secure a list of all Lutheran men known to be there from the complete list in his Army and Navy Commission headquarters.

Contrast this with the usual method of Episcopal chaplains who arrive at a post or assignment and who have to start from zero to build some sort of list as it is rumored that "so and so" is a Churchman. It is probably too late to reclaim our lost ground in this important pastoral side of our activity, but there are two steps that can be taken even now. The importance of keeping men in touch with chaplains can still be impressed on the home front and pastors can always address a card directly to the unit or camp of the man's address and to "Episcopal Chaplain," or Post Chaplain (address—same camp and APO as the soldier's). If there is a chaplain of the Church on duty there he will get the notice; if not, it will be a penny wasted in a good cause and the next time the man moves, you may have better luck in finding a chaplain of the Church near him.

There are other instances of this failure of the clergy to follow their servicemen with interest. During the past two years it has been my privilege to pre-

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ver 30 men for Confirmation in various
mps. In each case I have notified the rec-
r of the man's home parish and asked him
record the Confirmation and acknowl-
lge the letter so that I would know that
e proper entry had been made. Only 12
iests have ever acknowledged receipt of
is information, the rest of the names I
ust transfer to my own civilian parish if
e men are to have status in the official
cords of the Church. *Less than 12* have
er written the men concerned to say
at they were glad to know of their Con-
rmation. I cannot feel that the clergy at
me are too busy to write these few let-
rs. If they are, they are busy with things
at should be secondary to pastoral re-
onsibilities. No wonder the sheep go
stray, "The good shepherd *knows* his
heep"!

A major of my acquaintance who
avels all over the east coast visiting
my camps writes:

"My recent trips have taken me to cities
d I have been an interested observer of
tendance of servicemen at city churches.
a rule it is good. Some churches make a
is about getting the names of servicemen
t much of it is wasted effort. Maybe par-
ioners are tired of doing for visiting serv-
men, except perhaps a parish "open house"
nday afternoons or a "service club" on
turday nights, but hundreds of servicemen
walking out of churches Sundays with
e on their hands and no place to go. A
rmal handshake and request for name
uld well be supplanted by a friendly con-
sation and an invitation to breakfast or
ner. It may be tough on the parishioners,
it's tougher on the boys and girls. I have
gled them out as they walked down the
et after service and drawn them out on
subject. Sure, a Saturday night in the
rish house is good and so is an open house
Sunday afternoon, but here I am with
edom in town, and no place to go after
urch but crowded restaurants. A stiff hand-
ke at the door of the church with a recited
lad to see you," and maybe a smile or two
m parents who have boys in the service,
not do the good they intend. We are a cold
ple. There are exceptions, of course, but I
so many of the above in practically every
urch I attend and I have been generous in
scribing the handshakes and greetings
do get."

So it is that we must not wonder if our
lose contact, nor dare we expect them
to return with the same feeling they
toward the Church when they left.

The Chaplains

What of the chaplains themselves?
metimes, when I have been talking to
clergy of these things, a criticism of
plains has been made to the effect that
urchmen have difficulty finding our
urch chaplains, and that they have
at trouble learning of the times and
tions of Episcopal services. This may
true in some cases and there may be a
iety of reasons for such situations. In
first place, the proportion of Episcopal
plains to the whole army is small. We
not be everywhere. Chaplains, too, are
oss-section of the clergy of the Church
whole and some of our general weak-
es will certainly be seen in us and our
rk. Perhaps a few come into the service
hout a clear idea of what their priest-
d means, but I am sure that they are in
minority. In this group would be one
plain who succeeded me as the sole
Episcopal priest in a large camp where I had built up two Sunday Eucharists in different parts of the camp each week. On being given a list of some 200 Episcopalians, built up by patient effort over a six month period, he professed that he did not have a chalice or paten because "he had not anticipated having Communion." Two months later, I heard that he had never held an Episcopal service. I am sure that we do not have many chaplains who would fall into this group and, after all, the real blame for such an outlook must rest with the seminary in which the man was trained.

I think that the real difficulty that confronts most of our chaplains is simply the fact that they get discouraged because it is almost impossible to get the names of Churchmen and to rouse them to such loyalty as will bring them to support the services. The response being so small, many of our chaplains just give up trying to do much for Churchmen and the backing which they often get from members, even after they make themselves known as a priest of the Church, is not sufficient to warrant their insisting on the use of a chapel at an hour when some other group might use it to a better advantage so we are pushed into the background. The major, referred to above, wrote:

"Did I tell you about attending service in a camp of 60,000 where there were two Episcopal chaplains who had an agreement between themselves that they would alternate celebrating Sunday to Sunday and the non-celebrant would attend just so there would be a congregation? The Sunday that I was there they were suprised to see someone attend as they said, "no one ever showed up!" I had to learn of the service by much telephoning around. There were four of us at Holy Communion here at Camp —— today; *that's the most I have ever seen attend a camp celebration.*"

The chaplain who is getting any sort of a response from his men has learned that he must be forever seeking out the Churchmen who are stationed near him. By regular letters and bulletins, by personal calls, by all possible means he must seek to hold them or win them to a renewed loyalty to the Church. I am sure that this is what the Episcopal Church expects of us. It is true that by army regulation, our first duty is to see that the religious needs of all men of our command are met, and all of us do this with joy and a sense of privilege, but over and above that we are not only allowed, but the Chief of Chaplains definitely encourages us, to care for the men of our Church and to provide frequent opportunities for them to receive the sacraments.

Evangelism

There is, of course, no place for proselyting in the armed forces, but there is a real field for evangelism and conversion with those who are thinking personally of religion, perhaps for the first time, and with those who find in our ways the answer to their need. Believe me, there are plenty of officers and men in these two groups. There cannot be Confirmation classes in most units because of the rapid changes of personnel, but there can be individual instructions at any time and there will be many conversions and Confirmations, if we move among our men. Our job is not only to minister to the faithful, but to change the heart and enlist the talents and energies of the indifferent multitude. I have always found that our bishops will do everything possible to be available for Confirmation, even if it is but for one soldier. I fear that there are some of the clergy in civilian churches near camps, and even some of the chaplains, who are not awake to this opportunity of reaching out to non-Churchmen.

There is, for example, the experience of a young man who came to me in one of the units that I served and expressed the desire for Confirmation. Unfortunately, he was ordered to another camp three days later and I could not instruct him. The new assignment was with the ASTP and so he got in touch with the rector of the parish at the college and attended church every Sunday over a period of many

Statement Signed by 100 Chaplains

WE THE undersigned, priests of the Episcopal Church, acting as chaplains in the armed forces, are appalled at the indifference of a great majority of the American people to Christ and at their ignorance of Christianity's basic teachings about God and man, as these are revealed in the men and women to whom we minister. The Churches generally seem not to have won the allegiance of youth.

We are alarmed at the degree to which the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral and social implications. For this deplorable situation, we believe that we of the clergy are largely responsible.

We are determined, God helping us, to become better priests and to devote ourselves more faithfully than hitherto to a God-recollecting, God-centered and spiritually disciplined ministry, and to the conforming of our own lives more fully to the simple pattern of our Lord's life.

We are resolved to preach and teach without fear the whole implication of the moral teachings of Jesus in terms of the social, economic, political picture of the moment, as God gives us wisdom to discover and understand.

We promise ourselves to do all in our power to bring about such reorganization of the Church as a whole, and of our respective dioceses, as will make the central objective an imparting to our people of definite knowledge of what Christianity is and of what in action the truths of the gospel are, with recognition that the chief function of the Church today is not only to nurture the faithful but also to convert a pagan and indifferent multitude.

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months. Later he was sent from ASTP to another division. As soon as I learned of the change I wrote to a chaplain of the Church on duty at that camp and the man himself went to see him about Confirmation, trying his luck with the dean of a cathedral in a town eight miles away at the same time. After a year of trying to find some priest of the Church interested enough to prepare him for Confirmation, he wrote me:

"I regret to tell you that I haven't been able to start Confirmation instructions yet. While I was at —— College it would have been an ideal time to take the instructions, but, although I tried many times, it was hard to find the rector, and when I did, he said there would not be a class for some months. When I was in —— the class at the cathedral had just been closed. Chaplain —— evidently does not have Confirmation classes, because all he would tell me was to see the dean of the cathedral in the near-by town, which I did. Some day the opportunity will present itself I guess. I am sure of one thing, at least, and that is that I do not care to discuss the matter any further with Chaplain ——."

Are we forgetting the solemn charge made to us at ordination?

"Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood."

We are inclined to think in terms of numbers rather than individuals in the Episcopal Church. Here is a good example of "brushing off" a man who was seeking admission to the Church and was attending church regularly for almost a year without finding any response.

The Church and the Future

Judgment at the House of God. What is the conclusion of these "Thoughts of an Army Chaplain"? What does he dream about as he thinks of the Church and the future?

First, *a teaching Church*. Clergy teaching the people in clear and certain tones of the need of a Personal Saviour, of the power and the necessity of corporate prayer, of the reality of eternal life, of the power and blessing of all seven of the sacraments of God's grace as they are enshrined in our Book of Common Prayer. *Teaching the religion of the Prayer Book* wherein it is obvious that there is one and only one way to keep Sunday holy and that by using the *appointed* Collect, Epistle, and Gospel in the *appointed* service of Holy Communion. A *teaching Church*, preaching the plain gospel truths of God's abundant provision and man's utter dependence, emphasizing the privilege and responsibility of Confirmation and making that service on our part a serious "dedication of life" to the service of the King of kings. A *teaching Church* giving men the glad news of spiritual strength and support in sickness and of certain help at the hour of death. A *teaching Church* with a wisely planned liturgical movement to make worship forms real and telling and to link common prayer to daily living.

Secondly, every chaplain dreams of a real stirring in the whole Church w would awaken the loved ones of sol to their responsibilities and would re in keeping the chaplain of the Churc touch with the men they are to serve.

Third, increased emphasis on the portance of better training for the cl of the Church. The clergy must take blame for many of these failures— chaplains in our civilian days as wel the rest of the clergy. Much of our hes tion is due to the fact that too few of men are on fire with zeal to win Christ. We have sometimes been too certain in our own preparation to give tain conviction to others. We have b too lax in our discipline of ourselves things spiritual to enable us to lead G people in the fulfillment of duty. We n raise up a God-centered, spiritua disciplined ministry. Seminaries will n to make some changes to receive the turning soldiers and sailors who hope study for Holy Orders. They defini will not fit into the old forms and wa They will come back from grim expe ences, they will have but little patie with half measures or compromises the sake of pleasing men. They will b body of men who have learned discipl and know sacrifice. To those who retu religion will be all or nothing. I am n prepared to say just how these men w differ from others who have entered se inaries, but I am certain that many them will bring something to the semina ies that they have been lacking. Dr. Be nard Iddings Bell asks if the Chur really wants these men:

"Do the churches want the postwar alle iance and help of those of their own m who are now in service and who have h conventions stripped away, who now ins upon reality in religion? Do they wish use such a man as Thomas, for instance, w writes from the Middle East? He is a u versity graduate, brilliant, urbane, not qu 30 years old. Before the war he was a b man, with rather more than a good start a manufacturing business. He now writes always believed in God; I know God n I have seen Him in the desert and in eyes of forsaken and oppressed people have seen Him weeping as the damned sh break and tear Him. I must be His u servant. By the Lord God I shall compr mise no more. I must preach Him, procla Him. If I come back the ministry is my cation. But do you think the Church has ro for me in the ministry?" (*Harper's*, Janu 1944—"Before the Men March Home.")

If the zeal and enthusiasm of th returning men is properly directed, th will be the finest group of men the Chu has ever had as leaders. They will tr be the hope of the future when so m will depend on wise spiritual leaders I have been privileged to know some them and work with some of them. Bis Hart, speaking over the Episcopal Chu of the Air, 14 May, 1944, said, "I convinced that what happens immedia after the war will shape the life of world for years to come." In no place this more true than in what the Chu plans along lines of receiving and trai returning servicemen who aspire to H Orders.

Thinking of that Church of peace t days, Bishop Hart further said. "T Church must offer the moral equivalent war, a genuinely Christian cause in wh

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rvice personnel may give themselves as mpletely as they have done in war. One ldier writes, 'The traditional parochial proach will never touch the returning rvicemen. The average minister who has a cloistered life, whose interests have en limited to the paltry problems of urch finance, or who has been compelled pull his punches because of the social political aspect of his official board, will er be able to reach the men who are ting this war. The traditional sermon ll not interest him. The small and cir-nscribed interests of the average parish ll seem nostalgic in the light of his own rvice pilgrimage. The talk of sacrifice ll seem paltry compared to his own ex-riences of personal suffering."

'Believe me, these words are true of the en I know. None of our servicemen will turn to their homes as they left. We will be changed men. The men who return enter Holy Orders will be matured and ll have had experiences to mark them from other "junior classes" in sem-aries. Will the Church really want em? They may very likely prove to be evolutionists" in terms of many of our ay-going conventions and unreasoned ejudices. They will be determined to *for Christ* because they will know w desperately men need Him. Those o have served as chaplains will change . Many of them will not fit into the irishes they left.

'A member of the National Council for llege Work has recently written me of stwar days, saying, "I am working to e if we cannot establish Church centers all our colleges, universities, and sec-dary schools, and have chaplaincies set to be filled when the time comes, with ests who have served with forces."

It might also be worth the considera-n of our seminaries to use some service plains in pastoral theology or in other partments when the time comes to train turning veterans for the priesthood. r. Bell goes even farther and says, Put a tough, returning chaplain on the culty of every theological seminary in e pastoral and preaching department d one or more on every strategic de-minational committee, commission, and ard."

Chaplain Becker, USNR, writes in the me *New Start:* "It makes us feel a lot ppier to suppose that out of this chaos ll come a great religious revival, but ch is hardly the case, at least, not as we d it inside the ranks."

This is all too true, but the future need ot be dark. If we will profit from the eaknesses made apparent in this time f testing and build wisely for the future correct these faults, the Episcopal hurch can be a useful instrument for od's work, a mighty power for good in e world of tomorrow. "For the time has me that judgment must begin at the ouse of God." Let us not fear the judg-ent, let us not seek to avoid it, nor try to isregard it, but let us welcome it and use to lay better plans and to guide us in mending our ways so that the days may e hastened when the "kingdoms of this orld shall have become the kingdom of ur Lord and Saviour Jesus Christ" and he sacrifices of the present may not have een in vain.

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FASTING!

Fasting! Some of you think we mean just eating fish on Friday, and being sure we let everybody know it. Too many people like fish more than something else, and then it's not fasting. A Friday fast, for instance, should be the doing without something your body WANTS on that day, in order to let it be borne home to you that THAT day is the weekly anniversary of Our Lord's death upon The Cross for US, our sins, and the sins of the whole world. We should never, never forget Friday, one of the three greatest days in the year for us!

But there are other times to fast. Get one thing straight, ALL of you, our fellow-Episcopalians! Fasting is not a stunt that a few rigorous Anglo-Catholics (so called) put on, just to be different and to rub others the wrong way. Your very own Book of Common Prayer is where we all get it from, and it is about time the Episcopal Church AS A WHOLE starts to EAT its own Prayer Book, and not call names to those who are seriously following its teachings. Fasting, in its many ramifications, means bodily discipline and mental discipline, for Our Lord can use only well-controlled Christians to do His will and work. What good is a car with all its power, if it has no brakes?

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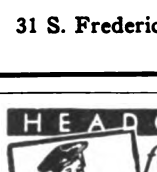
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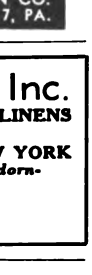
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Pastoral Letter of the House of Bishops

Adopted at the Birmingham, Ala., Session, January 31st to February 1st

GRACE be unto you and peace from God our Father and from the Lord Jesus Christ. God gives to us, in these tremendous and terrible times, both the obligation to take our full part with our fellow citizens in the service of our country and also the higher privilege and duty of taking part with Him in the strengthening and extension of that Kingdom of God which is righteousness and peace and joy in the Holy Spirit.

Winning the war is an essential part of our effort to build a just and durable peace. The majority of Americans are so far from a full understanding of the personal sacrifices and dedication of life required to win the war as quickly as possible that they are mentally and spiritually unfit to make their maximum contribution to the peace. We in America have not undergone the purging influence of widespread suffering and destruction. While the men in our armed forces are dying for the cause which is ours as well as theirs, and while our allies are feeling the daily pressure of devastation and almost unbearable privation, we must be more ready to surrender personal and group privileges, comforts, and even those rights which in this time of crisis interfere with the speedy winning of the war. At whatever personal cost, full production must be maintained, unnecessary expenditures must be curbed, blood donation quotas must be met, and each individual must make his maximum contribution in whatever activity an awakened conscience may require.

Victory in War Is Not Enough

But victory in war is not enough. The conflict in which we are engaged is spiritual as well as physical. The age-old battle between good and evil, between Christian and anti-Christian beliefs and purposes, has come to an awful climax. Men have allowed an anti-Christian philosophy of life to possess their minds, wed itself to the innate evil in human nature, and bring forth its evil brood of pride, arrogance, cruelty, hatred, greed, and falsehood.

These evil spirits do not confine their operations to the nations with which we are at war. They are here in America, infiltrating our political, industrial, social, and domestic life. They fill our penitentiaries, jails, and mental hospitals with their victims. They set race against race, class against class. They poison, distort, and destroy the souls of men. Always deadly, they find added opportunity in war and in the aftermath of war. Hatred, cruelty, and malice are contagious. False propaganda weakens men's love and reverence for truth. National selfishness, disguised as patriotism, gains a false sanctity. When victory comes, relief from strain will give a golden opportunity to sloth and self-indulgence. Pride and arrogance find easy access to the minds a hearts of victorious peoples. We might w total victory by land, sea, and air, suffer total defeat in the spiritual rea

These foes cannot be fought with ph ical weapons. Only a true faith can ov come false faith. Only real righteousn can conquer spurious standards.

Therefore, we call upon every memb of the Church now to renew his allegian and deepen his devotion, and by prayer a worship, study and service, to play his pa and fit himself for a fuller part in t service of Christ. Duty in the armed forc and in war work has taken many of o clergy and lay readers from their norm tasks in the Church. Those who rema must fill the gaps. Normal activities mu be maintained and made more effecti Every congregation must follow its abse members with frequent prayer and lovi thoughts and letters as well as with th materials for war. Some servicemen a already returning from the fighting front It is our privilege to welcome them, t help them to find their places in commun ty and church, to learn from them wh they have learned as they have faced th stark realities of life and death, and t join with them in building, under God guidance, a more Christian civilization.

World Organization Is Essential To Lasting Peace

Thoughtful people are agreed that th peace for which we all pray and for whic those dear to us are making heroic sacri fices cannot be achieved and maintaine without a union or concert of nation organized under law and backed by forc

Responsible use of the great power an influence of the United States of Americ in international relationships is, in ou judgment, a primary necessity for th maintenance of the justice, order, a peace of the world in the immedia future. The Dumbarton Oaks Proposa agreed to by representatives of the Unit States, the United Kingdom, the Sovi Union, and China, offer a forward-looki plan representing the widest area agreement yet achieved by the four Gre Powers on a general organization maki for world stability. The support of the Proposals seems to us the first step towa a just and durable peace.

These Proposals have grown out of t common interests and tasks of the Unit Nations. They carry into the postwar e an association already established throu coöperation in war. This association, e isting to win the war, must be continu to win the peace, with provision for e pansion and modification as experien dictates, ultimately reaching out towar universality through the inclusion of ne tral and enemy states.

We agree with the statement of th President that "perfectionism, no less tha isolationism or imperialism or pow

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litics, may obstruct the paths to international peace." We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.

In the near future a general United Nations Conference will be called at which the Dumbarton Oaks Proposals will be used as the basis of discussion in preparing the charter for the new organization. Our representatives at that conference must know where our people stand and will need evidence of substantial support for their efforts.

We, therefore, commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge that as citizens they support the basic principles and machinery outlined in the proposals, and organize and make known their determination to build increasingly from this beginning a just and more Christian world.

Justice Is Basis of Lasting Peace

But no international union can be effective for lasting peace unless it is based on eternal principles of justice and infused with a spirit of mutual trust and good will. Law is regulative. Force, though essential, is only an instrument. But good will is creative. "God is love." The ultimate creative force in the universe is active self-giving good will. And God works through the good will which He inspires in man.

And there is not enough intelligent good will in unregenerate human nature for the accomplishment of these tasks. The world is faced now and will be faced at the end of the war by critical shortages of food, clothing, fuel, medical supplies, houses, transportation, and many other necessities. But the greatest shortages are of good will and patient understanding between nations, races, classes, and individuals. The supply of this most vital of all needs can come only from God through His creative and redemptive work in the minds and hearts of men. It is impossible to abolish the differences between nations, races, and individuals. These differences without a principle of unity are chaos; but these differences animated by the Spirit of Christ are richness. We share with our Christian brethren of every name and in every land the solemn duty and high privilege of being the humble instruments of that Spirit, not in isolation, but in coördinated devotion to the one Lord.

While we pray and labor for the full reunion of Christendom, we can find many ways of fellowship and coördination with others who love the Lord Jesus in sincerity. The Lausanne and Jerusalem, Madras and Oxford and Edinburgh conferences and the work of the late Archbishop of Canterbury in organizing the World Council of Churches have pointed a way to effective fellowship and coöperation in the world-wide service of Christ. There are many opportunities on the local level. But there can never be unity without fellowship.

Church's World Mission Calls for Participation of All

Even more clear and imperative is the need for fuller and more generous participation of dioceses, parishes, and individuals in the work of our own Church as a whole. The Church cannot be strong without strong dioceses and parishes; but the strength of a parish or a diocese is not a Christian strength if it is self-centered, exclusive, and forgetful of the world mission of the Church. Of them, as of individuals, it is true that "he that findeth his life shall lose it: and he that loseth his life for Christ's sake shall find it."

America is playing a vastly increased role in the affairs of the world. American Churches must take a vastly increased part in Christianizing the world. This involves the giving of money, but it involves far more than that. It involves the giving of life. The war against the Axis powers could not be carried on without war bonds and the products of factories and farms; but it is being won actually by those who go to the front to fight. So the warfare of the Prince of Peace against sin and degradation is won by men and women who offer their lives for Christ's service at home and abroad. As the young men from our Churches and our homes have gone to the uttermost parts of the earth as soldiers and sailors and marines, so they must go in the years to come, "their feet shod with the preparation of the gospel of peace," to share with all men of all nations and races the truth which makes men free, the love which is life more abundant.

As we look to the immediate future, our thoughts turn with respect and affection to the missionaries in every land, men and women who, through all the years of war and peace, have been working steadily to fulfill the Church's mission in the world. Their faithfulness would be in vain without our constant support; indeed the accomplishment of that great task has too often been hampered or delayed by our negligences and ignorances. The Reconstruction and Advance Fund program for 1945, with its primary emphasis on an intensive study of the Church's whole mission, offers to all of us the great privilege of sharing more completely than ever before in the fulfilment of that mission.

In the Name of Jesus Christ our Lord, we call upon everyone to whom this message comes, to give himself with renewed faith and hope and love to the service of Christ and His Church in his own local congregation, and wherever the Spirit of God may call.

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NEW YORK

Thanksgiving for Allied Successes in Cathedral

One of the most impressive of the many great services held in the Cathedral of St. John the Divine, New York was that of Sunday evening, February 25th, when clergy and laity of the several national Churches in North America were present and took part. Archbishop Athenagoras of the Greek Orthodox Church said the Prayer of Thanksgiving for all the liberated peoples. Bishop Makary and other clergy of the Russian Orthodox Church led the Metropolitan Chorus in singing *Molieben* for victory. The Rev. Dr. John A. F. Maynard, rector of L' Eglise S. Esprit (the Church of the Holy Spirit, the French Episcopal Church in New York City), said the prayer for the armed forces; the Rev. Lief T. Gulbrandsen, pastor of the Norwegian Seamen's Lutheran Church, the prayer for the armies of liberation; the Rev. Joseph F. Sefl, pastor of the Jan Hus Bohemian Brethren Presbyterian, the prayer for the sick and wounded; the Rev. Alfred T. Dorf, pastor of Our Saviour Danish Lutheran Church, the prayer for the oppressed; and the Rev. Senior R. Zawistowski, pastor of the Holy Cross Polish National Catholic Church, the prayer of commemoration of the dead. The Scripture Lesson was read by Comdr. Dr. Winfield Burggraaff, chaplain of the Royal Netherlands Navy.

The procession was one of the most memorable of the many which have moved up the great nave. The absence of Bishop Manning, bringing up the rear as he has so often done on these occasions, was felt by everyone.

The Bishop prepared an address for the service. This was read by the Rev. Canon Edward N. West. Bishop Manning's address said in part: "My venerable brothers in Christ, gallant and honorable gentlemen, my good and Christian friends: It has pleased the Lord our God to grant great success to the military efforts of our United Nations and it is meet that we should gather to yield Him praise who is our mighty Deliverer. . . .

"The Kingdom of God always lies ahead of us, but unless we match the successes of war with like successes in peace, then we are become like a man who, having put his hand to the plough, looks back. . . .

"Wherefore, my brethren, I pray that the God of Peace, who brought again from the dead our Lord Jesus Christ, may raise up in all lands that spirit of honor, justice, freedom, and faith in God which shall make this at last a world of peace."

In addition to the ecclesiastical dignitaries in the procession, the United Nations were represented by diplomatic and military and naval officials. The nations thus taking part with the United States in the service were: Great Britain, Australi Belgium, Canada, India, Greece, D mark, Brazil, China, Yugoslavia, US Newfoundland, and Norway.

Dr. Aldrich Home from Pacific

The Rev. Dr. Donald B. Aldrich h returned to his parish, the Church o Ascension, New York City, from months of service as a chaplain in t Navy. Dr. Aldrich expects to be con crated Bishop Coadjutor of Michig early in May. Before leaving Pearl Ha bor, to come home, Dr. Aldrich, who h served on the staff of Admiral Nimit was raised to the rank of lieutenant co mander. Dr. Aldrich also served in t Navy in World War I. His son, Willia L. Aldrich, is a paratrooper in France.

Lenten Exhibition at Noted Jewelers

New York City, which usually h many special art exhibitions during Le has had one this year of unusual intere to Churchpeople. This was the exhibitio held in the ecclesiastical studio of Blac Starr and Gorham, well-known jewele on Fifth Avenue. In the Lenten exhibiti were a dozen of the paintings of church by Bernard Lamotte, done by him for t De Beers collection.

Mr. Lamotte is a young French art

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who has travelled 17,000 miles in the United States, painting church buildings in many places. One of the most striking was that of a Bulfinch church on a New England village green. Not all the paintings shown were of American churches, several being French.

Included in this Lenten exhibition was the Golden Book of Remembrance from the Cathedral of St. John the Divine. Many visitors to New York have seen this beautiful book in the Cathedral, but others have not had that opportunity. This was apparent by the exclamations of admiration. The book, designed by the Rev. Canon Edward N. West of the Cathedral, has covers of gold and silver, studded with jewels given by Churchpeople for this purpose. In it, it will be recalled, are written the names of all who contribute to the building of the Cathedral. The book is usually kept in a special shrine, before the Chapel of All Souls in the Cathedral. Black, Starr and Gorham made the covers from Canon West's design.

ROCHESTER

Church Funerals Only

Public funeral services for members of Church parishes in Geneva, N. Y., will be held in the churches from now on, the Rev. Samuel H. Edsall, rector of Trinity Church, and the Rev. Norman A. Remmel, rector of St. Peter's Church, have announced. Only private services for the families will continue to be held in homes.

Public services in the past have been conducted in homes and funeral parlors, as well as in the churches. The new arrangements are made in accordance with Prayer Book directions and at the request of Bishop Reinheimer of Rochester.

PENNSYLVANIA

Christ Church, Philadelphia, Plans 250th Anniversary

Christ Church, Philadelphia, is planning the 250th anniversary of its founding. In observing the occasion, its rector, the Rev. C. Felix Kloman, has planned a program that will stress the true meaning of brotherhood in the light of present world events. In addition to the Bishop of London and the President of the United States, representative ministers from every denomination active in Colonial times, will be invited to speak from the pulpit of Christ Church. Part of the program is a series of lecture discussions on the second and third Sundays through February, March, and April.

Speakers include: Rev. Paul E. Scherer, Lutheran Church of Holy Trinity, New York; Dale Purvis, vice-president of the Stetson Hat Company; Rev. Henry Sloan Coffin, Union Theological Seminary; Hon. Robert V. Bolger, associate judge, Orphans Court, Philadelphia; Rev. Ralph W. Sockman, Madison Avenue Methodist Church, New York.

For Christ Church the brotherhood of man is a tradition, not a modern trend. Since its founding in 1695 this church has stood a landmark in the midst of dramatic events that culminated in the Four Freedoms. It was in this church that members of the Colonial Congress knelt and prayed for guidance after signing the Declaration of Independence. Here the first Conventions of the Episcopal Church were held, the Prayer Book adopted, and the Constitution framed. George Washington, Betsy Ross, Benjamin Franklin, and others, whose names are part of American history, attended this church. The bells of Christ Church rang in unison with the Liberty Bell, only a few blocks away, on that first Independence Day in 1776.

IDAHO

Four Self-Supporting Parishes

Gratification over the admission of the Church of the Ascension, Twin Falls, to parochial status last November is deepened by the admission of two more missions to parish status, Grace Church, Nampa, of which the Rev. C. A. McKay is the rector, and Trinity Church, Pocatello, of which the Rev. Andrew E. Asboe is rector. This makes a total number of four self-supporting parishes in the district after years of having only one.

ALABAMA

Fire Destroys St. Paul's, Whistler

St. Paul's Church, Whistler, Ala., was completely destroyed by fire of undetermined origin, February 4th. Everything but the parish register and the communion silver was lost. St. Paul's Church was founded in 1865; the destroyed building was consecrated in 1934. The rector of Christ Church, Mobile, looks after the mission. Plans for reconstruction are being made, although only one half of the $6,000 loss was covered by insurance.

MASSACHUSETTS

City Mission in Boston Begins Second Century

The Episcopal City Mission in Boston of which Bishop Heron is superintendent, began its second century of social work on February 28th when its annual meeting was held in the diocesan house, in conjunction with that of the archdeaconry of Boston. Lt. Constance Fry Schwab, now stationed at the U. S. Naval Hospital, Chelsea, spoke on rehabilitation.

Byron T. Atwood of Grace Church, Salem, was elected clerk of the mission and the archdeaconry. New members of the executive committee serving both organizations are: the Rev. Dr. Whitney Hale of Biston, the Rev. J. DeWolf Perry, jr., of Newtonville, and O. Wellington Stewart of Hyde Park. John W. Prescott of Lynn, reëlected financial secretary, reported that 600,000 seamen of Navy, Coast Guard and Merchant Marine, had used the facilities of the Seamen's Club, operated in Boston by the Episcopal City Mission, during the last year.

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Memorial

MARY SMITH JOSEPH, February 12, 1902; Frank Alexander Joseph (priest), March 13, 1913; Charles Albright Joseph, October 22, 1917; Mary Clow Joseph, February 28, 1945. "Blessed are the pure in heart, for they shall see God." May they, this family, rest in peace. This a father, mother, son (priest), and beloved stepmother. The family now are resting on a beautiful hillside.

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THE LIVING CHURCH

St. Stephen's Becomes a Parish

St. Stephen's Church, in Seattle's beautiful Laurelhurst district, has become a parish, and the whole diocese of Olympia is pointing with pride to this youngest member of the diocesan family. Although St. Stephen's history goes back as far as 1920, it wasn't until 1941 that it became an organized mission and since that time its growth and progress have been phenomenal. For in the past four years the church has been built, paid for, it has now become a parish and has already established a building fund of over $7,000 toward a parish house for which the lots have been purchased.

Back in 1920 Mr. and Mrs. A. J. Quigley organized a Sunday school which met in a portable school building for nearly three years. Then when bus transportation was extended to this then rather isolated spot on the shores of Lake Washington, children were able to reach Sunday schools in the University district. For the next 15 years all activity discontinued, until the late Rev. John F. Pritchard, retired clergyman and a resident in the Laurelhurst district, invited people to attend services in the private chapel in his home. Mr. Pritchard raised the funds to purchase the lots for the present site. Under the Rev. Wallace Bristor the church was built and the first service held in the new building was on Easter, 1942.

The Rev. Russell Ingersol was the first resident minister but served the parish only two months before his death in December, 1942. The Rev. William Aaron Driver, a close friend of Mr. Ingersol's was called to the parish and under his leadership the congregation has made great strides. The communicant membership has grown in the past two years from 15 to 194, with a mailing list of 350 families, and a church school enrolment of 400. St. Stephen's has an adult choir of 30 voices and a boys' choir of 20. A junior girls' choir of 20 members sings for the church school services.

The church itself is made of native woods, the outside walls are of handhewn rough split cedar siding, the roof of handsplit cedar shakes, the hardwood interior of native ash and the arches of native fir. The woodwork and pews are all finished in driftwood gray. The church, which is Northwestern in architecture, was built under the direction of the Messrs. Fred Anhalt and Ted Parsons, two of its members.

Postwar Planning Board

St. Stephen's Church, Coconut Grove, Miami, Fla., has set up a parochial postwar planning board, acting in the conviction that the responsibility for postwar rehabilitation will eventually fall upon parish groups and individual congregations.

Preliminary to any meetings of this board, the rector, the Rev. Rex Wilkes, preached a series of six sermons dealing with the problems which the Church may find in the postwar world. Subjects discussed included Worship, Discipline, Ministry to Young People and Childre Forgiveness of Sins, Social Coöperati and Evangelism. These sermons will used as a basis for discussions and t working out of the postwar plan for t congregation. Serving on the planni board are an educator, two housewive an industrialist, a transportation exec tive, a writer and a business man.

"Activities Building"

All Saints Church, Homewood, Bi mingham, occupies a made-over dwellin Started 16 years ago in a store-room, th mission soon became a parish and h grown until the house is badly ove crowded for all activities. A contract w recently let for the construction of a pa ish house, called an "activities buildin in order to describe its purpose for th benefit of Federal agencies involved. A soon as it is built it will provide the com munity with a much-needed communit center, especially for teen-age groups. Th building will fit into a long-range plan fo a church and more parish house spac The Rev. Marshall E. Seifert is rector.

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WANTED—New American Altar Missal, or o in good condition. Reply Box L-2941, The Livin Church, Milwaukee 3, Wis.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

dward Bauldin Burrell, Priest

he Rev. Edward Bauldin Burrell, re- clergyman of the diocese of Virginia, at the age of 88 on February 24th.

rn in Mecklenburg County, Va., he uated from the Virginia Theological inary in 1884 and the same year was ined deacon and the following year ordained priest by Bishop Whittle. entire ministry was in the diocese of inia. He was deacon-in-charge and rector of Rivanna parish, Fluvanna nty, 1884 to 1899; of Christ Church, caster County, from 1899 to 1901; of rwharton parish, Stafford County, to 1910; and of Meade parish, Fau- r County, 1910 until his retirement 931. Since 1931 he has been rector ritus of Meade parish.

Ir. Burrell is survived by his wife, the er Rosa B. Snead; one daughter, Isham Keith; four sons, John Armi- d. Edward B. jr., Howard Spotts- d, and William Snead Conrad; and grandchildren.

he funeral service, conducted by op Goodwin assisted by the Rev. C. J. yley, rector of Meade parish, and the Alfred J. Figg, was held in Trinity rch, Upperville, Va., on February Interment was in Ivy Hill Cemetery, perville.

George G. Hoisholt, Priest

he Rev. George G. Hoisholt, a visitor an Antonio, Tex., from the missionary ict of San Joaquin, met his death sud- through a heart attack in a bus station. He was about to leave for Kerrville where he was to take a service in St. Peter's at the request of Bishop Jones. Funeral services were held in St. Mark's Church by Bishop Jones of West Texas and the rector of St. Mark's, the Rev. Dr. Thomas H. Wright. Cremation followed.

Mr. Hoisholt was born in California in 1891, received his B.A. degree from Stanford University and attended the Church Divinity School of the Pacific. He is survived by his widow.

David McConnell Steele, Priest

The Rev. Dr. David McConnell Steele, rector emeritus of the Church of St. Luke and the Epiphany, Philadelphia, died in the Bryn Mawr Hospital on February 23d. The Rev. Dr. Philip J. Steinmetz of St. Paul's Church, Elkins Park, Pa., officiated at the burial on February 26th. Interment was in West Laurel Hill Cemetery.

Dr. Steele, who was 72 years of age, was born at Greensburg, Pa., graduated from Wooster College, received the Bachelor of Divinity degree at Union Theological Seminary, the Doctor of Divinity degree from Temple University. He worked in a broker's office, as a settlement worker, and as a newspaper reporter in New York City while pursuing his studies. After his ordination he served as assistant at St. Stephen's Church, Philadelphia, and Holy Trinity, Brooklyn. He became rector of the Church of St. Luke and the Epiphany in 1904, and retired in 1934. During his long rectorship he lectured extensively and wrote for magazines. He was a member of Union League, University Club, Historical Society of Pennsylvania, the Foreign Policy Society of America, Scotch-Irish Society, and a trustee of the Moore Institute of Art, Science, and Industry.

He is survived by his widow, Martha Virginia (Mills) Steele, formerly superintendent of the Burlington County Hospital, Mt. Holly, N. J., whom he married in 1930.

John Goodrich Litch, Priest

The Rev. John Goodrich Litch, M.D., retired, died at Enterprise, Fla., on February 26th, at the age of 85. Bishop Wing held the burial service in All Saints' Church, Enterprise, on February 28th, with the Rev. Gladstone Rogers of Deland, assisting.

Born in Boston on June 5, 1859, he attended the Massachusetts Institute of Technology and Harvard Medical School, then practiced medicine for some years before moving to South Florida in 1905.

Desiring to enter the sacred ministry, he was ordained deacon in 1908 and priest in 1910 by Bishop Gray. He was rector of All Saints' Church, Winter Park, Fla., from 1908 to 1921, then of St. Mark's, Cocoa, Fla., and of St. Gabriel, Titusville, Fla. He was rector of All Saints,' Enterprise, Fla., until he retired in 1935.

In 1882 he married Mary Kate Howard, who died in September, 1944. Their two children survive, Miss Katherine H. Litch of Enterprise, and John Howard Litch of Cambridge, Mass.

GO TO CHURCH DURING LENT

O TO CHURCH! That slogan, sounded round the world, might well put an to the world's chaos. The rectors of ng churches listed here urge you to he slogan to work in your own per- world. Use it on your friends.

hether as a traveler in a strange city, a local resident, you are always wel- to come into these leading churches he services or for quiet moments of r. And you are urged to bring with your friends. Accept the cordial in- on!

BAMA—Rt. Rev. Charles C. J. Carpenter, D., Bishop

ch of the Advent, 20th St. & 6th Ave. N., mingham

John C. Turner, Rector

: 7:30, 11, 6, 7:30; Wed. & Saints Days; 0:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

LBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

George's Church, N. Ferry St., Schenectady, Y.

G. F. Bambach, Rector

; 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta

Rev. J. Milton Richardson, Rector

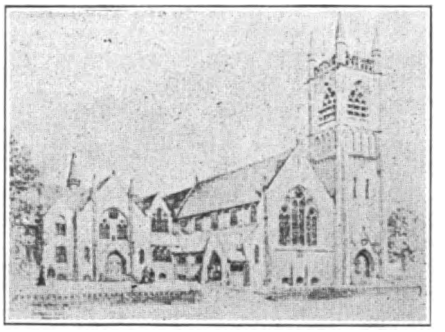
Sun.: 9 & 11 am., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Grace Church, Genesee & Elizabeth Sts., Utica

Rev. H. E. Sawyer, Rev. E. B. Pugh

Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10; Wed., 12:15; Fri., 7:30; E.P. Daily



ST. PAUL'S CHURCH
CHESTER, PA.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury

Rev. Richard Millard

Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector

Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise

Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. J. Marner, Canon

Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: Thurs., 7:30 a.m. H.C.; Fri., 12 noon Int.

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GO TO CHURCH DURING LENT

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

Trinity Church, Arlington & Schenck Aves., Brooklyn

Rev. George T. Gruman, D.D., Rector; Rev. E. W. Cromey, Assistant

Sun.: 8, 9:30 & 10:45 a.m.
At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles

Very Rev. F. Eric Bloy, D.D., Dean

Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport

Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate

Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, Baltimore

Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox

Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison

Rev. John O. Patterson, Rev. E. M. Lofstrom

Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee

Rev. G. Clarence Lund

Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

NEW YORK—(Cont.)

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28

Rev. James A. Paul, Vicar

Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York

Rev. Charles Howard Graf, Rector

Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

ST. JOHN'S CHURCH IN THE VILLAGE
NEW YORK CITY

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, ... sea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 ... Choral Evensong, Monday to Saturday, 6 p...

OKLAHOMA—Rt. Rev. Thomas Casady, ... Bishop

Trinity Church, Cincinnati Ave. at 5th St., T...

Rev. E. H. Eckel, Rector; Rev. J. E. C... Rev. E. C. Hyde

Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily ... Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. T... Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James ... D.D., Bishop

St. Paul's Church, Broad & Madison Sts., C... Pa.

Rev. Stanley V. Wilcox, Rector

Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16... 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; ... Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, ... a.m.; Sung Eucharist & Sermon, 11 a.m.; ... song & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 ... Evensong, 5:30 p.m. Also daily, except Sat... 7 a.m. & Thursday and Saints' Days, 9:30...

Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James D... Perry, D.D., Bishop; Rt. Rev. Granville ... lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; ... Wm. M. Bradner, minister in charge; Re... Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School ... ing at 9:30 a.m.; Wed.: 11 Special Praye... the Armed Forces; Holy Days: 7:30 & 11...

St. Paul's Church, Pawtucket

Rev. Harold L. Hutton, Rector; Rev. Le... Plante, Assistant

Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Se... 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. ... Wed.: 12:15 p.m.; Saints' Days: 10 a.m. ... Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinh... Bishop

Christ Church, East Ave. near Broadway, ... ester

Rev. D. H. Gratiot, Rev. K. W. Dunkerley

Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. ... Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: ... 12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William ... brose Brown, D.D., Bishop

St. Paul's Church, No. Union St., Petersburg

Rev. C. W. Sydnor, jr.

Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thu... p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler W... D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, ... Bishop

St. Agnes' Church, 46 Que St. N.W., Washi...

Rev. A. J. Dubois (on leave—U. S. Army); ... William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; ... Mass Thurs. at 9:30; Fri. 8 Holy Hour; ... fessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter ... Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 ... E.P.; 1st Sun. of month, H.C. also at 8 ...

Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Camer... Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Bu... N. Y.

Very Rev. Edward R. Welles, M.A., Dean; ... C. A. Jessup, D.D.; Rev. Robert E. M... Canon

Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 ... Lenten preaching; Tues.: 7:30 a.m. H.C.

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March 18, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

British Official Photo.

MOBILE CHURCH FOR BRITISH TROOPS

General Montgomery reads the lesson at a service in the field before one of the motorized units provided for British chaplains by public subscription.

Four Altars

Richardson Wright

Page 13

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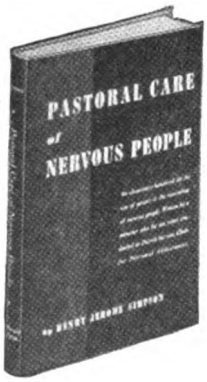

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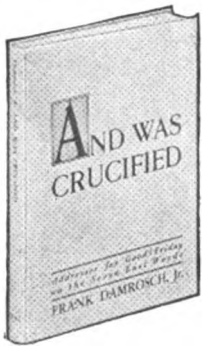

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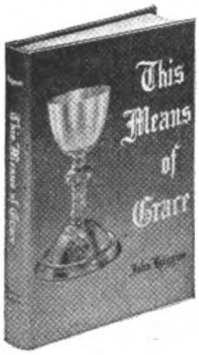

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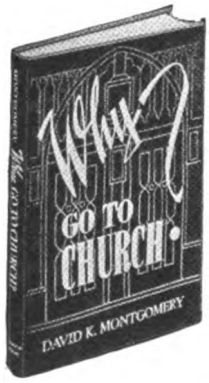

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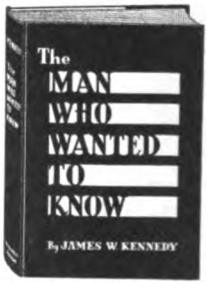

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The Ten Commandments

IV and IX. The Right to Honor (Part II)

By the Rev. Canon Marshall M. Day, D. D.

THE NINTH WORD, as we saw last week, safeguards man's right to honor. It finds its counterpart in the Fourth Word, which proclaims God's right to honor, especially His right to our worship. The typical act by which this is expressed is the devotion of a specific part of our time, and a large part of it, a seventh, to the contemplation and proclamation of His glory. The Old Testament Sabbath expressed this by a tabu on work, thus rousing man's gratitude by granting rest as a gift from God, and teaching that God's glory, shown in man's obedience, is more important than even the production of the necessities of life. The Christian Lord's Day shifts the emphasis. The cessation of work is there, but only as a means to set man free to contemplate and proclaim God's glory by the commemoration of His most glorious act, the liberation of man from sin and death by the victorious resurrection of the Divine Son.

Our most widespread sin against God's honor is the ignoring of all this, treating God as one of the trivialities of life. We think of worship as something for us to enjoy, even professing to regard it as sin to take part in it when not in the mood to enjoy it. And then, by the infrequency of our worship we show to everybody that we really do not find God very interesting. We think of Sunday as a day without duties, invented for our recreation. Actually, if it were not for the Resurrection of Christ we would not have a weekly holiday. The Sabbath and the Lord's Day come to us by revelation, not by natural right. God has given us a day on which to do Him honor, and on it no activities are right until that duty is performed.

We rob God of His honor by an empty and formal profession of religion. If man does not honor God in his own soul, if he does not seek after Him and know Him, he cuts off at the source that stream of living water which is to vivify the whole world. A public profession of religion which one does not allow to influence his life detracts from, instead of enhancing God's reputation. The failure of Christians to think out, much less live out the necessary consequences of their Faith is at least the most frequently alleged excuse for other men's irreligion. Personal religion, prayer, penitence, and loyalty, are the first points at which to establish God's honor. Our first task is to know and love God.

Next, we diminish God's honor by making religion a purely private thing. This is, oddly enough, admitted by those who do it. They almost always talk of "a little religion of my own" as their excuse for refusing public devotion, or rejecting the public revelation. Thus they make of God a little thing, reduced to the dimensions of their own souls. God does not belong to us, we belong to God; we and an incalculably vast deal more. Certainly we owe to God personal and private worship, but even this is not something of ourselves alone. We can only worship the God that is, and He has chosen to reveal Himself in no private manner, but so that he may run that reads. Saintly lives, Holy Scripture, the Catholic Church, mankind, earth and the starry universe, the uncountable complex hosts of the angelic creation; these are the instruments by which His glory is proclaimed, and no private experience of an "interior soul" can contradict this public revelation and be true. God is the God of the Whole.

Worship is the appreciation of God's glory. It proclaims it to our own souls, to our fellow-creatures, and to God. It is only thus that we realize what God is, and from that realization learn to live. God is not only glorious in power, but in truth, purity, wisdom, justice, mercy, love. By worship we learn the exalted character of these attributes, and gain the strength to maintain that character against a world that tries to cry them down. God's glory is as divine an attribute as His goodness, and even this latter is only imperfectly perceived if, apart from our brethren, we think of it only as it affects us.

What, then would be the Sabbath of an ideal Christian congregation? It seems to me that it would develop along these lines:

At quite an early hour the clergy and the very devout would assemble for Matins, after which the entire parish, including the children would attend a Eucharist celebrated with all the glory of ceremonial and music which their means permitted, with a general Communion. After this a group, changing every week, would withdraw to prepare a rather substantial parish breakfast. Another group, changing every month, would take the children to chapels or school-rooms for instruction. Meanwhile the bulk of the congregation would have a sermon, long enough and substantial enough really to get somewhere, and the congregation should feel free to interrupt with questions or suggestions which would make it clearer or more vital to their needs. Then the congregation would breakfast together and go home.

At the usual hour of morning service

(Continued on page 15)

"Should be a cherished possession in every household blessed by children."
—St. Louis Globe Democrat

TELL ME ABOUT JESUS

By Mary Alice Jones
Illustrated by Pelagie Doane

Your child's natural questions about Jesus are answered simply and wisely through everyday situations within his understanding and interest. Little children love to look at the beautiful full-color illustrations while they listen to the story. $2.00

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TELL ME ABOUT GOD

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I enclose herewith $..... to pay *in part or wholly* for the care of someone with leprosy at $40 a year.

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STRICTLY BUSINESS

SPRING is here again, or almost, and it brings the seemingly inevitable shifting of desks to the M-G New York office. Actually, of course, it's the crowded conditions that bring the changes—people moving from the fifth floor to the mezzanine, from the mezzanine to the fifth floor, and from one fifth floor office to another. By the time this issue is out they'll all be settled again.

* * *

THE SHRINE of Our Lady of Clemency, Queen of Peace, advertised in a recent issue. Through a typographical error the address was given as St. Cement's Church instead of St. Clement's. Our apologies!

* * *

SAID the Nevada *Daily Mail* recently: "The Rev. Howard Lane Foland was wandering about the Square one day this week, two yardsticks in hand. 'What are you doing with those yardsticks?' a curious bystander wanted to know. 'Measuring for horns or halos—which will you have?' shot back the rector. Whether modestly abashed or afraid to confess, the bystander did not place an order."

* * *

PHIL FEY got an order for a Bible from a customer. "I want the St. James Version," she said, "—the one the Lord Himself wrote!"

* * *

A RECENT number of the *New Yorker* printed an interesting account of the freeing of Bilibid. In it the reporter speaks of Miss Nellie McKim, Episcopal missionary, who acted as interpreter for the internees. It was through her that, in Bagulo, internees had enjoyed concessions that they would otherwise not have had.

* * *

CAPTAIN MOREHOUSE wrote last week from Iwo Jima: "this nine-square mile pile of volcanic ash. It has been and is tough going, but the end is in sight now. I don't mind telling you I'd rather be elsewhere than lying in a six by four by four foxhole shivering so hard the sands fall in and hoping the next shell will miss me by at least a few feet. I assure you, General Sherman's evaluation of war was a monument of understatement. . . . It has begun to rain, and as I have no adequate protection for my writing materials, I think I had better close and get this letter undercover."

Leon McCauley

The Question Box

● *Should parish priests of our Church be called "Father" and why?*

It seems to me that in any country or language where the title "Father" is applied to the parish priests of other Catholic Churches, the title should be given to those of our own Church. To do otherwise implies that these men have a spiritual character which is lacking in those addressed by the secular title "Mister." For the same reason if one addresses any priest as "Father" he should so address all of them*, not solely those who "like to be called Father." To speak of "Mr. Tippet" and "Father Cope" certainly implies a difference in their priestly character, and a different degree of respect on your part.

On the same grounds I dislike the adoption in this country of the French and Italian custom of calling parish priests "Mister" and monastic priests "Father," as if the latter had in some way more or a higher quality of priesthood. No priest is a father of souls more than, or as much as, the parish priest.

The use of "Father" in addressing a priest is, to my mind, just what is needed to set the relation between the parties to the conversation on the right footing, combining, as it does, the highest respect with the most intimate affection. It is absurd to give this sacred title to a man to whom you would not think of going for counsel, help, or sacraments, and a purely secular and formal title to the priest to whom you turn for all these ministries.

The use of the title "Father" helps the priest to remember his responsibilities. It helps the layman to recognize in every priest a sympathetic and trustworthy friend. Furthermore it helps him to realize the same relation to the God whose ambassador is so addressed.

● *I am moving away from the church where I was confirmed. Is there any procedure through which I must go to join the church at my new home?*

You are, by your Baptism, a member of the Church everywhere in the world, and by your Confirmation are entitled to receive Holy Communion at any Anglican or Old Catholic Altar, except the Polish National Old Catholic Church in America.

The proper procedure is to consult your present pastor about the church wh you are going to live, and obtain from a letter transferring you to the juris tion of the priest in that place. This is merely your right, but your duty un the Canon Law (Canon 15, Section 1).

There is no canonical direction telli what to do in the matter of your ple for church support and church's progr It would seem to me that, in view of fact that your present vestry has inclu your pledge in its budget and its promi to the diocese and National Council, should continue to pay it to the orig parish till the end of the current fi year. However, you can make any rangement satisfactory to yourself a the parish at the time of asking for you letter of transfer.

● *When, as happens this year, th Feast of the Annunciation is transferre to a day after Low Sunday, should th Paschal Candle be lighted for the Mas on that day? Isn't it rather inappropriat to burn a Paschal Candle on the Annun ciation?*

The Paschal Candle is part of the ob servance of the Easter season, not of particular feast. So in any parish when the Candle is lighted for the Mass of th season, it should also be lighted for th Mass of any feast, whether occurring i that season or transferred to it. The An nunciation in Eastertide has specia Paschal Introit, Gradual, etc., and shoul have any other seasonal usages followed i the parish.

[Address your questions to Question Box Editor, THE LIVING CHURCH, 744 N. Fourth St., Milwaukee 3, Wis.]

*EDITOR'S NOTE: So our Question Box Editor. While we concur with the general tenor of his remarks, our policy in THE LIVING CHURCH is to use "Mister" when we have reason to believe the priest named has a decided preference for this term. The drawback of suggesting that there are differences of priesthood is to our mind balanced by the drawback of assuming the right to dictate on ecclesiastical terminology.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
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VOL. CX

The Living Church

NO. 11

FIFTH (PASSION) SUNDAY IN LENT

GENERAL

RADIO

Easter Address

An Episcopal Church radio broadcast will be made Easter morning, according to announcement by the National Council. The speaker will be Bishop Conkling of Chicago, and the address will be carried by a national network of the Mutual Broadcasting System. The hour is 9:30 A.M. Chicago time—10:30 A.M. EWT, and the program is to run a half hour.

It should be noted that this is not an Episcopal Church of the Air broadcast, so that the regular listening audience of that series should, for this occasion, tune in on Mutual instead of Columbia.

FINANCE

Extra Protection Available in Property Insurance

Because of its experience, particularly in recent years, the Church Properties Fire Insurance Corporation, is urging its policyholders to consider extended coverage insurance. In a little leaflet being sent to its policyholders, it is pointed out that the standard fire insurance policy does not include protection against windstorms, cyclone, tornado, hail, explosion, riot, riot attending a strike, civil commotion, aircraft smoke, and motor vehicles. This warning points out that these extra hazards can, however, be included by endorsement and that usually the additional premium involved is not large.

"We have found from experience," it is stated by Everard C. Stokes, vice-president and manager of the Corporation, "that sometimes our policyholders are under the impression that a standard fire insurance policy covers these extra hazards which, although not frequent in their occurrence, can do serious damage to property. The extra premium may not be considered worth while, but we feel that it is our duty to urge all of our policyholders at least to consider this extended coverage insurance. Some of those who already have it have found it very useful in recent years, particularly in connection with windstorm damage."

Legal Opinion on Tax Exemptions of Rents

THE LIVING CHURCH has just received from National Council a legal opinion on the question of tax exemptions of rents as they apply to ordained ministers. The opinion, prepared by the firm of Davies, Auerbach, Cornell & Hardy, follows:

> If a church or religious organization provides a dwelling house or dwelling space to an ordained minister, the value thereof does not constitute taxable income to the minister, regardless of whether the church owns or merely leases the property.
>
> However, if the religious organization pays an amount of estimated rent to the minister and tells him to use it for rent payments in an apartment or home of his choice, such payments constitute taxable income to the minister.

The test may thus be stated with respect to rental property: If the church or religious organization is the lessee, the payments are not income to the minister, but if the minister is the lessee the payments constitute taxable income to him. Thus, a ruling of the Bureau of Internal Revenue states that the exemption applies only to cases where a parsonage is furnished to a minister and not to cases where an allowance is made to cover the cost of a parsonage, but where the minister acts as the agent of the church in receiving the rent money and paying it over to the owner, the rent is then "tax exempt."

Where the minister is employed in an administrative function, for example in connection with a national organization, payments are exempt as set forth above if (a) his services are those usually performed by a minister of the Gospel, and (b) the organization requires that the position be held by an ordained minister.

For example, if a minister were hired as a stenographer, because of the manpower shortage, the rental value of dwelling quarters furnished him would not be exempt. On the other hand, a minister teaching in a theological seminary is entitled to the usual clerical exemption despite the fact that his work is more akin to that of a professor than that of a priest.

Social Security Bill For Church Employees

Representative Walter A. Lynch (D., N. Y.) has introduced a bill in Congress to establish a system of old-age and survivors insurance for employees of religious, charitable, educational, and certain other organizations not now under Social Security.

Mr. Lynch, who introduced a similar bill in 1943, is a member of the House Ways and Means Committee, to which the bill was referred.

A member of his office stated that Mr. Lynch would press for consideration of the bill if religious workers and others are not coyered by more comprehensive legislation which may be introduced by the administration.

It is believed that a strong move to put every person employed in the nation under social security—including farmers and small businessmen—will blossom out very soon. Both Republican and Democratic leaders have expressed support for such legislation.

ORGANIZATIONS

Daughters of the King to Celebrate 60th Anniversary

Celebration of the 60th anniversary of the Daughters of the King is being planned for April 18th. The national council of the order hopes as many as possible of the clergy, friends, and members of the order will be present for the anniversary program to be held in the Church of the Resurrection, New York City.

Founded 60 years ago by a small group of earnest women in the parish of the Church of the Holy Sepulchre (now the Church of the Resurrection) in New York City, the order has grown to international status. According to latest statistics, there are in the United States 350 senior chapters with a membership of 5,075, scattered in 57 dioceses of the Church. Junior chapter include 678 members in 29 dioceses.

Included in the program are a quiet hour led by the Rev. Gordon S. Wadham; Holy Communion followed by a rededication service, conference and discussion

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

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groups, and a birthday dinner at the Parkside Hotel. Miss Esther Carver of New Haven, Conn., will speak on Effective Prayer.

Chapters too far away to attend have been urged to plan a similar celebration on the same day.

Mrs. Thomas J. Shannon of Pine Orchard, Conn., is general chairman of the anniversary celebration. Other committee members are Miss Lillian J. Soper of Washington, Miss Alice K. Rennie and Mrs. William Holmes of New York City.

MISSIONARIES

Rev. John R. Chisholm Appointed to Canal Zone

The Rev. John Richmond Chisholm of Fort Scott, Kans., has been appointed missionary for service in the Panama Canal Zone. He and his family expect to go to their field during the coming summer. He will be located at Christ Church, Colon, succeeding Fr. George F. Packard, who will work in Colombia.

Mr. Chisholm is priest in charge of St. John's Church, Girard, Kans. He is 37 years old, and a graduate of Coffeyville Kansas Junior College, the University of Missouri and the Philadelphia Divinity School. He had a wide business experience before entering the ministry, having been a newspaper man for four years; then an advertising consultant; political organizer; government investigator; economist; assistant deputy administrator, Puerto Rico, with NRA; general deputy collector of Internal Revenue in Washington.

MARRIAGE

Western New York to Issue Uniform Guide

In order to be more specific in marriage instructions a newly appointed Committee on Holy Matrimony is preparing a syllabus to be used by the clergy of the diocese of Western New York.

With the Rev. William Thomas Heath as chairman, the committee will include in the document instructions on the demands of married life including, the economic, spiritual, and physical aspects. While many rectors give detailed advice to prospective couples the idea of a uniform guide is new.

Bishop Davis has asked the committee to prepare an Office of Instruction on Marriage and Family Life patterned after Offices of Instruction in the Prayer Book. The new Office would deal with the spiritual aspect of marriage.

Bishop Davis is chairman of the National Commission on Holy Matrimony and has led a movement for a revised canon on marriage. He is asking the committee to draw up a new canon covering the whole marriage question and his commission is urging all dioceses to offer suggestions so an ideal canon can be drafted for General Convention next year.

Stressing the importance of lay participation in connection with the proposed syllabus, Bishop Davis has appointed in addition to Mr. Heath, the Very Rev. and Mrs. Edward R. Welles of St. Paul's Cathedral, the Rev. John E. Wilkinson of Medina, Warren B. Cutting and Mrs. John M. Prophet jr., both of Trinity Church, Buffalo, and Mrs. William T. Andrews of St. Paul's. Others will be appointed later.

ORTHODOX

Emigre Dioceses Ask Readmission to Moscow Patriarchate

Metropolitan Eulogius Georgievsky, head of the Russian Orthodox Church in western Europe has petitioned Patriarch Alexei for readmission of four independent Russian emigre dioceses into the jurisdiction of the Moscow Patriarchate, Religious News Service reports. The metropolitan's application was submitted in person through the Soviet Ambassador in Paris.

Separated from the Moscow Patriarchate for the past ten years, the western dioceses embrace Belgium, Czechoslovakia and southern France, with an independent diocese in Paris. Metropolitan Eulogius is at present under the jurisdiction of the Ecumenical Patriarch at Istanbul. He has been rector of the Russian Orthodox Theological Academy in Paris since its establishment some 20 years ago.

Russian Church Officials Return to United States

Bishop Alexis and the Very Rev. Joseph O. Dzvonchik, secretary of the Metropolitan Council of the Russian Orthodox Church in America, have returned to San Francisco after a visit to Moscow. Fr. Dzvonchik will leave shortly for his home in New York. Bishop Alexis interrupted his return trip to officiate at the dedication of a new church in Portland, Ore.

The two men went to Russia on behalf of Metropolitan Theophilus, Archbishop of San Francisco, to whom they will present a report of the agreement reached with Patriarch Alexei and officials of the Moscow Patriarchate.

LABOR

WDL Award

The Rev. James Myers, industrial secretary of the Federal Council of Churches and author of *Do You Know Labor?* has been chosen to receive the annual award presented by the Workers Defense League for "distinguished service on behalf of labor's rights," Aron S. Gilmartin, national chairman of the League announced. The presentation will be made at a dinner in the spring.

For many years an ardent champion of labor's democratic rights, Mr. Myers will be the first clergyman to receive the WDL award, which has been given since 1941.

Mr. Myers helped draft the religious leaders' statement to Congress opposing the Austin-Wadsworth labor draft bill, which was signed by 1,184 prominent clergymen of all faiths. His book, *Do You Know Labor?*, now in its fourth edition, is widely used in religious circles.

Mr. Myers became head of the Industrial Division of the Federal Council in 1925. Since that time, he has worked with labor, employer, coöperative and farm groups. He has been on the ground in most of the large strikes in the automobile industry, among the sharecroppers, textile workers, coal miners and steel workers, and was active in efforts at mediation, relief for strikers' families, and in obtaining and presenting the facts to the public.

MOSLEMS

Moslems Plan for Mosque In Washington

A plan of prominent Egyptians and others in this country to build a Moslem Mosque in Washington has drawn favorable responses from high Christian leaders in the nation's capital.

Announcement of the plan was made by Mahmoud Abdul Fath, member of the Egyptian Senate and publisher of an Egyptian daily newspaper in this country, who declared that Washington would be a "wonderful" spot in which to erect the new structure.

The suggestion was made after talks with United States government officials and envoys from India and other Moslem nations.

Bishop Dun of Washington and Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches endorsed the suggestion.

LEGISLATION

Church Amusement Admissions To Be Taxed in Philadelphia

All religious, educational, and charitable organizations will be required to pay the one-cent tax on each 25-cent admission or fraction thereof on amusements, under "revised tax ordinance passed by the city council in Philadelphia.

Previously, these groups had been exempt from taxation on admissions to amusements. The new regulation appears to be similar in effect to the federal amusement tax law.

CANVASS

Every Member Enlistment Methods Folder Available

Local churches holding every member enlistment campaigns this spring may desire to make use of the new methods folder, *It Works*. Copies can be obtained without charge from the United Church Canvass, 297 Fourth Ave., New York 10, N. Y. When ordered in quantity the cost of postage should be included.

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ENGLAND

Conditions of Reunion

Strong opposition to moves for reunion with Free Churches that tend to compromise on doctrine is voiced in a statement issued by the Council for the Defense of Church Principles, cabled from London by Religious News Service.

Already signed by 2,800 priests in communion with the See of Canterbury, the statement criticized the plan for Christian union in South India and similar schemes as "compromising the essential safeguards of Catholic faith and order."

The signatories declared that such compromises would render the Anglican communion "untrue to its principles," and would lay aside "all hope of future reunion with the Roman Catholic and Eastern Orthodox Churches."

They said any reunion scheme based on compromises "would make no advance toward true unity, but rather would prove a fatal element of disruption throughout the Anglican communion."

The statement asserted that Christian unity does not proceed from acceptance of modes of Church government, but from the proclamation of doctrines "which ought to be received and believed by all Christians."

The council set forth six conditions which, it said, must be met if any Anglican province or diocese is to maintain, or enter into, communion with other bodies of Christians. These groups, the statement said, must:

"1. Accept Holy Scripture as the norm by which doctrines of faith or morals are to be tested, in such wise that no doctrine shall be taught, to be religiously held and believed, except such as is agreeable to the teaching of the Old and New Testaments, and has been gathered from that teaching by the Catholic Fathers and the ancient bishops.

"2. Publicly profess belief in all the articles of the Nicene Creed, upon stated occasions in the worship.

"3. Require assent to all articles of the Apostles' or Nicene Creed by or on behalf of every person to be baptized, and by every person to be admitted to the status of communicant, and require that every communicant have been baptized.

"4. Require evidence of Baptism from every person presenting himself for ordination, and, before ordination, demand from those who are to teach the faith not only an affirmation of sincere belief in the truth witnessed to by the Nicene Creed, but a more detailed statement of orthodox doctrine.

"5. Teach that in the sacrament of Baptism there is a cleansing from that state of estrangement from God into which we are by nature born, which theologians term original sin, together with remission of actual sin, incorporation into Christ, and adoption unto sonship by God; that Confirmation is a complement of Baptism; that in the sacrament of the Lord's Supper, the body and blood of Christ are verily and indeed taken and received by the faithful, and that its celebration was ordained for a continual remembrance of the sacrifice of the death of Christ.

"6. Teach that the episcopate is the appointed means whereby in the Catholic Church, through the laying on of hands, the Holy Ghost bestows the special grace of Holy Orders, which is distinct from that conveyed in Baptism or Confirmation."

AT FLAG DEDICATION IN BRAZIL: *Left to right, Dr. H. C. Tucker of the American Bible Society, Fr. Osborn, Captain R. A. Wilson of the British Navy, Gen. Kroner, Bishop Evans, Mrs. Wilson, Lt. Col. Fuller.*

BRAZIL

American Flag Dedicated In Rio de Janeiro Church

An interesting ceremony took place in Christ Church, Rio de Janeiro, Brazil, on Christmas Eve when the national flag of the United States of America was presented for dedication. Christ Church belongs to the British diocese of Argentina and Eastern South America.

The presentation was made by Brig. Gen. Hayes Kroner, United States military attache, in the presence of a representative gathering. The flag party consisting of General Kroner and four members of the United States armed forces, escorted by five representatives of the United States Army and Navy, led by Commander Maclaren, and five members of the American Legion headed by G. W. Hufsmith, made a solemn procession through the nave to the chancel. The Rev. Franklin T. Osborn of the American Episcopal Church received the flag and presented it to Bishop Evans, British chaplain in Rio de Janeiro, who, after the prayer of dedication, returned the flag to General Kroner who placed it in its appropriate socket.

The American national anthem was then played on the organ and Bishop Evans delivered a greatly appreciated address. He mentioned that the new banner was not a novel installation in Christ Church, but rather a replacement of the former and century-worn Old Glory that had hung in the old church. What appeared to be a newly-discovered interest to some people in Anglo-American relations had always been realized in Christ Church where the American people, in the name of their President, had ever been elected to the highest thought of the congregation in the prayer for the President of the United States of America regularly recited at the altar. But there was need, continued the Bishop, to rescue such relations from the sentimentality in which they were apt to be clothed, for experience had revealed the necessity for a more realistic appreciation of the inescapable future to which the two nations were committed.

In writing THE LIVING CHURCH about the ceremony, Bishop Evans said, "Permit me to take advantage of this opportunity to extend to any Episcopalian coming to Rio de Janeiro a hearty welcome to a church which we like to feel is as much theirs as it is our own."

GREECE

Religious Situation Reported Good

All religious groups in Greece are looking forward hopefully to the future under the new government headed by Gen. Nicholas Plastiras as premier, with Metropolitan Damaskinos of the Orthodox Church as regent, it was said by George Syriotis, head of the Greek Ministry of Information in London. This news was cabled by Religious News Service from London.

Syriotis expressed the conviction that Church and state would remain joined,

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but added that Metropolitan Damaskinos was a "liberal ecclesiastical statesman without bias against other religious faiths." He pointed out that the Archbishop had undertaken guardianship of Greek wives of Jews, and of all children of both Jews and Orthodox.

Meanwhile, religious organizations are coöperating with government efforts on behalf of widows and orphans of civil war victims, Mr. Syriotis said. The American farm school at Salonika under Mr. and Mrs. Sidney Locke has reopened, and is engaged in distributing relief supplies for American Quakers. The Pope Leo School in Athens and several other Church-sponsored institutions throughout Greece are once more functioning.

GERMANY

Churches Have Trouble Collecting Taxes

German churches are having trouble collecting taxes because of paper restrictions which prevent sending printed notices to members, according to Religious News Service. In many instances, pastors have inserted advertisements in newspapers asking members to pay assessments. Under present laws, Church taxes are fixed at 2.5% of taxable income.

JAPAN

Escaped Theological Student Describes Present Conditions

By Richard T. Baker

An inside view of Christianity in Japan was given this week in Chungking by a Korean theological student who was forced to volunteer for the Japanese army last year, served a few months, and then escaped one night last July from a Central China camp, and made his way to Chungking, seat of the Korean provisional government.

Christianity in Japan, he believes, is a much weaker force today than it was in 1941. Christian membership has fallen off as much as two-thirds, he says, and church attendance is about a fifth of the prewar average.

The 28-year old student, who was in his third year in theology at the Nippon Theological College in Tokyo, named three reasons for the waning of Christian influence in Japan. For one thing, the new Japan Christian Association, which was inspired by the government to "unite" the churches, spends so much effort flattering the state and its wishes that it is no longer a spiritual force, and many real Christians stay away from church to protest.

Christians Not Respected

Second, it is no longer popular to be a Christian. The faith carries a stigma of being foreign, and the nationalist enthusiasm has weaned away persons of weak faith. "Christians are no longer respected by the general public," he said. Third, people are too busy to go to church. Sunday is a work day, and while Christians in Japan may have time off for attending services, few take it. Pastors also must perform their national labor service.

Christians have been a nucleus of criticism against the state, this former Japanese soldier declared. The famous Christian leader, Tojohiko Kagawa, who had been doing social work since 1941, was thrown into jail in October, 1943, for his generally liberal social criticism and opposition to the war. "I was a close friend of Kagawa and heard him say many times that the war was making Japan poorer, that our militarists were leading us to national disaster," the young soldier told.

Eighty-three leaders of the Holiness Church are in jail, and also many Seventh Day Adventists. Both these sects remained highly critical of the government and refused to compromise an inch of their faith. Both refused to enter the union of all Christian bodies in Japan, and both have been disbanded, their leaders jailed, their publications confiscated. Their second advent and millenarian tenets aroused government hostility because they defied the immortal traditions of the Mikado.

Vatican Relations

Roman Catholics have shown the least decline of Christian bodies in Japan. There are still Italian and German fathers serving as missionaries. Their seminaries are open, and their priests being trained, without conscription taking them. Japan has kept relations with the Vatican, and has not insisted that Roman Catholics enter the Japan Christian Church.

While the general attitude is moving toward a Japanized Christianity, there has been no coercing of the faith in Japan as there has been in Korea. A layman named Sato, whom everybody recognizes as a government agent, has formed a new sect radically combining Christian and Shinto beliefs, making Jesus another embodiment of Amaderasu Omikami, the national God. The sect has become popular and is winning supporters, although it is considered unorthodox and is opposed by the Japan Christian Church. What Sato has carried to an extreme is typical of the whole tone of nationalized Christianity in Japan today, the young Korean patriot declared.

Plan of Union Failed

He also said that the celebrated plan of union which was set up for all Japanese Christian churches in 1940 and 1941 had been a failure. It had weakened Christian influence, and instead of unifying the churches had really served to atomize them. The picture today, he said, was one of individual churches and individual pastors running things for themselves.

All non-Roman theological seminaries have been closed, and their students conscripted. All Christian publications are censored, although they are still issued. There has been no tampering with the Bible as in Korea where the Old Testament was made to conform to Korean classics rather than true Hebrew history. A new translation of the Old Testament is now being made by a committee in Japan to match the recently revised Japanese New Testament. The young theological student considered these revisions "good and absolutely true to historical Christianity and Judaism." Christians are free to observe their festivals. Sunday is a work day, but Christians can have time off for Mass and services.

The Japanese clergy have been hit hard by the war. They have been forced to take on other duties outside their churches. A third have been dispatched overseas as "missionaries," many have been arrested and conscripted if they are of army age. "The remaining pastors are all over 45 years of age," he said.

His Escape

The escaped soldier reached Chungking late in January after harassing experiences which nearly cost him his life. He was born in Tyengyang district in Korea, the son of a Korean Presbyterian pastor. Brought up in missionary middle schools he had gone to Tokyo for theological training. A confirmed Korean revolutionary, he was one of 300,000 Korean students who were forced into the Japanese army in 1944 in order to quell possible revolts among them. His parents were interned in Korea and forced by the army to sign volunteering orders for their son in Tokyo. He enlisted, therefore, and had served in China. He deserted by quitting his camp near Suchow, hiding out in grainfields during the day, walking by night, and finally surrendered himself to Chinese guerrillas. They took him to a camp for Korean deserters and refugees, and he walked for 72 days to Chungking with a group of 40.

The young man still expects to join the ministry. "There is hope for a revival of Christianity in Japan and Korea after the war," he said, "but it is conditioned on the defeat of Japan and the independence of Korea." He thought that there would be many persons in Japan who would welcome foreign missionaries once again, although soldiers would not be welcome, nor would Japanese soldiers probably ever forgive their enemy combatants.

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RUMANIA

Orthodox Priest Appointed Minister of Religion

The Rev. Constantin Burducea, an Orthodox priest, has been named minister of religion in the cabinet formed by Dr. Petro Groza, new premier of Rumania. Under previous governments, religious affairs were controlled through a Ministry of Cults and Arts, but a separate department has now been set up for regulation of Church matters.

The majority of Rumanians are Greek Orthodox. Minority groups include Roman Catholics, Eastern Rite Catholics, Lutheran, Reformed, Baptist, Seventh Day Adventists, Christian Science, Unitarian, and other Protestant sects. There are also Moslem and Jewish minorities.

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Newman at Littlemore

By the Rev. Desmond Morse-Boycott

Principal, St. Mary-of-the-Angels Song School, Surrey, England

AT THE centenary of the dedication of Littlemore church, in 1936, the singing-boys of St. Mary-of-the-Angels Song School gathered, in their crimson cassocks, their white surplices and ruffles, outside the cottages which were John Henry Newman's last retreat and hiding-place in the Anglican communion and from which he seceded to Rome. They sang "Lead, Kindly Light" on an autumnal afternoon as the light began to fade, and prayed for the repose of his soul. I recall that I wondered whether, by some gracious dispensation, their voices might be borne to him on wings of angels, that his great heart might be gladdened by the Anglican singing-boys who thus remembered him; and that if that were so he must remember his lines: "And in the morn those angel faces smile, which I have loved long since and lost awhile."

What is the story behind these humble cottages, which betokened to his enemies a sinister scheme, a crooked purpose, a Jesuitical fifth-columnism within the establishment?

Newman denied at the time that he had any intention of establishing a monastery or had, in fact, established one. What is the evidence, if any, to the contrary? Can it be said that he was in any way equivocal?

The idea seems to have been hatched in Oxford itself, in 1838. In January of that year he wrote to his friend, J. W. Bowden, as follows: "Your offering toward the young monks was just like yourself . . . it will be most welcome. As you may suppose, we have nothing settled, but are feeling our way. We should begin next term; but since, however secret one may wish to keep it, things get out, we do not wish to commit young men to anything which may hurt their chance of success at any college in standing for a Fellowship."

The scheme seems to have hung fire, but in April, 1838, Professor Mozley wrote to his brother: "Newman intends putting some plan or other of a society into execution next term, and I am to be a leading member—though whether principal or vice-principal I cannot tell you. But if there are only two of us, which seems likely at present, I must be either one or the other. Johnson, of Magdalen Hall, will join; he is the only one we are certain of. But after the Oriel contest is over, others may be willing."

The plan developed, for Mozley wrote to his sister three weeks afterwards: "I must inform you that Newman has taken a house, to be formed into a reading and collating establishment, to help in editing the Fathers. We have no prospect of any number joining us at present. Men are willing, but they have Fellowships in prospect . . . we shall, of course, be marked men."

The house which had been taken in April was occupied in the autumn, and to Mozley fell the task of furnishing. He wrote to his sister: "I have been busily engaged ever since coming up with making arrangements for the hall—bustling about, calling at the upholsterers, giving orders for coal. The place is at present airing and warming. It will look decent enough when everything is in it. There are quite gay carpets in both sitting rooms; as is natural in fitting up, one forgets the commonest things at first, till they come upon one, one by one. I shall expect to find numerous deficiencies after all, when I come to the actual habitation of the place, and just at this moment, the thought of coal-scuttles has flitted by me, and I have booked it in my memoranda."

In the foregoing we survey the genesis of the Littlemore idea, the frail beginnings of the alleged monastery. In March, 1840, we find him developing the scheme in his mind. He wrote to his friend, F. Rogers (afterwards Lord Blachford), at that time: "Supposing I took theological pupils at Littlemore, might not my house be looked upon as a sort of hall depending on Oriel, as St. Mary's Hall was? And if this were commonly done, would it not strengthen the colleges instead of weakening them? . . . And, further, supposing a feeling arose in favour of monastic establishments, and my house at Littlemore was obliged to follow the fashion, and conform to a rule of discipline, would it not be desirable that such institutions should flow from the colleges of our two universities, and be under their influence?" And he also wrote to Pusey, saying: ". . . an idea has revived in my mind, of which we have before now talked, viz: of building a monastic house in the place, and coming up to live in it myself." Pusey's reply was emphatic: "Certainly it would be a great relief to have a *mone* in our Church, many ways, and you seem just the person to form one. . . ."

It has been alleged, bitterly and persistently, that Newman devised a subtle scheme of forming a monastery under the patronage of an unsuspecting Protestant university, but he can be clearly acquitted of any underhand intention. Blame for his reticence must lie with those who opposed him at Oxford. He was a man who was feeling his way and forming his mind and as with all foundations there was growth and development and nothing, except no doubt the disciplined lives of the members, to mark the establishment of a monastery rather than a by-product of collegiate life. The next step was taken in May, 1840, when Newman informed Mrs. J. Mozley: "We have bought nine or ten acres of ground at Littlemore, the field between the chapel and Barnes', and, so be it, in due time shall erect a monastic house upon it." Shall Newman be condemned for aspiration? How slowly he moved towards its fulfilment is clear from the fact that it was not until February, 1842, that he actually moved there.

A passage in the Rev. Thomas Mozley's *Reminiscences of the Oxford Movement* gives us some idea of the kind of retreat that Newman chose for himself and the few friends who wished to share the experience of living a stern and ordered life. If not monastic in the ecclesiastical sense, the group was inspired by ideals and governed by private rules which, if it had sought and gained episcopal approbation and had matured and developed within the Church of England, would now be its oldest and strictest Order.

"The building . . . was a disused range of stabling at the corner of two village roads. Nothing could be more unpromising, not to say depressing. But Newman had ascertained what he really wanted, and he would have no more. He sent me a list of his requirements, and the only one of a sentimental or superfluous character was that he wished to be able to see from his window the ruins of the Mynchery (an ancient convent) and the village of Garsington. There must be a library, some 'cells,' that is, studies, and a cloister, in which one or two might turn out and walk up and down—of course, all upon the ground floor. The oratory or chapel was to be a matter altogether for future consideration."

It was the avoidance of providing an oratory or chapel which, it seems to me, marked the difference between an organized monastic life, lived by men bound by vow to observe a rule of ancient origin, with the consent or at any rate the full knowledge of the diocesan bishop, and a retreat, where their lives were governed by monastic rule, as it were on trial, of a private and personal sort, without the putting on of any exterior badge of Order, such as monastic garb, and their sacramental worship was conducted in public in the little church hard by, of which Newman was the incumbent, an assistant taking charge of St. Mary's, Oxford, to which Littlemore was attached. Frederick Oakeley, in his *Historical Motes on the Tractarian Movement,* says that the building was known as the "Littlemore Monastery" and that "the fact is generally known, that the life at Littlemore was founded upon the rule of the strictest religious orders," but between gossip and declaration there is a wide gulf fixed.

Oxford University seems at that time to have indulged itself in extremely bad manners. Newman, in his *Apologia,* writes of the prying curiosity of visitors: "I cannot walk into or out of my house but curious eyes are upon me. Why will you not let me die in peace? Wounded brutes creep into some hole to die in, and no one grudges it them. Let me alone, I shall not trouble you long." Again: "Heads of houses as mounted patrols, walked their horses round those poor cottages. Doctors of Divinity dived into the hidden recesses of that private tenement uninvited, and drew domestic conclusions

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from what they saw there. I had thought that an Englishman's house was his castle; but the newspapers thought otherwise, and at the last the matter came before my good Bishop."

Dr. Bagot, the Bishop of Oxford, cannot be accused of inquiring peremptorily, or indeed unjustifiably. His letter, dated the 12th of April, 1842, is a model of courtesy and tact: "So many charges against yourself and your friends . . . have been within my own knowledge, false and calumnious, that I am not apt to pay much attention to what is asserted . . . in the newspapers.

"In (a newspaper), however . . . there appears a paragraph in which it is asserted . . . that a so-called Anglo-Catholic monastery is in process of erection at Littlemore. . . . I am anxious to afford you an opportunity of making me an explanation. . . . I know you too well not to be aware that you are the last man living to attempt in my diocese a revival of the monastic orders (in anything approaching to the Romanist sense of the term) without previous communication with me, or indeed that you should take upon yourself to originate any measure of importance without authority from the heads of the Church, and therefore I at once exonorate you from the accusation brought against you . . . but I feel it, nevertheless, a duty to my diocese and myself, as well as to you, to ask you to put it in my power to contradict what, if uncontradicted, would appear to imply a glaring invasion of all ecclesiastical discipline on *your* part, or of inexcusable neglect and indifference to my duties on *mine*."

This letter annoyed Newman mightily and he wrote a reply, too long to quote in full, of which the substance is as follows:

"1. That a year before he had submitted to the Bishop's authority by stopping the *Tracts for the Times* and by withdrawing from all public discussion of Church matters of the day.

"2. That his intention was to employ himself in theological studies, the concern of his parish, and practical works.

"3. That for at least 13 years he had wished to give himself a life of greater religious regularity than he had hitherto led.

"4. That mere common delicacy, and a fear, lest he should be unable to fulfill his intentions, were the grounds of that reticence which the world derided as underhandedness.

"5. That his resolution had reference to himself alone, independently of the cooperation of anyone else; that it violated no rule of the Church, any more than if he married; that he was not aiming at any ecclesiastical or external effects.

"6. That nonetheless he would welcome and be comforted by the association of any others into whose hearts God had put it to pursue their personal edification in a like manner.

"7. That he was consulting the good of Littlemore because its population was equal to that of St. Mary's, Oxford; and that *in providing a parsonage-house at Littlemore, as this will be, and will be called* he is benefitting his people, whilst his temporary retirement from St. Mary's might diminish the prevailing excitement.

"8. That the bishop would perceive that no monastery was in process of erection; that there was no chapel, no refectory, hardly a dining-room or parlor; that the 'cloisters' were his shed connecting the cottages; and that he was not attempting a revival of the monastic orders in anything approaching to the Romanist sense of the term; that he was attempting nothing ecclesiastical, but something personal and private."

This disclaimer ought not to be misinterpreted as cautious dissembling, although, in the initial gropings towards a "way of life," Newman had, undoubtedly, and undisguisedly among his friends, colored all his thoughts with the hope of founding a monastery as such, at some later time. He was a mighty power among young men and had been experiencing difficulty in holding them all. A few months before this correspondence with the Bishop he wrote to his friend, James Hope-Scott: "I am almost in despair of keeping men together. The only possible way is a monastery. Men want an outlet for their devotional and penitential feelings, and if we do not grant it, to a dead certainty they will go where they can find it." But above all he needed a personal retreat, as the atmosphere at Oxford had become so unpleasant.

Geoffrey Faber, in his *Oxford Apostles*, describes the state of affairs at Oxford: "The counter revolution was having things all its own way. The provost of Oriel was refusing testimonials to young men of his college, candidates for Holy Orders, who were known sympathizers with the Romanizing party. High Churchmen stood no chance of obtaining Fellowships. Colleges changed their dinner hour on Sundays to prevent undergraduates from attending the sermon at St. Mary's. Espionage, *agents provocateurs*, ruthless interrogations . . . were appearing on the small ecclesiastical stage . . . the Party was on the run. The whole academical pack snapped and snarled at their heels.

"From this miserable scene . . . Newman withdrew permanently to his embryo monastery at Littlemore. He was on his death-bed as a member of the Anglican Church. But he had scarcely yet admitted this fact to his conscious mind.

". . . partly he went up there to say his prayers as he thought they ought to be said. It was impossible to do so at Oriel, where the sound of his voice, as he wrestled with his Maker far into the night, was plainly to be heard in the street. Partly he went there to be alone with his own thoughts. But the newspapers were nearer the truth than he would allow. He went there in order to practice, with his friends, a rule of life and a system of devotions framed on the Roman model."

To begin with, these friends were Lockhart and Dalgairns. Here is the former's description of the life there lived: "We had now arrived at the year 1842, when we took up residence with Newman at Littlemore. . . . Dalgairns and myself were the first inmates. It was a kind of monastic life of retirement, prayer, and study. We had a sincere desire to remain in the Church of England, if we could be satisfied that in doing so we were members of the world-wide visible communion of Christianity which was of Apostolic origin. We spent our time at Littlemore in study, prayer, and fasting. We rose at midnight to recite the Breviary Office, consoling ourselves with the thought that we were united in prayer with united Christendom, and were using the very words used by the saints of all ages. We fasted according to the practice recommended in Holy Scripture, and practiced in the most austere religious orders of Eastern and Western Christendom. We never broke our fast, except on Sundays and the great festivals, before 12 o'clock, and not until 5 o'clock in the Advent and Lenten seasons."

According to John Oldcastle, reporting what was told him by Littlemore men, in his *Cardinal Newman, a Monograph*, the Lenten meal at five consisted of salt fish; the tractarian doctor, Dr. Wootten, became alarmed; and Dalgairns had a serious illness, at which some relaxations were made—a breakfast of bread and butter and tea, at noon, taken standing at a board in the improvised refectory. What he terms "the chapel" was dominated by a large and realistic crucifix, bought at Lima by a Mr. Crawley, a Spanish merchant living in Littlemore. It rested on a table where two candles were always lit at prayer time, for light, as Newman had veiled the windows and walls with his favorite red hangings. There was no pretense of an altar; the village church at Littlemore being Newman's own. A board ran up the center of the chapel, and "in a row on either side stood the disciples for the recitation of the Divine Office, the 'vicar' standing by himself a little apart. The days and hours of the Catholic Church were duly kept; and the only alteration made in the Office was that saints were invoked with a modification of Newman's making—the '*ora* pro nobis' being changed in recitation to '*oret*.' (*Pray for us*—a direct appeal to the saints—altered to *may they pray for us*—a direct appeal to God.)"

We return, now, to the question of whether it was intended by its originator to be an Anglican monastery, and if so, whether he dissembled with his bishop. I think it can be reasonably asserted that, in embarking upon the scheme at the outset, he nourished the hope that what was begun as a purely personal scheme might grow into a monastic way of life to supply what some men were needing and looking for and perhaps in time be acceptable to and receive the blessing of his Mother Church; but that, as the shadows darkened, it became a retreat for disillusioned, disconcerted men who had, at all costs, to be apart and rest awhile, and reconsider, in a life of discipline, the whole grounds of their position; and that, while this was so, it would have been presumptuous to have proclaimed their way of life to be a revival of monasticism; that perhaps they cherished, as well, the hope that by practical, personal proof that such a way of life could be lived, in all its powerful austerity, empirically, within the Church of England, their confidence in her might return, for they were well aware that a true revival of monasticism would be a sure sign of her inherent Catholicism. But faith in the Church of England diminished. It was no love of Rome for her own sake that drew them to her, nor loss of love for the Church of England, but a terrifying conviction that communion with Rome was essential to the Catholic life.

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"Cleanse the Leper"

AMONG the many plans and proposals now being formulated for the postwar world, one in which Church has an active interest, is the year Anti-Leprosy Program, which r many months of study and consulta-, has been announced by the American ssion to Lepers. It will be carried on in t countries with the coöperation of ntific, medical, and religious leaders. his new approach to one of mankind's st and most dreaded diseases is aimed prevention. Those associated with the erican Mission to Lepers believe that time is now advantageous for a con-

DR. FRANK KENNEDY MEARS JR.

rted attack upon the ignorance, malnu-rition, lack of sanitation, and other condi-ons of poverty under which leprosy finds s victims. The war, with the concom-tant increase in disease and epidemics, is kely to increase the estimated 5 to 10 illion cases which now exist throughout e world, particularly among the Asiatic nd African peoples. If immediately after e war, safeguards are taken, this in-rease can be kept to a minimum.

One of the stations from which this new offensive against an age-old disease will be launched is the Leprosy Colony at Massateen Island, Cape Mount, Liberia, which is operated in conjunction with St. Timothy's Hospital under the auspices of the Episcopal Church. A young doctor has just taken charge of St. Timothy's—Dr. Frank Kennedy Mears, jr., of Philadelphia, a graduate of the University of Pennsylvania Medical School, who was resident physician at Delaware County Hospital in Drexel Hill, Pa., before taking his new post late in 1944.

The Cape Mount Leprosy Colony is a living memorial to what selfless minds, hands, and hearts, guided by Christ's injunction, "Cleanse the leper," can do. There is a chapel on the grounds built by the patients themselves, a dispensary, a two-room school house ,and a circle of mud houses. Roads have been cleared, and all who are able, work in the fields, raising rice and cassavas. Those whose fingers and feet have been atrophied by the disease are useful, too. They find ways to chase away the birds that eat the rice and the many monkeys that inhabit the island. Two years ago, the American Mission to Lepers contributed funds to provide a nursery for the new born babes so that the germ that has afflicted their parents may never touch them.

Under the five year Postwar Anti-Leprosy Program, a training center will be established at Cape Mount for native Christian men and women who will be trained as leprosy workers and grounded in the most advanced methods of medical and educational prevention. They will be drawn from schools and colleges, from among patients in whom disease is arrested, and from among healthy children of infected parents. Salaries, scholarships, and fellowships will be given to encourage them to take the training. After thorough preparation, they will be sent into the surrounding villages and communities, to teach leprosy prevention, to set up rural clinics for treatment and to segregate children from infected parents.

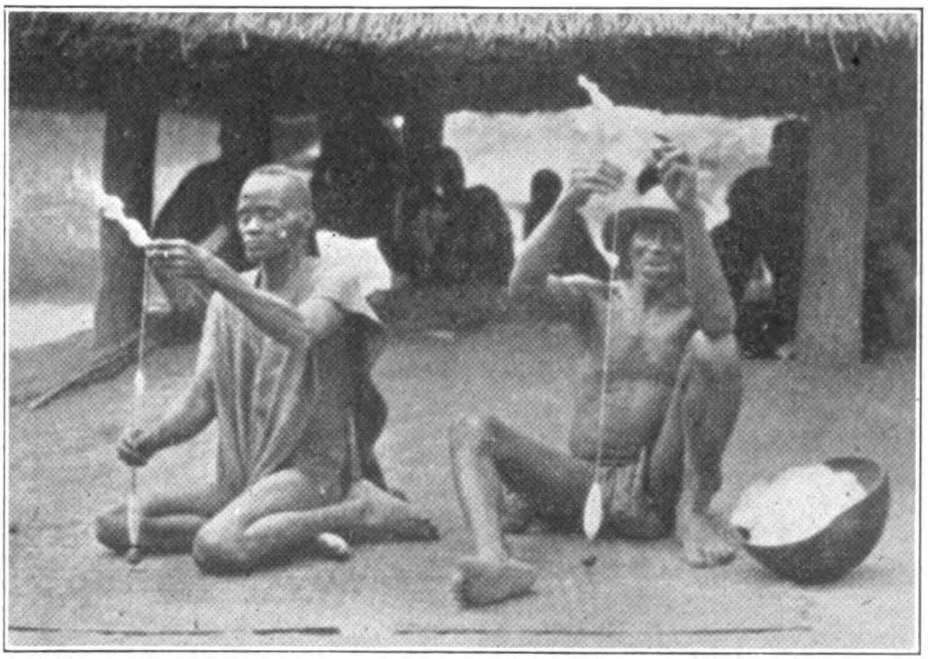
The initial capital grant for the Cape Mount training center which will be appropriated by the American Mission to Lepers is $5,000 with annual grants of $1,500. This amount is comparatively low because of the facilities already existing. A sum of $10,000 will be held in reserve for Liberia pending survey results.

According to present plans, about 20 of these training centers will be opened near existing leprosariums in India, China, Korea, Burma, Thailand (Siam), Ethiopia, Liberia, and the Belgian Congo, areas where the disease takes a high toll in human resources. The workers trained at these centers will form a constantly growing army to fight leprosy. Equipped with the latest scientific knowledge and with the Christian spirit of love and mercy, they will fan out into the country, to teach their own people how to cope with a vicious but conquerable enemy.

During the initial five year period the program will be constantly studied with a view to its continuation and development with increasing support from within the respective countries. In each case, it is hoped that the work will eventually become self-supporting and indigenous. The American Mission to Lepers will assist in discovering the necessary teaching personnel and in providing the annual recurring costs in centers where such support is not available from other sources. It will appropriate the funds agreed upon as essential to the establishment and maintenance of each project for five years.

Since the American Mission to Lepers intends to continue its regular ministry of medical care, treatment, and rehabilitation for those suffering from leprosy, the Postwar Anti-Leprosy Program requires a special fund of $500,000. Of this amount, $450,000 will be allocated for the training centers, and the remaining $50,000 for a campaign of mass education adapted to the special needs of each year. Motion pictures, film strips, lantern slide lectures, charts, posters, pamphlets, plays, and radio programs will be distributed through mission stations and other agencies.

Comdr. Corydon Wassell, famed Navy doctor, hero of *The Story of Dr. Wassell,* and a former Episcopal missionary in China, perhaps sounded the keynote of this Anti-Leprosy Program when speaking at a Metropolitan Ministers' luncheon held January 22d in New York City under the auspices of the American Mission to Lepers, he said: "We can't have a world half sick and half well, any more than we can have one, half slave and half free. I urge all possible help in carrying out this scientifically sound and God-inspired work."



Methodist Prints.

GANTA, LIBERIA: *Kpesse men spinning cotton.*

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The Golden Gate

SAN FRANCISCO, the city of the famous Golden Gate, is a fitting choice for the conference of the United Nations on the creation of a World Organization. The city is on the threshhold of the next great arena of world politics, the Pacific, which in the shrunken world of tomorrow may well fulfill the ancient function of the Mediterranean. Looking out over the Pacific, the delegates can hardly fail to be conscious of tomorrow's world over the horizon — the World of China, of the teeming Malay Peninsula, the Indies, Australia. It is in the Pacific that the USSR and the United States almost touch, and here that their vital interests must not clash too fiercely if the world is to have peace. Add India to the picture, and it is here that the British Empire faces the grim test of its power and right to survive.

And it is here that the Golden Gate opens on the Pacific — the "Peaceful" ocean. If the conference site had been chosen on solely poetic grounds, a more apt symbol of hope could hardly have been found.

The city is dedicated to St. Francis of Assisi. Like other cities, it has not shown much corporate interest in the eternal city of which St. Francis is so beloved a citizen. No doubt, many of its most religious citizens think of St. Francis as that sweet, childlike soul who used to preach to the birds. Few think of the lean frame, weary with building Jerusalem, the gnarled and knotted hands marked with the scars of our Lord's own wounds. The saint who embraced a leper because his love for God and man overrode his horror of leprosy may be a good symbol of the Church's role at the city of the Golden Gate.

The coöperating Christian forces of America have asked nine things of the politicians. The nine points of the Cleveland Conference (L.C. February 4th) are designed to make the United Nations charter a better instrument of justice and human freedom. Presumably the majority of these points will be strongly supported by the smaller nations, for the very practical reason that in the modern world small nations can survive only under the reign of law. The extent to which the small nations succeed in impressing their views upon the final draft of the United Nations charter will be a fair measure of the extent to which the San Francisco meeting is really a Golden Gate to the future.

At this point, there is much reason for the Christian forces of the world to look with distaste upon the proposed United Nations charter. The genuine "isolationists" don't object much to it for the very good reason that it provides a semi-isolationist form of international structure. There is the difference that the great powers are pledged not to take unilateral action without talking it over first. This is an important difference from the days on the threshold of the war when Russia and the United States sought to wall themselves up in neutrality. But the world is still leprous in political structure, sick with divisions, with disproportions of resources, with hatreds and fears. For their own sakes, the great powers may maintain a kind of peace and order. But that vast majority of the world's population which has no voice in the policies of the great powers stands as a mute warning that only a just order can be durable, only a world of opportunity for all peoples can be at peace.

St. Francis embraced the leper not because he was a leper but because he was a man. So Christ, through His mystical body the Church, blesses the nations and their halting steps toward brotherhood not because of their righteousness but because they embody humanity. We hope that between now and the United Nations conference next month Churchpeople will keep the conference constantly in their prayers. We hope that the request of the American Association for the United Nations for a Dumbarton Oaks Sunday on April 22d will be widely honored in parishes of the Episcopal Church, as a day of intercession for suffering humanity and of prayer that the delegates of the nations at San Francisco may be alive to the leading of the Holy Spirit.

This week is Passion Week. Lent takes its sombre turn to the days at the end of our Lord's earthly ministry when He "set His face like a flint to go up to Jerusalem," there to provide through the Cross the only golden gate to mankind's peace. Into the palms and soles of the happy saint of Assisi burned the stigmata, the marks of our Lord's wounds, as he contemplated this gate and the cost with which it was won. We of today cannot buy the joy of St. Francis at any lesser price. The golden gate to world order is not won by the deliberations of statesmen nor the debates of legislative gatherings. It can be won only by our sons and brothers on the battlefields all over the world, by the dispossessed and starving of all nations.

We can, to be sure, turn away from that gate; we can refuse the paltry sacrifices of economic advantage and power which the future demands of us, we can blind ourselves with hatred and fear, we can clutch our group advantages to our bosoms, turning victory to a mockery. These temptations face us even now as we treat with our allies. They will face us with redoubled power when we plan the future of our enemies.

Let us not place too much hope in paper instruments, nor in national promises. Our real hope, our sure golden gate to the future is a Cross — the Cross of freely accepted sacrifice for God's erring children. Can we, as a nation, take up that Cross?

The Collect

Palm Sunday *March 25th*

GOD'S tender love of mankind is set before us in today's collect and must not be lost to sight as we follow in the way of the Cross in Holy Week. There seems a paradox in associating love with the terrible agony of crucifixion but that suffering was a necessary connective between God's love and us. When we look to that death upon the Cross we see the measure of God's love. It was a terrible price, but a ransom willingly paid because God loves us. When we really feel this, we are ready to serve God with all our heart, to follow the example of Christ's patience, His suffering, His obedience. By following in His steps, knowing there is no easy or short cut, we can finally be partakers of His Resurrection and know the fullness of God's tender love for us.

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Four Altars

By Richardson Wright

Editor, *House & Garden*

N THE second Epistle to the Corinthians which is read for the first Sunday in Lent, St. Paul wrote, "We, then, workers together with Him. . . ." Here is the pattern for those who would go forward. Here is an objective you and can pursue not only in Lent but throughout all of life. But before we start, we should better understand that pattern.

1. Becoming a worker implies that we assume a responsibility and carry it through. We are going to see that job through because we believe in it. You and I know, from business experience, that faith in what we are doing is the first requirement for good work.

2. The second word is "together." This means the coördination of human efforts and human hands. The necessity for that, too, we know from business experience.

Last fall the Presiding Bishop gave us a *spiritual* coördination as a Christian ideal. He called it fellowship.

Sometimes we are apt to have mistaken notions about Christian fellowship. It is, as the old song goes, "when good fellows get together," but this is a different kind of good fellows. The fellowship of which the Presiding Bishop and all apostles and saints have spoken means getting to know each other so that we do away with misunderstandings, and having done away with misunderstandings, we can do better work for God.

So we seek a common ground on which all of us can meet and work. Years ago George Fox, the Quaker mystic, described this common ground to perfection. "Know one another," he said, "in that which is eternal."

3. The final words of our pattern are "with Him." This puts an entirely different slant on our work, doesn't it? *He* calls us to work with Him. With that great love He had for souls from the beginning of time, with that great love which drew Him even to death on the Cross, with that great love He bids us be His true sons and fellow-workers.

Once we start working "with Him," we discover it entirely different from any assignment we have ever undertaken. We have to give up to gain. We have to lose to win. We have to surrender before we can conquer. We must bend our wills to His will. We, who have done so pitifully little for Him, must consecrate ourselves to Him who has done so much for us.

This is the program mapped out for those who would work together with Him. It challenges us to be more than just average Christians. It demands that we rise above half-living and half-believing: with body and mind and *soul* we must work.

Why, for what purpose? To serve Him as He deserves—give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labor and ask for no reward save that of knowing that we do His will.

How do we start? What guide posts show us the way? The path is marked by four altars.

The Church

The first is the altar in the church. Here we receive the most essential food for our spiritual venture. Here we testify that we come from God, that we belong to God, that we are destined for God.

Here also we find the highest fellowship we can know this side of heaven—the fellowship of the altar rail. In all the world there is no place of such *complete* democracy. Barriers that usually separate us are surprisingly level here. Rich and poor, socially well known and socially unknown, sturdy and sickly, saint-in-the-making and wobbly sinner, young and old, mentally brilliant and mentally dull, white of skin and brown of skin and yellow of skin—shoulder to shoulder we all kneel before that altar. God is no respecter of persons; why should you and I presume to be? His dearest desire is that we *all* become "very members incorporate in the mystical body of His Son."

Today we read and hear great talk about democracy and democratic processes. The papers are full of them. They're on everyone's lips. True democracy begins at the altar and we return to it day after day as we kneel there to make our Communions. It develops in us "a wide-spreading love to all in common." Once we accept the democracy which gathers around the altar in the church, we can no longer be snobbish, no longer be party to intolerance or sectional or racial prejudices.

Then we go home. We are fortified with a quality only God can give—grace. We are in a state of grace. The very act of making our Communions worthily helps to put us in that state. Grace means power. We have more power than we had before. And so we go home.

There still runs through our heads a phrase of thanksgiving, "We humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace that we may *continue* in that holy fellowship." We're not to leave it at the church door. Not to discard it the way we hang up our overcoats. That power is to *continue* with us and our families all through that day and the days which follow.

The Home

This brings us to the second altar—the altar in the home. St. Paul calls it "the church in thy house." Around this altar gathers the fellowship of the family.

Those of you who practice family prayers, who have a spiritual altar in your home, will agree with what I am going to say. Those of you who have never tried it have an amazing experience before you. You who are heads of families are priests in your own homes. It is your job to say family prayers. What kind of prayers? How do you go about it?

Adopt some hour convenient to all the family—say right after supper or after dishes are washed up. Select some natural meeting place of the family, say the living room. Begin with just a few simple prayers—the Lord's Prayer, say a thanksgiving for the past day, ask God's forgiveness for wrong done, ask Him to watch over you during the night, ask His blessing on those you love who are away from home.

But because you are priests of your households, don't think that you ought to do all the praying. Let the wife say a prayer. If there are children, give them a prayer to say. Before you know it, your family will be "knit together in one communion and fellowship" far deeper and more lasting than you could ever dream of.

Pretty soon, too, you'll find your family prayers want more elbow room. You begin extending them out to the neighborhood. Down the street a friend has just heard that his boy is missing in battle, or someone is sick, or a baby's been born, or an out-of-work neighbor has landed a really good job. Pray for them. Thank God for them. Pray and thank God for them by name—Jennie Jones and Bill Smith and Mamie Brown.

Soon your family prayers will extend not only to the neighborhood, but to the whole world. Big events are happening. Our leaders are planning peace, planning a better world for all people. You and I won't be asked to sit at that peace table, but we can kneel around it right here in our home.

I know of no better way to extend that holy fellowship which we are granted at the altar in our Church than by carrying it on around the altar in our home. I know of no better way to combat the disintegration of family life, which is one of the greatest dangers threatening our nation today.

Daily Work

Then there's the last supplication in that thanksgiving after Communion—"to

---

PINE WOODS IN SPRING

STEP lightly here where every tree
Lifts a tapered radiancy;
Where the burnished blue of air
Invades the quiet heart like prayer;
Where the wind as acolyte
Gently swings the censers bright
Of dusty gold, and incense throws
A heady smoke that lifts and flows
Along the needled aisles. Ah, here
Is the lit altar of the year.

VIRGINIA E. HUNTINGTON.

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do all such good works as *Thou* hast prepared for us to walk in."

Now the phrase "good works" means a multitude of things. The most important of all is carrying the ideal of Him who worked in a country carpenter's shop, and then had to be about His Father's business, into *our* work and business. We can carry it into relations between worker and worker, employer and employee, capital and labor, seller and purchaser. Yes, even here we can set up still another altar—the altar around which gathers the fellowship of daily work.

The Pattern

According to the way we do our jobs and conduct our business, according to the way we approach the pattern of His divine perfection, these become good works.

Honest dealing is a good work. Refusing always to calculate and demand, "What am *I* going to get out of it?" is a good work. Refusal to be party to a deal that just gets under the wire, that is a good work. Loyalty to the rules of our labor unions, doing an honest day's job—these are good works. Sharing with our employees the profits and benefits of the business—group insurance, retirement pensions—all these, under God, can be good works. If we are really members of the fellowship, we *want* to share it with those who work for us and with us.

These are three altars around which the fellowship of the things that are eternal can gather. These are three of the guide posts on the way. In each of them, whether we acutely realize it or not, the presence of God constantly abides.

The Altar In Our Hearts

There still remains the fourth altar—the altar in our hearts. Around it we carry on the fellowship of adoration—the fellowship we can share with the saints, with those beloved ones gone before us, with angels and archangels and the whole company of heaven who continually do cry, "Holy, Holy, Holy."

Once you and I set up this altar in our hearts, our lives and affectionate prayers will constantly be turning toward Him. No matter where we are or what we are doing, we can adore Him, speak to Him and He to us. This may sound too much up in the clouds, too much the state attained only by very rare souls. But it is not.

As you go along the street, when you pass a cripple or a blind person, or a limping soldier, say a prayer for them. When you pass children, ask God to bless them. This can turn out to be a wonderful experience. We'll forget ourselves and our own troubles and think more about others. We'll be amazed, too, how many people there are we *can* pray for—how many cripples and blind and children, and oh! how many others.

There is another way in which the altar in our hearts can be faithfully served—by dropping into church regularly. Practically all churches post the invitation, "Come in and rest and pray." How many of us accept it? Of course, when we are worried about something or a great tragedy befalls us, we are apt to drop into church for help—remember how we packed the churches on D-Day? But just the run-of-the-mill days it never occurs to us. It would, you know, if we really loved God.

At noon, on the way to lunch or after office on the way home, drop in. You are dropping in for a chat with a friend, just as you drop in on a neighbor.

An empty church—and you. Not so empty as you may think. For the first couple of minutes just sit or kneel there. Be quiet. Then thank Him for blessings. Present your problems. Remember those who need help. Then say the Lord's Prayer and the "Come, Holy Ghost, our souls inspire" or a favorite Psalm. Then another quiet minute and go out.

After a while, after we have made it a habit to slip into church, we may not ask for anything, not say anything, except an expression of love and trust. You and I all have friends and dear ones with whom we are so close that we don't have to talk much with each other. To be with them is enough. So it is with these visits. We are there to adore God, to reverence Him, to consecrate ourselves to His service.

This does not require any great mentality, but it does require great love. Sometimes the simplest and most ignorant people reach that point of being a friend of God long before those who know a lot.

There was once a prayer meeting in a country town to which strangers were invited, among them a famous actor and a workman. When the actor was called on to pray, he allowed as how he couldn't recall any prayer, but he did remember the 23d Psalm and in his most dramatic fashion he recited it. The congregation received his effort without the slightest show of emotion. Next they called on the workman—a grubby old fellow. He, too, said he couldn't remember any prayers at the moment, but he'd recite the 23d Psalm. When he was finished the congregation was moved to tears.

Later someone asked the actor why his effort had fallen so flat. "Well, you see, I know the Psalm, but he knows the Shepherd."

Workers With God

Men and women who worship around these four altars are truly workers together with Him. Their rule is: God first, others next, themselves last. Service to their fellowmen, all that we know as brotherly love and charity, become second nature to them. Loving God first, they have the added spiritual power of grace to carry it through with greater efficiency and dispatch.

And they change, these people who know the Shepherd. Their life takes on an amazing vigor. It has a constantly thrilling purpose—the glory of God. Nothing is too much for them. They never seem to tire. They mount up as eagles, they run and are not weary.

They grow bigger, too. Their interests reach out from themselves to the whole wide world as they pray and work for others, as they offer them and their problems and cares to Him who makes the burden light.

They acquire an uncanny air of peace, they appear to work without effort. They cease worrying about what is going to happen today and tomorrow and the day after that, because they have learned humility—humility which accepts whatever God plans for them, however unexpected and demanding it may be.

To them, life, which seems so complicated to others, unsnarls itself, because they have learned simplicity—they know what they need and what they can do without. They know the things that belong to their peace.

In time they develop a sort of cheerful courage—the cheerfulness and courage of those who, accepting whatever God puts into their hearts to do, do it gladly, boldly with all their might.

With *all* their might, because it is backed up with *all* their faith.

Today many preachers are discoursing on what kind of religion G.I. Joe expects when he comes home. What kind of spiritual climate will this fighting man, returned to peaceful pursuits, require of the Church? My private opinion is that he is going to look more at the inside than at the outside of religion. He won't bother with how we recite the Psalm, but do we know the Shepherd?

Surely he won't be satisfied with compromises and easy expedients—with *half*-faith. He'll expect convictions and men standing by their convictions. He won't be satisfied with an emasculated Prayer Book and a watered-down creed. Do we believe or don't we believe that Jesus Christ was the Son of God and that He died on the Cross to save us? Or are we going to sidestep that issue with a lot of rigamarole arguments? He won't be satisfied if, after all the suffering and sacrifices he has gone through, he finds you and me nothing more than just nominal Christians. He will expect something heroic of us.

In preparing this article I consulted with a returned soldier. Some of the things I have said are straight quotations from him. Grievously wounded, he returned home to found one of the great religious orders. He called on his followers to live *heroic* lives and hold *heroic* convictions. The problems of today, the problems that peace and the returning soldier will set before us, demand that we make Christian living and believing *heroic*.

Without counting the cost, we must work together with God. Without heeding the wounds or asking for reward, we must see that the lights of fellowship on the altars marking the way to the city of the Eternal Shepherd shine with increasing brightness — the altar in our church, the altar in our homes, the altar in our daily work, the altar in our hearts.

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CHURCH CALENDAR

March

18. Fifth (Passion) Sunday in Lent.
25. Palm Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

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WAR SERVICE

HILIPPINES

ews From Bishop Wilner

A letter dated February 9th from shop Wilner, Suffragan of the Philipe Islands, has reached the National uncil. Evidently writing almost imediately after liberation from internent at St. Tomas University, he stated at all the people imprisoned there are in and run-down, but believes that the od food they are receiving now will soon store them to health. Bishop Wilner mself is suffering from beri beri, but id that if he responds to treatment soon, e wants to stay in the Philippines and do s part in getting the work going again.

St. Stephen's and St. Peter's Churches Manila have been burned, Bishop Wilr said, but he believes that St. Stephen's hinese School for Girls near St. Luke's lospital is still standing. St. Luke's is ing operated by the Army as a civilian spital. At time of writing, Bishop Wilr had no information from across the ver. where are located the Cathedral, ishopsted, rectory, and other buildings. le stated that as soon as conditions permit. some of the staff will visit all Manila roperty and report on its condition.

Canon Harvey has been for nearly two ears the "chaplain" of the St. Tomas amp, and has kept in better health than ost of the other clergymen interned.

Bishop Wilner commends highly the ork of the two Igorot priests, one Igorot eacon and two Chinese priests.

lev. W. S. Mandell Recovering

The Rev. Wayland S. Mandell, formerof the Mission of St. Mary the Virgin, aganda, Mountain Province, P. I., who as liberated February 3d from Bilibid rison, Manila, is reported in poor physial condition but improving rapidly. Since eceiving a wire from the Provost Marshal General on February 20th, Mrs. Walter Mandell has had two letters from her son containing much more encouraging news about his health. Excerpts from his letters follow:

"At the time of our release I was a hospital patient suffering with dengue fever, having had no food or medicine. But with the excellent care and good food, though in very small quantities, we are now having, I shall improve rapidly. Please do not worry, the worst is over. Our chief difficulty has been a decreasing diet to the point of starvation. The last few months we have been receiving between 600 and 700 calories per day, chiefly of corn, occasionally moldy rice—no vegetables, no fruit and no meat.

"What a sight to see uniforms other than Japanese, and to see Americans in health and with flesh enough to cover their bones, as we have seen only skeletons for many months. . . . I now have a change of clothing, a pair of blue jeans, a prison shirt and shoes belonging to different pairs, which matters little as I am unable to walk. The food is superb, but too much too quickly would be disastrous. I cannot describe adequately the thought and care the Army is giving us."

Fr. Griffiths and Family Eluded Japanese for Months

"We are all glad to be free again after being in concentration camps and prison for so many months," wrote the Rev. Alfred L. Griffiths to the Presiding Bishop. Fr. Griffiths, a native of Methuen, Mass., and with the exception of two years in Newport, R. I., has been in the Philippines since 1931. His letter continues:

"At the beginning of the war I was in charge of St. Paul's Mission, Balbalasang, Mountain Province. This is our most isolated and remote station. My wife, child, and Miss Dorothea Taverner, who

EVERYDAY RELIGION

(Continued from page 3)

half the congregation alternately would assemble for a service of a missionary character, to which they would invite people outside the Church, whom they may have been able to interest in finding out something more about God and their own souls. This would be followed at 12:15 by a Low Mass for the aged and infirm and for night workers and others unable permanently or temporarily to attend the main service.

Meanwhile the other half of the congregation would be away at public institutions, or small churchless communities, holding services, Bible or Sunday school classes, or personal conferences on religion, or seeking out and helping those in any trouble or need.

The "Sunday dinner" would either not exist or would be postponed till after Vespers, and the afternoon would be spent in outdoor activities, sports, or gardening. About sundown Evensong would be solemnly sung for those who wished to attend. After supper the families would be together (in their homes), singly or in groups, having that happy time together that makes home and family a real unit of the kingdom of God. And bedtime would come early enough to ensure that all entered upon the new business week rested, strengthened, and inspired for doing our best work in the place in life where God has seen fit to place us.

Of course I do not know any such parish. The question was what conditions would be ideal. But such a parish would be a real force in the life of its community, and a real witness to the glory and goodness of God. And they would be very happy people, healthy in body and soul.

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The Golden Gate

SAN FRANCISCO, the city of the famous Golden Gate, is a fitting choice for the conference of the United Nations on the creation of a World Organization. The city is on the threshhold of the next great arena of world politics, the Pacific, which in the shrunken world of tomorrow may well fulfill the ancient function of the Mediterranean. Looking out over the Pacific, the delegates can hardly fail to be conscious of tomorrow's world over the horizon — the World of China, of the teeming Malay Peninsula, the Indies, Australia. It is in the Pacific that the USSR and the United States almost touch, and here that their vital interests must not clash too fiercely if the world is to have peace. Add India to the picture, and it is here that the British Empire faces the grim test of its power and right to survive.

And it is here that the Golden Gate opens on the Pacific — the "Peaceful" ocean. If the conference site had been chosen on solely poetic grounds, a more apt symbol of hope could hardly have been found.

The city is dedicated to St. Francis of Assisi. Like other cities, it has not shown much corporate interest in the eternal city of which St. Francis is so beloved a citizen. No doubt, many of its most religious citizens think of St. Francis as that sweet, childlike soul who used to preach to the birds. Few think of the lean frame, weary with building Jerusalem, the gnarled and knotted hands marked with the scars of our Lord's own wounds. The saint who embraced a leper because his love for God and man overrode his horror of leprosy may be a good symbol of the Church's role at the city of the Golden Gate.

The coöperating Christian forces of America have asked nine things of the politicians. The nine points of the Cleveland Conference (L.C. February 4th) are designed to make the United Nations charter a better instrument of justice and human freedom. Presumably the majority of these points will be strongly supported by the smaller nations, for the very practical reason that in the modern world small nations can survive only under the reign of law. The extent to which the small nations succeed in impressing their views upon the final draft of the United Nations charter will be a fair measure of the extent to which the San Francisco meeting is really a Golden Gate to the future.

At this point, there is much reason for the Christian forces of the world to look with distaste upon the proposed United Nations charter. The genuine "isolationists" don't object much to it for the very good reason that it provides a semi-isolationist form of international structure. There is the difference that the great powers are pledged not to take unilateral action without talking it over first. This is an important difference from the days on the threshold of the war when Russia and the United States sought to wall themselves up in neutrality. But the world is still leprous in political structure, sick with divisions, with disproportions of resources, with hatreds and fears. For their own sakes, the great powers may maintain a kind of peace and order. But that vast majority of the world's population which has no voice in the policies of the great powers stands as a mute warning that only a just order can be durable, only a world of opportunity for all peoples can be at peace.

St. Francis embraced the leper not because he was a leper but because he was a man. So Christ, through His mystical body the Church, blesses the nations and their halting steps toward brotherhood not because of their righteousness but because they embody humanity. We hope that between now and the United Nations conference next month Churchpeople will keep the conference constantly in their prayers. We hope that the request of the American Association for the United Nations for a Dumbarton Oaks Sunday on April 22d will be widely honored in parishes of the Episcopal Church, as a day of intercession for suffering humanity and of prayer that the delegates of the nations at San Francisco may be alive to the leading of the Holy Spirit.

This week is Passion Week. Lent takes its sombre turn to the days at the end of our Lord's earthly ministry when He "set His face like a flint to go up to Jerusalem," there to provide through the Cross the only golden gate to mankind's peace. Into the palms and soles of the happy saint of Assisi burned the stigmata, the marks of our Lord's wounds, as he contemplated this gate and the cost with which it was won. We of today cannot buy the joy of St. Francis at any lesser price. The golden gate to world order is not won by the deliberations of statesmen nor the debates of legislative gatherings. It can be won only by our sons and brothers on the battlefields all over the world, by the dispossessed and starving of all nations.

We can, to be sure, turn away from that gate; we can refuse the paltry sacrifices of economic advantage and power which the future demands of us, we can blind ourselves with hatred and fear, we can clutch our group advantages to our bosoms, turning victory to a mockery. These temptations face us even now as we treat with our allies. They will face us with redoubled power when we plan the future of our enemies.

Let us not place too much hope in paper instruments, nor in national promises. Our real hope, our sure golden gate to the future is a Cross — the Cross of freely accepted sacrifice for God's erring children. Can we, as a nation, take up that Cross?

The Collect

Palm Sunday *March 25th*

GOD'S tender love of mankind is set before us in today's collect and must not be lost to sight as we follow in the way of the Cross in Holy Week. There seems a paradox in associating love with the terrible agony of crucifixion but that suffering was a necessary connective between God's love and us. When we look to that death upon the Cross we see the measure of God's love. It was a terrible price, but a ransom willingly paid because God loves us. When we really feel this, we are ready to serve God with all our heart, to follow the example of Christ's patience, His suffering, His obedience. By following in His steps, knowing there is no easy or short cut, we can finally be partakers of His Resurrection and know the fullness of God's tender love for us.

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Four Altars

By Richardson Wright

Editor, *House & Garden*

IN THE second Epistle to the Corinthians which is read for the first Sunday in Lent, St. Paul wrote, "We, then, as workers together with Him. . . ."

Here is the pattern for those who would go forward. Here is an objective you and I can pursue not only in Lent but throughout all of life. But before we start, we had better understand that pattern.

1. Becoming a worker implies that we assume a responsibility and carry it through. We are going to see that job through because we believe in it. You and I know, from business experience, that faith in what we are doing is the first requirement for good work.

2. The second word is "together." This means the coördination of human efforts and human hands. The necessity for that, too, we know from business experience. Last fall the Presiding Bishop gave us *spiritual* coördination as a Christian ideal. He called it fellowship.

Sometimes we are apt to have mistaken notions about Christian fellowship. It is, as the old song goes, "when good fellows get together," but this is a different kind of good fellows. The fellowship of which the Presiding Bishop and all apostles and saints have spoken means getting to know each other so that we do away with misunderstandings, and having done away with misunderstandings, we can do better work for God.

So we seek a common ground on which all of us can meet and work. Years ago George Fox, the Quaker mystic, described this common ground to perfection. "Know one another," he said, "in that which is eternal."

3. The final words of our pattern are "with Him." This puts an entirely different slant on our work, doesn't it? *He* calls us to work with Him. With that great love He had for souls from the beginning of time, with that great love which drew Him even to death on the Cross, with that great love He bids us be His true sons and fellow-workers.

Once we start working "with Him," we discover it entirely different from any assignment we have ever undertaken. We have to give up to gain. We have to lose to win. We have to surrender before we can conquer. We must bend our wills to His will. We, who have done so pitifully little for Him, must consecrate ourselves to Him who has done so much for us.

This is the program mapped out for those who would work together with Him. It challenges us to be more than just average Christians. It demands that we rise above half-living and half-believing: with body and mind and *soul* we must work.

Why, for what purpose? To serve Him as He deserves—give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labor and ask for no reward save that of knowing that we do His will.

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Here also we find the highest fellowship we can know this side of heaven—the fellowship of the altar rail. In all the world there is no place of such *complete* democracy. Barriers that usually separate us are surprisingly level here. Rich and poor, socially well known and socially unknown, sturdy and sickly, saint-in-the-making and wobbly sinner, young and old, mentally brilliant and mentally dull, white of skin and brown of skin and yellow of skin—shoulder to shoulder we all kneel before that altar. God is no respecter of persons; why should you and I presume to be? His dearest desire is that we *all* become "very members incorporate in the mystical body of His Son."

Today we read and hear great talk about democracy and democratic processes. The papers are full of them. They're on everyone's lips. True democracy begins at the altar and we return to it day after day as we kneel there to make our Communions. It develops in us "a wide-spreading love to all in common." Once we accept the democracy which gathers around the altar in the church, we can no longer be snobbish, no longer be party to intolerance or sectional or racial prejudices.

Then we go home. We are fortified with a quality only God can give—grace. We are in a state of grace. The very act of making our Communions worthily helps to put us in that state. Grace means power. We have more power than we had before. And so we go home.

There still runs through our heads a phrase of thanksgiving, "We humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace that we may *continue* in that holy fellowship." We're not to leave it at the church door. Not to discard it the way we hang up our overcoats. That power is to *continue* with us and our families all through that day and the days which follow.

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Those of you who practice family prayers, who have a spiritual altar in your home, will agree with what I am going to say. Those of you who have never tried it have an amazing experience before you. You who are heads of families are priests in your own homes. It is your job to say family prayers. What kind of prayers? How do you go about it?

Adopt some hour convenient to all the family—say right after supper or after dishes are washed up. Select some natural meeting place of the family, say the living room. Begin with just a few simple prayers—the Lord's Prayer, say a thanksgiving for the past day, ask God's forgiveness for wrong done, ask Him to watch over you during the night, ask His blessing on those you love who are away from home.

But because you are priests of your households, don't think that you ought to do all the praying. Let the wife say a prayer. If there are children, give them a prayer to say. Before you know it, your family will be "knit together in one communion and fellowship" far deeper and more lasting than you could ever dream of.

Pretty soon, too, you'll find your family prayers want more elbow room. You begin extending them out to the neighborhood. Down the street a friend has just heard that his boy is missing in battle, or someone is sick, or a baby's been born, or an out-of-work neighbor has landed a really good job. Pray for them. Thank God for them. Pray and thank God for them by name—Jennie Jones and Bill Smith and Mamie Brown.

Soon your family prayers will extend not only to the neighborhood, but to the whole world. Big events are happening. Our leaders are planning peace, planning a better world for all people. You and I won't be asked to sit at that peace table, but we can kneel around it right here in our home.

I know of no better way to extend that holy fellowship which we are granted at the altar in our Church than by carrying it on around the altar in our home. I know of no better way to combat the disintegration of family life, which is one of the greatest dangers threatening our nation today.

Daily Work

Then there's the last supplication in that thanksgiving after Communion—"to

PINE WOODS IN SPRING

STEP lightly here where every tree
Lifts a tapered radiancy;
Where the burnished blue of air
Invades the quiet heart like prayer;
Where the wind as acolyte
Gently swings the censers bright
Of dusty gold, and incense throws
A heady smoke that lifts and flows
Along the needled aisles. Ah, here
Is the lit altar of the year.

VIRGINIA E. HUNTINGTON.

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do all such good works as *Thou* hast prepared for us to walk in."

Now the phrase "good works" means a multitude of things. The most important of all is carrying the ideal of Him who worked in a country carpenter's shop, and then had to be about His Father's business, into *our* work and business. We can carry it into relations between worker and worker, employer and employee, capital and labor, seller and purchaser. Yes, even here we can set up still another altar—the altar around which gathers the fellowship of daily work.

The Pattern

According to the way we do our jobs and conduct our business, according to the way we approach the pattern of His divine perfection, these become good works.

Honest dealing is a good work. Refusing always to calculate and demand, "What am *I* going to get out of it?" is a good work. Refusal to be party to a deal that just gets under the wire, that is a good work. Loyalty to the rules of our labor unions, doing an honest day's job—these are good works. Sharing with our employees the profits and benefits of the business—group insurance, retirement pensions—all these, under God, can be good works. If we are really members of the fellowship, we *want* to share it with those who work for us and with us.

These are three altars around which the fellowship of the things that are eternal can gather. These are three of the guide posts on the way. In each of them, whether we acutely realize it or not, the presence of God constantly abides.

The Altar In Our Hearts

There still remains the fourth altar—the altar in our hearts. Around it we carry on the fellowship of adoration—the fellowship we can share with the saints, with those beloved ones gone before us, with angels and archangels and the whole company of heaven who continually do cry, "Holy, Holy, Holy."

Once you and I set up this altar in our hearts, our lives and affectionate prayers will constantly be turning toward Him. No matter where we are or what we are doing, we can adore Him, speak to Him and He to us. This may sound too much up in the clouds, too much the state attained only by very rare souls. But it is not.

As you go along the street, when you pass a cripple or a blind person, or a limping soldier, say a prayer for them. When you pass children, ask God to bless them. This can turn out to be a wonderful experience. We'll forget ourselves and our own troubles and think more about others. We'll be amazed, too, how many people there are we *can* pray for—how many cripples and blind and children, and oh! how many others.

There is another way in which the altar in our hearts can be faithfully served—by dropping into church regularly. Practically all churches post the invitation, "Come in and rest and pray." How many of us accept it? Of course, when we are worried about something or a great tragedy befalls us, we are apt to drop into church for help—remember how we packed the churches on D-Day? But just the run-of-the-mill days it never occurs to us. It would, you know, if we really loved God.

At noon, on the way to lunch or after office on the way home, drop in. You are dropping in for a chat with a friend, just as you drop in on a neighbor.

An empty church—and you. Not so empty as you may think. For the first couple of minutes just sit or kneel there. Be quiet. Then thank Him for blessings. Present your problems. Remember those who need help. Then say the Lord's Prayer and the "Come, Holy Ghost, our souls inspire" or a favorite Psalm. Then another quiet minute and go out.

After a while, after we have made it a habit to slip into church, we may not ask for anything, not say anything, except an expression of love and trust. You and I all have friends and dear ones with whom we are so close that we don't have to talk much with each other. To be with them is enough. So it is with these visits. We are there to adore God, to reverence Him, to consecrate ourselves to His service.

This does not require any great mentality, but it does require great love. Sometimes the simplest and most ignorant people reach that point of being a friend of God long before those who know a lot.

There was once a prayer meeting in a country town to which strangers were invited, among them a famous actor and a workman. When the actor was called on to pray, he allowed as how he couldn't recall any prayer, but he did remember the 23d Psalm and in his most dramatic fashion he recited it. The congregation received his effort without the slightest show of emotion. Next they called on the workman—a grubby old fellow. He, too, said he couldn't remember any prayers at the moment, but he'd recite the 23d Psalm. When he was finished the congregation was moved to tears.

Later someone asked the actor why his effort had fallen so flat. "Well, you see, I know the Psalm, but he knows the Shepherd."

Workers With God

Men and women who worship around these four altars are truly workers together with Him. Their rule is: God first, others next, themselves last. Service to their fellowmen, all that we know as brotherly love and charity, become second nature to them. Loving God first, they have the added spiritual power of grace to carry it through with greater efficiency and dispatch.

And they change, these people who know the Shepherd. Their life takes on an amazing vigor. It has a constantly thrilling purpose—the glory of God. Nothing is too much for them. They never seem to tire. They mount up as eagles, they run and are not weary.

They grow bigger, too. Their interests reach out from themselves to the whole wide world as they pray and work for others, as they offer them and their problems and cares to Him who makes the burden light.

They acquire an uncanny air of peace, they appear to work without effort. They cease worrying about what is going to happen today and tomorrow and the day after that, because they have learned humility—humility which accepts whatever God plans for them, however unexpected and demanding it may be.

To them, life, which seems so complicated to others, unsnarls itself, because they have learned simplicity—they know what they need and what they can do without. They know the things that belong to their peace.

In time they develop a sort of cheerful courage—the cheerfulness and courage of those who, accepting whatever God put into their hearts to do, do it gladly, boldly with all their might.

With *all* their might, because it is backed up with *all* their faith.

Today many preachers are discoursing on what kind of religion G.I. Joe expects when he comes home. What kind of spiritual climate will this fighting man, returned to peaceful pursuits, require of the Church? My private opinion is that he's going to look more at the inside than at the outside of religion. He won't bother with how we recite the Psalm, but do we know the Shepherd?

Surely he won't be satisfied with compromises and easy expedients—with *half*-faith. He'll expect convictions and men standing by their convictions. He won't be satisfied with an emasculated Prayer Book and a watered-down creed. Do we believe or don't we believe that Jesus Christ was the Son of God and that He died on the Cross to save us? Or are we going to sidestep that issue with a lot of rigamarole arguments? He won't be satisfied if, after all the suffering and sacrifices he has gone through, he finds you and me nothing more than just nominal Christians. He will expect something heroic of us.

In preparing this article I consulted with a returned soldier. Some of the things I have said are straight quotations from him. Grievously wounded, he returned home to found one of the great religious orders. He called on his followers to live *heroic* lives and hold *heroic* convictions. The problems of today, the problems that peace and the returning soldier will set before us, demand that we make Christian living and believing *heroic*.

Without counting the cost, we must work together with God. Without heeding the wounds or asking for reward, we must see that the lights of fellowship on the altars marking the way to the city of the Eternal Shepherd shine with increasing brightness — the altar in our church, the altar in our homes, the altar in our daily work, the altar in our hearts.

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CHURCH CALENDAR

March

18. Fifth (Passion) Sunday in Lent.
25. Palm Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

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WAR SERVICE

HILIPPINES

ws From Bishop Wilner

A letter dated February 9th from hop Wilner, Suffragan of the Philip- e Islands, has reached the National uncil. Evidently writing almost im- diately after liberation from intern- nt at St. Tomas University, he stated t all the people imprisoned there are n and run-down, but believes that the od food they are receiving now will soon tore them to health. Bishop Wilner nself is suffering from beri beri, but d that if he responds to treatment soon, wants to stay in the Philippines and do part in getting the work going again.

St. Stephen's and St. Peter's Churches Manila have been burned, Bishop Wil- r said, but he believes that St. Stephen's hinese School for Girls near St. Luke's ospital is still standing. St. Luke's is ing operated by the Army as a civilian spital. At time of writing, Bishop Wil- r had no information from across the ver, where are located the Cathedral, shopsted, rectory, and other buildings. e stated that as soon as conditions per- it, some of the staff will visit all Manila roperty and report on its condition.

Canon Harvey has been for nearly two ears the "chaplain" of the St. Tomas amp, and has kept in better health than ost of the other clergymen interned.

Bishop Wilner commends highly the ork of the two Igorot priests, one Igorot eacon and two Chinese priests.

ev. W. S. Mandell Recovering

The Rev. Wayland S. Mandell, former- y of the Mission of St. Mary the Virgin, agaanda, Mountain Province, P. I., who as liberated February 3d from Bilibid rison, Manila, is reported in poor physi- al condition but improving rapidly. Since eceiving a wire from the Provost Mar- shal General on February 20th, Mrs. Walter Mandell has had two letters from her son containing much more encouraging news about his health. Excerpts from his letters follow:

"At the time of our release I was a hospital patient suffering with dengue fever, having had no food or medicine. But with the excellent care and good food, though in very small quantities, we are now having, I shall improve rapidly. Please do not worry, the worst is over. Our chief difficulty has been a decreasing diet to the point of starvation. The last few months we have been receiving between 600 and 700 calories per day, chiefly of corn, occasionally moldy rice—no vegetables, no fruit and no meat.

"What a sight to see uniforms other than Japanese, and to see Americans in health and with flesh enough to cover their bones, as we have seen only skeletons for many months. . . . I now have a change of clothing, a pair of blue jeans, a prison shirt and shoes belonging to different pairs, which matters little as I am unable to walk. The food is superb, but too much too quickly would be disastrous. I cannot describe adequately the thought and care the Army is giving us."

Fr. Griffiths and Family Eluded Japanese for Months

"We are all glad to be free again after being in concentration camps and prison for so many months," wrote the Rev. Alfred L. Griffiths to the Presiding Bishop. Fr. Griffiths, a native of Methuen, Mass., and with the exception of two years in Newport, R. I., has been in the Philippines since 1931. His letter continues:

"At the beginning of the war I was in charge of St. Paul's Mission, Balbalasang, Mountain Province. This is our most isolated and remote station. My wife, child, and Miss Dorothea Taverner, who

EVERYDAY RELIGION

(Continued from page 3)

half the congregation alternately would assemble for a service of a missionary character, to which they would invite people outside the Church, whom they may have been able to interest in finding out something more about God and their own souls. This would be followed at 12:15 by a Low Mass for the aged and infirm and for night workers and others unable permanently or temporarily to attend the main service.

Meanwhile the other half of the congregation would be away at public institutions, or small churchless communities, holding services, Bible or Sunday school classes, or personal conferences on religion, or seeking out and helping those in any trouble or need.

The "Sunday dinner" would either not exist or would be postponed till after Vespers, and the afternoon would be spent in outdoor activities, sports, or gardening. About sundown Evensong would be solemnly sung for those who wished to attend. After supper the families would be together (in their homes), singly or in groups, having that happy time together that makes home and family a real unit of the kingdom of God. And bedtime would come early enough to ensure that all entered upon the new business week rested, strengthened, and inspired for doing our best work in the place in life where God has seen fit to place us.

Of course I do not know any such parish. The question was what conditions would be ideal. But such a parish would be a real force in the life of its community, and a real witness to the glory and goodness of God. And they would be very happy people, healthy in body and soul.

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was in charge of the dispensary, were there with me.

"Instead of surrendering to the Japs as most of our people did, we at the request of our natives, took to the forest and jungles where we lived in ten different evacuation huts. From some of these forest shanties we held services for the people. Miss Taverner still continued to give medical aid and help. Once we escaped from the Japanese by about a ten-minute start. Finally we were captured in the dense forest of the Abra-Kalinga border. The Japs finally took us to the Baguio Concentration Camp and we landed there with one change of clothing and a blanket apiece. We stayed out for one and a half years before our imprisonment.

"The Japanese burned our two dwelling houses on Balbalasang, the Girls' Dormitory, and the newly constructed dispensary. They used the church as their barracks and, as far as we know, it's still standing. I also believe the Talalong and Sesecan outstation churches are still intact.

"We have lost all of our personal belongings but we're glad to be free again and to still have our lives and have no regrets for our material losses."

HOME FRONT

Clergymen to Get More Gas

Work by ministers who are regularly serving congregations and are meeting the needs of the communities in which they serve will be accepted as qualifications for supplemental gasoline rations, according to a new list of activities published by the Office of Price Administration effective immediately.

The OPA pointed out that "volunteer workers wanting supplemental gasoline rations will henceforth have to meet more specific qualifications," adding that hereafter, persons will be eligible for such gasoline only if their work falls within certain categories. The work of ministers regularly serving a congregation is listed along with several other types of work.

ODT Permits

The War Committee on Conventions has announced that permits have been granted through February 28th, in addition to those previously announced, for 31 Church legislative conferences.

The large number of permits announced represents a much more liberal policy toward Church meetings.

Among the permits issued were nine to dioceses of the Episcopal church:

Quincy, annual business and devotional meeting, Rock Island, Ill., May 1st and 2d; Albany, annual convention, Albany, N. Y., May 1st and 2d; Erie, convention, Meadville, Pa., May 15th and 16th; New Jersey, convention, Trenton, N. J., May 8th; New York, convention, New York City, May 8th; Kansas, convention, Emporia, Kans., April 16th; North Carolina, convention, Burlington, N. C., May 8 and 9th; Vermont, convention, Burlingto Vt., May 22d and 23d; Montana, conve tion, Livingston, Mont., May 7th to 9th.

CANON HODGSON: *Sole survivor of a robombing, he is recovering.*

ENGLAND

Rev. Leonard Hodgson Injured By Rocket Bomb

The Rev. Dr. Leonard Hodgson, cano of Christ Church, Oxford, and Regiu professor of Moral and Pastoral The ology in the University of Oxford, wa injured by a rocket bomb in Londo February 10th. Dr. Hodgson is now in a emergency hospital and reported doin well. Although he received many cuts an bruises about his face and head, no limb were broken and he suffered no concus sion. All others in the building were killed

The well-known leader and teacher o the Anglican Church, visited the Unite States for several months in the summe of 1943.

ARMED FORCES

Navy Chief of Chaplains

Promotion of Chaplain Robert D. Workman, who has been director of the chaplain's division of the Navy's Bureau of Personnel, to the rank of rear admiral with the title of Navy Chief of Chaplains now awaits only the formal ceremony.

The senate has approved unanimously the nomination of Chaplain Workman to the rank of rear admiral. Heretofore, he had been a captain.

Action of the Senate in thus confirming Chaplain Workman makes him the first chaplain in naval history to go higher than the rank of captain. It is also the first time in naval history that any officer has the right to be known as chief of chaplains.

Chaplain Workman is now on an inspection tour in the Pacific theater.

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DIOCESAN

NEW YORK

Bishop Manning Home from Hospital

Bishop Manning of New York, who has been in St. Luke's Hospital since December 7th, returned home March 13th. The Bishop's physician, Dr. Albert C. Herring, stated that the Bishop had improved so greatly that he would soon, in Dr. Herring's opinion, be "fully himself again and able to resume his regular duties." The Bishop's ailment was a severe attack of rheumatism. During the entire time in the hospital Bishop Manning has kept in close touch with the work of the diocese and carried on a considerable part of his customary office work, seeing his secretary every day.

Two Navy Commencements in Cathedral In One Week

Two Navy graduations were held in the Cathedral of St. John the Divine, New York City, in the week of March 4th. The United States Naval Reserve Midshipmen's School of Fort Schuyler, in the Bronx, had its exercises on March 6th, when 1,450 midshipmen graduated. The Rev. Canon James Green, precentor of the Cathedral, delivered the invocation. Capt. A. C. Scott (retired), commanding officer of the school, administered the oath and awarded the prizes. The address was made by Rear Adm. Monroe Kelly, commandant of the Third Naval District.

The Cathedral was crowded for the occasion. It was again filled to capacity on March 8th, when the Columbia Midshipmen's School held its graduation. There were 1,170 graduates; 1,195 other midshipmen attended. The invocation was delivered by the chaplain, Lt. Comdr. Robert G. Metters, who also pronounced the benediction. Rear Adm. D. C. Ramsey, Chief of the Bureau of Aeronautics, was the speaker.

MASSACHUSETTS

Indorse FEPC Legislation

Representatives of the Episcopal Church appeared before a research committee of the state legislature on March 7th to "go on record" for the establishment of some sort of FEPC legislation in Massachusetts. The Rev. Howard P. Kellett, executive secretary of the Department of Social Service of the diocese, read the following statement from Bishop Sherrill: "It seems to me most important that in the state of Massachusetts there should be an adequate statute which will enable the enforcement of a fair employment practice. Certainly racial and religious discrimination is one of the evils of our time which must be faced realistically and wisely, if we are to have a real and true democracy. I endorse therefore the move which will make possible such a fair practice law with the necessary enforcement to make

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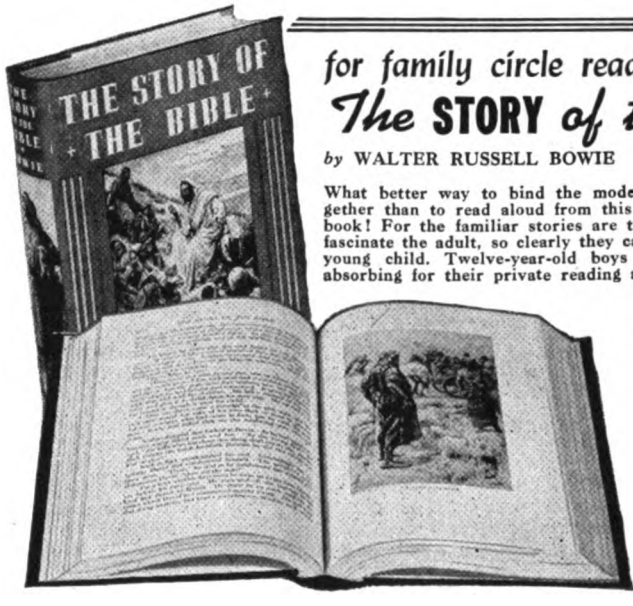

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Jesus and an Episcopalian's Communion

We Episcopalians believe that we are united to Christ in Holy Baptism, don't we? Union means, of course, that we are in Him and He is in us; that, after Baptism, we are parts of each other. We are members of Christ's Body, and Christ's Body is The Church. That's not *too* deep, even for a lot of us run-of-the-mill laymen, is it? Well, then, isn't it just as clear that, with Jesus in us, a part of us, we go up to the Altar Rail in order that we may be strengthened and nourished by His life which is really and actually communicated to us in every good communion that we make?

Now, what is a *good* Communion? It is that act of receiving Our Lord into us in a new infusing of His Grace, Strength, Power, Purity and Beauty, *All* of Him in fact, and we can receive Him so *only* if we properly prepare ourselves for Him by the confession of our sins that stand between Him and us, and by coming to Him and with Him before God at His Holy Altar in a state of devotion and awareness.

Now, that's the Christian's ideal of spiritual diet. We *have* Jesus in us from Baptism, but we need regular periods of refreshment, nourishment and strength, and we get that at our Communions.

All right, then, but here's the rub. What are we going to permit The Blessed Lord Jesus, residing in us, to do? Do we expect He will come in and be content to abide with *just us*, let us fold Him close to *our* bosoms only, as many do, and thus try to limit Him? But that isn't why He comes to us. He comes that He may convert us, transform our ugly inner selves, make them fit vessels for His service, and then He not only hopes but He expects, nay, more, He *requires*, if we are to be Christians, that we take Him, with all that Grace, Strength, Power, Purity and Beauty, and put Him to work in others *THROUGH US!* And right hard upon this, comes to our minds that story Jesus told about the talents. Remember? The five, the two, and the one! Oh, how hard that story comes back to us in the light of our communion! To the five talent man, Our Lord comes with all that person's great capacity for receiving and appreciating Him, and what does that person do? Ah, He goes out with that great spiritual capacity and reaps an hundred-fold spiritual result in his little world about him. And to the two-talent man, who, through no fault of his own, can only contain Our Lord, perceive Our Lord, to that particular degree, what would that person do? He'd go out and make that lesser spiritual capacity work to its uttermost. He's as great a Christian as the five-talent man, obviously. But, how about that one-talent fellow? How about that selfish-communion Episcopalian, that soul who partakes of Our Lord, who receives Our Lord into his very being, and then *limits* Our Lord, will not permit or assist Our Lord to work out His will in and through him. Phew! What a responsibility to those of us who partake of Our Lord in Holy communion! If He resides in us, in all of His fullness, then the whole responsibility of what we do with Him, falls upon us. If we do *not* permit His Grace, His Strength, His Power, His Purity and His Beauty to change us and make us fit vessels for Him to use in reaching others and doing in other ways His most Holy Will, then, think upon the fate of the one-talent man. *AND THAT FATE WILL BE OURS!* Make no mistake about it.

What's your speed, spiritually speaking,—the five, the two, or the pitiful and tragic one-talent type? If at present you know you're the last named, thank God, during this Lent He will install in you a new set of gears if you will but let Him.

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it not a hope but a reality." Others appear at the hearing were the R Messrs. D. LeR. Ferguson of St. C rian's Church, Boston, and the Rev. deP. Hughes of St. Bartholome Church, Cambridge, Mass. Mrs. Po Spofford represented the CLID at session.

Pussywillows Become Spiritual Secret

Pussywillow Sunday is an establish date in St. John's Church, Winthr Mass., where the last Sunday of Feb ary is marked by the distribution of lo pussywillow branches to the church sch children, who march into the main servi toward its close, bearing the branch with the silvery, furry "kittens" on the When asked where he obtained such wealth of wonderful willows, the Re Ralph M. Harper replied, "Right here this town; but if I told where, I mig not find any next year—so that is a spiri ual secret."

OREGON

Public Forums

A series of public forum discussions Postwar Problems is attracting consider able public interest at St. Stephen's Cathe dral, Portland, Ore. The meetings ar sponsored by the Department of Religiou Education of the diocese of Oregon, an the Woman's Auxiliary. World securit and the Dumbarton Oaks plan were th topics of the first discussion, the speaker being Dr. G. Bernard Noble, professor o Political Science at Reed College, now o leave to serve on the War Labor Board and Mrs. Margaret Sharp of the Univer sity of Oregon Extension Center.

The meetings are to continue through out Sunday evenings in Lent and are held immediately following the service of Eve ning Prayer. The Bretton Woods pro posal, race relations, and labor problem are among the issues to be discussed.

CHICAGO

Mortgage Burning

Lætare or Mid-Lent Sunday, Mar 11th, commonly called "Refreshment Su day," was a day of special rejoicing at th Church of the Ascension, Chicago, for High Mass at 11 A.M. the parish mor gage was burned with special ceremonie At the service of Choral Evensong 7:30 P.M. the choir rendered a sacre concert.

The final liquidation of the mortga was made possible by a gift of $30,000 f the Rev. William Brewster Stoskop rector of the parish, and his sister, Ali Louise Stoskopf, in memory of their pa ents, Louis Stoskopf, M.D., and Caroli Brewster Stoskopf.

As an act of thanksgiving for the r lease of the parish from the burden o debt, the choir led in the singing of solemn *Te Deum* at the 11 A.M. Hig

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ess. At that service the new rose colored ass vestments, made and presented to parish by Miss Alice E. First, were d.

At the musical festival several choral bers were rendered by the choir, in- ing *All Creatures of Our God,* by apman; *Tenebræ Factus Sunt,* by Pa- trina; *Blessed Are They,* by Sowerby, anist-composer of St. James' Church; d *The Divine Praises,* by Browne. Lut- ns *Magnificat* and *Nune Dimittis* were g at the Evensong service.

Dorothy Fahey, soprano, sang Kreisler's *Salutaris;* Bruch's *Adagio Concerto in Minor* was played by Bertina Corimby, olinist; and Willard Groom, organist d choirmaster of the Ascension, ren- red Russell's *Bells of St. Anne* on the eat organ. Solemn Benediction of the essed Sacrament followed the concert.

IRGINIA

Good Yarn

Lack of a production chairman a few onths ago did not prevent the Rev. Al- ed L. Alley, executive secretary of the ork County (Va.) Chapter, American ed Cross, from completing a quota of nitted articles inherited from a former cumbent. The unique method employed Fr. Alley in obtaining workers resulted 25 Brook type sweaters now awaiting ipment.

When the Rev. Fr. Alley assumed his ed Cross duties in addition to his respon- bilities as vicar of Grace Episcopal hurch in Yorktown, a large supply of ool to be made into garments for civil- ns in liberated countries was taking up uch needed space in a small store room. fforts to find knitters who would at one nd the same time, complete the old quota nd also make room for materials coming for new production work, were un- vailing. No one wanted to knit heavy ool into bulky sweaters.

Having a brother who had been over- eas for 27 months, seeing much action nce the Normandy invasion, and who ightly resembles Cary Grant, Fr. Alley as drawn into one of Grant's pictures in hich the actor learns to knit for a relief rganization. From this picture developed ie idea that completed the Yorktown uota, for the new executive secretary ent into retirement until he had learned o cast on stitches and to "knit two— url two."

After this accomplishment, all staff ssistants were instructed that no woman sking to see the Red Cross executive ecretary, should be admitted until the tage was set. While she waited, Fr. Alley ould take his knitting from the drawer f his desk, and settling painfully back in is chair would begin laboriously to knit nd purl, counting aloud as he did so. When the surprised visitor asked the rea- on for his occupation, he would explain hat the Red Cross, having agreed to as- ist with the vast job of keeping the rench and other liberated peoples warm uring the severe European winter, had ased each chapter's quota on that agree- ment, and since the women were not will- ing to knit during the summer, he saw no way for the organization to keep its pledge, unless the men took over and com- pleted the garments. By this time the visitor usually had found the vicar's ef- forts imperfect, and calling attention to an error in his counting, would offer to cor- rect it for him. As a result, she usually walked out with the sweater under her arm while Fr. Alley settled back once more to casting on stitches for the next victim.

Nineteen sweaters were given out in this manner. The remainder of the quota was voluntarily accepted. Not to be out- done, however, Fr. Alley completed one sweater, choosing for it dark green yarn, a color reminiscent of the sweater he won as captain of his Cross Country team at the College of William and Mary. The knitting on this completed, and the gar- ment sewed together for shipment, Fr. Alley's needles have been put away in his desk drawer. A new production chairman has taken over and all new quotas are up to her.

SOUTH FLORIDA

Dean Johnson Recovering

The Very Rev. M. E. Johnson, dean of St. Luke's Cathedral, Orlando, Fla., is recovering from an emergency operation for appendicitis. Though feeling unwell, Dean Johnson kept on with his work till his physician rushed him to the hospital late on February 24th for an immediate operation. The Rev. John B. Day, canon, who assists with the Cathedral services, had been called to fill a vacancy elsewhere for February 25th, but the Rev. Wilford E. Mann, of Pittsburgh, now retired and making his home in Orlando, took over two services of that Sunday morning. Chaplain R. J. Gumm held two baptisms later and took Evening Prayer in the Cathedral. Chaplain Gumm is stationed with the Army Airbase in Orlando and is assisting with the Lenten services in the Cathedral.

NEW JERSEY

"Flying Squadron" Revived

Preliminary plans for adapting and ap- plying the program of the National For- ward in Service Movement to the needs of the diocese of New Jersey were dis- cussed at a recent meeting of the diocesan committee in Trenton. Bishop Gardner asked for the revival of the "Flying Squadron" that several years ago spurred the work in this diocese. This "squadron" is made up of various clergymen in the diocese who specialize in a definite mis- sion field of the Church, and would be ready at a moment's notice to speak any- where in the diocese on behalf of that field. The "Flying Squadron" is headed by the Rev. Albert H. Frost of St. Luke's Church, Roselle, N. J., who will be assist- ed by the Rev. Messrs. Hadley, Kinsolv- ing, Anderson, Bosher, Hogg, McAllister, Morgan, Bailey, Smith, Purdy, Wood- ward, McNulty, Dukes, Houssell, and Clapp. Many of these men have spent years in the various mission fields.

A speaker's manual is being prepared for the use of these men and others, and plans are in progress for the use of both the radio and motion pictures to aid in this work.

KENTUCKY

Psychiatric Service Planned

Trustees of Norton Memorial Infirma- ry, Louisville, Ky., have given approval to a plan for a psychiatric service which will be built and put in operation as soon as war restrictions permit.

The service will be the only treatment center for acute mental and nervous ill- nesses in a Louisville private hospital. Louisville General Hospital has such a department. No incurable cases will be ac- cepted.

The trustees are working on ways and means to furnish facilities; the cost and probable date of construction and other details are not yet determined. Temporary plans call for erection of a five and half story building next to the infirmary.

The new service was advanced by a group of citizens, the trustees, and the Medical School of the University of Louis- ville. An advisory committee, composed of citizens, will have membership on the psychiatric council.

The service also will function as a post- graduate and teaching center for the Med- ical School and will be headed by Dr. Spafford Ackerly, chief of the psychiatric department of the school.

There will be a full-time medical direc- tor and the staff will be on a full time and part time basis.

In addition to the need for such a serv- ice, the possibility of an increase in post- war psychiatric cases prompted approval of the plan, F. W. Drybrough, president, stated.

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DEATHS

"Rest eternal grant unto them, O Lo and let light perpetual shine upon them

Archer Boogher, Priest

On February 28th at the Alexand Hospital, Alexandria, Va., the R Archer Boogher, retired priest of the d cese of East Carolina, died at the age 74 years. The funeral services were fr the Chapel of Virginia Seminary and we conducted by his nephew, the Rev. Dudl Archer Boogher of Charlottesville, V and the Rev. William E. Thomsen j rector of Immanuel Church on the Hi Alexandria. Mr. Boogher is survived his wife, Mrs. Elizabeth French Boogh and one daughter.

Mr. Boogher was for 25 years rect of St. John's Church, Fayetteville, N. and was a member of the executive cou cil of the diocese of East Carolina fr its formation to the time of his retireme in 1938 because of ill health. In additi to his long rectorship in Fayetteville also served churches at Hickman, Ky., a as rector of Christ Church, Roanoke, V

Frederick G. Deis, Priest

The Rev. Frederick G. Deis, rector the Church of the Epiphany, Sou Haven, Mich., died at the South Hav Hospital March 5th after a short illne

Born in New York City on October 1884, he attended the public schools New York City and received his degr of Doctor of Divinity at Nashotah Hou He was ordained to the diaconate in 19 and to the priesthood in 1908 by Bish Grafton. He served as a missionary the diocese of Hankow, China, 1910 1923. From 1923 to 1928 he was vicar St. Mark's Church, Oconto, Wis., a executive secretary of the diocese of Fo du Lac. He also served as general secr tary of the Field Department of the N tional Council from 1928 to 1931 wh he became an archdeacon in the dioce of Chicago.

Western Michigan Service

In 1939 he accepted the position of e ecutive secretary of the diocese of Tex where he remained until becoming recto of the Church of the Epiphany, Sou Haven, Mich., in December, 1941. I South Haven he not only did much t build up the Church of the Epiphany bu also was a vital influence for good in th entire community. For a while he serve as priest-in-charge of St. Mark's Churc Paw Paw, in connection with his duties South Haven. He took an active part i the work of the diocese and at the time his death was the chairman of the depar ment of field and promotion.

Bishop Whittemore conducted the fun eral services in the Church of the Epiph any, South Haven, on March 7th, assiste by the Rev. Messrs. J. Ethan Allen, Rich ard Allen Lewis, Harry Nicholson Mansel B. Green, C. B. Upson and Canon Franklin C. Smith. Burial was in South Haven.

Mr. Deis is survived by his wife, th

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ormer Emily Coleman Webster, whom e married in 1908.

Alan Walter Simms-Lee, Priest

The Rev. Alan Walter Simms-Lee, ormerly on the China Mission staff, died st December in Weihsien camp, North hina, according to word which has eached the National Council. Notice was nt to his sister-in-law, Mrs. Guy Tay- r of Macon, Ga., by the British Em- assy in Washington. Mr. Simms-Lee was British citizen.

He was born in Corydon, England, but pent most of his life in China. He was an rtist and musician, read and spoke nine anguages, published several books of erse, and was a teacher and preacher.

Mr. and Mrs. Simms-Lee were in Han- ow during the siege of 1937. They were nterned in Tientsin at the outbreak of he war and were later transferred in Weihsien.

Harold Sheridan Poole

The Church of St. Luke and St. Mat- hew, New York, suffered an irreparable oss in the sudden death on March 2d of ts senior warden, Harold Sheridan Poole, for nearly 30 years a vestryman nd for the past nine years, a warden.

The Burial Office was read at the Church of St. Luke and St. Matthew on March 4th, at 5 o'clock, by the rector, the Rev. John H. S. Putnam, assisted by the Rev. Thomas J. M. Davis, the Rev. Horace E. Clute, the Rev. Guy H. Frasier, the Rev. Richard V. Jacobs, and the Rev. Wendell B. Tamburro.

A sermon was given by the Rev. Rush R. Sloane, rector of St. John's Church of Lattingtown, N. Y., who for 17 years, served as the rector of St. Luke's Church, before the merger in 1943, with the Church of St. Matthew. The interment took place in Greenwood Cemetery on March 5th.

Mr. Poole became associated 37 years ago with the Home Insurance Company, and retired in 1941 as the secretary of the corporation.

John H. H. Turner

John Henry Hammond Turner, for more than 30 years a vestryman of the Church of the Messiah, Auburndale, Mass., died on February 25th at the age of 57. He was clerk of the parish whose rector, the Rev. Richard P. McClintock, officiated at the funeral service on February 27th. Mr. Turner was very prominent in the town of Newton where he was an inspecting engineer. He is survived by his wife and four children, John, Nancy, Alice, and Paul, and a sister, Miss Lucy A. Turner of Worcester, Mass.

Esther Rearick Wilkinson
Susan Thorp Wilkinson

Esther Rearick Wilkinson, wife of the Rev. John E. Wilkinson, rector of St. John's Church, Medina, and of St. Michael's Church, Oakfield, N. Y., died in St. Francis Hospital, Buffalo, N. Y., February 16th, three days after the birth of her daughter, Susan Thorp, who died at birth. Mrs. Wilkinson's death was caused by an embolism when she was apparently recovering from pneumonia.

Born in Buffalo, the daughter of Alice Thorp and the late Walter A. Rearick, Mrs. Wilkinson had spent her entire life in that city until her marriage to Fr. Wilkinson on January 31, 1942, when she moved to Medina. She was educated at Centenary Collegiate Institute, Hackettstown, N. J., and Mechanic's Institute, Rochester, N. Y. Before her marriage she was a communicant of St. Andrew's parish, Buffalo.

Funeral services were celebrated in St. Andrew's Church, Buffalo, N. Y., on February 19th. The Burial Office was read by Bishop Davis of Western New York, who also presided at the high Mass which followed. The celebrant of the Mass was the Rev. G. L. Graser, rector of St. Andrew's, Buffalo, with the Rev. F. S. Patterson of Williamsville, as deacon of the Mass, and the Rev. J. J. Post, rector of St. Mary's, Buffalo, as subdeacon. The Rev. O. H. Brown and the Rev. H. D. Baldy were the chaplains to the Bishop.

Requiem Masses for her repose were celebrated by Fr. Wilkinson in St. John's, Medina, on February 22d, and in St. Michael's, Oakfield, on February 23d.

Mrs. Wilkinson, with the ashes of her daughter, was buried in Forest Lawn Cemetery, Buffalo.

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CHANGES

Appointments Accepted

Aveilhe, Rev. **Carl A.,** rector of Trinity Church, Whitehall, N. Y., will become rector of St. George's Church, Utica, N. Y., immediately after Easter.

Baptista, Rev. **Orlando,** formery rector of the Church of the Nazarene, Livramento, Brazil, became professor of the Theological School at Porto Alegre, Brazil, January 31st. Address: Caixa 790, Porto Alegre, R.G.S., Brazil.

Bowman, Rev. **F. H. O.,** rector of St. John's Church, Chicago, will become rector of St. Matthew's Church, Bloomington, Ill., April 11th. Address: 112 East Jefferson St., Bloomington.

Bryant, Rev. **Nelson W.,** rector of St. George's Church, Newport, R. I., will become rector of St. Mark's Church, Adams, Mass., April 15th.

Costa, Rev. **Octacilio M. da,** formerly rector of Christ Church, Jose Bonifacio, Brazil, became rector of the Church of the Nazarene, Livramento, Brazil, January 31st. Address: Caixa 127, Livramento, R.G.S., Brazil.

Creech, Rev. **Robert J.,** recently ordained deacon, became curate of St. Paul's Church, Englewood, N. J., March 1st. Address: St. Paul's Parish House, 113 Engle Street, Englewood.

Doremus, Rev. **Frank,** formerly vicar of St. Paul's Church, Jesup, Ga., and St. Andrew's Church, Darien, Ga., is now assistant rector of Christ Church, Houston, Texas.

Foust, Very Rev. **Roscoe T.,** dean and rector of the Cathedral of the Nativity, Bethlehem, Pa., will become rector of the Church of the Ascension, New York City, May 1st.

Harris, Rev. **T. R.,** formerly rector of St. Matthias' Church, Waukesha, Wis., became rector of the Church of the Redeemer, Houston, Texas, March 1st.

Hotchkiss, Rev. **Walter M.,** formerly rector of Trinity Church, Claremont, N. H., will become rector of St. Alban's Church, Centredale, R. I., April 8th. Address: 31 Steere Ave., North Providence, R. I.

Jerauld, Rev. **Herbert A.,** formerly curate of St. Michael's Church, Bristol, R. I., became priest in charge of Grace Memorial Church, Phillipsdale, R. I., and St. Michael and All Angels', Rumford, R. I., on March 1st.

Krischke, Rev. **George U.,** formerly rector of Trinity Church, Sao Leopoldo, Brazil, is now working on a revision of the Bible in Portuguese. Address: Caixa 763, Rio de Janeiro, Brazil.

Lightfoot, Rev. **Frederick W.,** vicar of St. Stephen's Mission, Milwaukee, will become rector of St. Saviour's Church, Maspeth, Long Island, March 15th.

MacConnell, Rev. **James H.,** rector of St. James' Church, Leesburg, Fla., and of Holy Trinity Church, Fruitland Park, Fla., will become rector of St. Paul's Church, Key West, Fla., effective in May.

Midworth, Rev. **John Brooks,** formerly assistant at Grace and St. Peter's Church, Baltimore, became rector of Christ Church, Montpelier, Vt., February 11th.

Price, Rev. **R. Hampton,** formerly priest in charge of the missions at Albemarle and Asheboro, N. C., become rector of St. Stephen's Church, Erwin, N. C., on March 1st.

Ribble, Rev. **W. Leigh,** rector of the Falls Church, Falls Church, Va., will become rector of Grace and Holy Trinity Church, Richmond, Va., April 8th. Address: 8 North Laurel St., Richmond.

Rodda, Rev. **E. Thomas,** formerly rector of St. Thomas' Church, Trenton, Mich., became rector of St. Stephen's Church, Louisville, Ky., March 1st. Address: 3838 Cleveland Ave., Louisville 7.

Russell, Rev. **Cyril B.,** librarian of St. John's Military Academy, Delafield, Wis., will become rector of St. Paul's Church, Warsaw, Ill., March 20th.

Ward, Rev. **Virgil E.,** formerly rector of St. Luke's Church, Wamego, Kans., is now vicar of St. James' Church, Payette, Idaho, and St. Luke's Church, Weiser, Idaho. Address: 1051 Fifth West, Weiser.

Webb, Rev. **Robert,** assistant at the Cathedral of the Nativity, Bethlehem, Pa., will become dean and rector of the Cathedral on May 1st.

Yates, Rev. **David W.,** rector of St. Philip's Church, Durham, N. C., has accepted a call to the Chapel of the Cross, Chapel Hill, N. C., effective April 2d.

Ordinations

Deacons

Central New York—Samuel Norman McCa was ordained deacon February 20th in St. Paul's Church, Syracuse, N. Y., by Bishop Peabody of Central New York. He was presented by the Re Franklin P. Bennett and the Rev. Morton Kelsey preached the sermon. The Rev. Mr. M Cain will be deacon in charge of Grace Chur Copenhagen, N. Y.

Milwaukee—Benjamin W. Bowers, presented by the Rev. L. E. Thatcher; **Earl Louis Fulfer,** presented by the Rev. K. A. Stimpson; **Leonard S John Iverson,** presented by the Rev. James Coxe; **Reynard McKeown,** presented by the Re James B. Coxe; **William S. Van Meter,** presented by the Rev. Harry W. T. Pallett; and **E. R. V Thomas,** SSJE, presented by Dean Malcolm Ma nard; were ordained to the diaconate Februa 24th in All Saints' Cathedral, Milwaukee, b Bishop Ivins of Milwaukee. The newly-ordain deacons are continuing their studies at Nasho House.

New Jersey—Edmond Winthrop Palmer was dained deacon February 24th in Trinity Churc Moorestown, N. J., by Bishop Gardner of Ne Jersey. He was presented by the Rev. Edgar Sanford and the Ven. Alfred L. Banyard preach the sermon. The Rev. Mr. Palmer is the lay he of the Churchmen's Association in the diocese New Jersey and was ordained to the perpetu diaconate by the Bishop so that his services ma be more complete. He is one of the Bishop's Mi who take charge of various missions at the reque of the Bishop.

North Carolina—Edward M. Spruill was o dained deacon February 14th in the Church of th Good Shepherd, Rocky Mount, N. C., by Bish Penick of North Carolina. The Rev. Mr. Spruill deacon in charge of the missions at Mayodan a Knollhurst, N. C.

Robert Lansing Hicks was ordained deac

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THE LIVING CHURCH

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bruary 21st by Bishop Penick of North rolina in Christ Church, Raleigh, N. C. He s presented by the Rev. William S. Lea and Rev. Alfred Cole preached the sermon. The v. Mr. Hicks is assistant at St. Paul's Church, nston-Salem, N. C.

Tennessee—**William Evan Sanders** was ordained con in the Church of the Advent, Nashville, nn., by Bishop Maxon of Tennessee on February h. He was presented by the Rev. Prentice A. gh and the Rev. Royden K. Yerkes preached e sermon. The Rev. Mr. Sanders is assistant St. Paul's, Chattanooga, Tenn.

Pennsylvania—**William Warren Fry, Arthur pburn Laedlein,** and **Arthur Gotfred Pedersen** re ordained to the diaconate at the Church of . Matthias, Philadelphia, on February 24th by shop Roberts of Shanghai, China, acting for the shop of Pennsylvania. They were presented by e Rev. Messrs. Gordon M. Jones, Albert F. ber, and James McClintock jr., respectively. Rev. Vincent F. Pottle preached the sermon. y continue their studies at the Philadelphia inity School.

Priests

rie—**Shoemaker**, Rev. **William L.**, was ordained st February 24th by Bishop Wroth of Erie in Paul's Cathedral, Erie, Pa. He was presented the Rev. Grover C. Fohner, and the Rev. mas L. Small preached the sermon. The Rev. Shoemaker continues on the staff of St. l's Cathedral, Erie.

s Angeles—**Macarthur**, Rev. **John Robertson**, ordained priest February 26th in St. James' rch, South Pasadena, Calif., by Bishop Stev- of Los Angeles. He was presented by the Rev. Raymond Jones, and the Rev. Canon C. Ran- Barnes preached the sermon. The Rev. Mr. arthur is vicar of St. Andrew's, Elsinore, if.

lwaukee—**Brunner**, Rev. **Malcolm P.**, was ined priest February 18th by Bishop Ivins of waukee in Grace Church, Madison, Wis. He presented by the Rev. A. A. Mueller and the v. John O. Patterson preached the sermon. The . Mr. Brunner is assistant of St. Matthew's rch, Kenosha, Wis.

nnsylvania—**Daley**, Rev. **Edward**, was ordained priest February 22d in St. Clement's Church, Philadelphia, by Bishop Hart of Pennsylvania. He was presented by the Rev. Franklin Joiner, rector of St. Clement's, who also preached the sermon.

Morris, Rev. **Kenneth C.**, was ordained priest at Christ Church, Philadelphia, on February 23d by Bishop Hart of Pennsylvania. He was presented by the Rev. E. Felix Kloman and the Rev. Joseph Fort Newton preached the sermon. The Rev. Mr. Morris continues on the staff of Christ Church, Philadelphia.

Southern Virginia—Mott, Rev. **John Chilton**, was ordained priest February 20th in Emmanuel Church, Chatham, Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. Edmund J. Lea and the Ven. Norman E. Taylor preached the sermon. The Rev. Mr. Mott continues as rector of Barrister and Pruden parishes in Pittsylvania County, Va.

Upper South Carolina—Reid, Rev. **Roddey jr.**, was ordained priest in Grace Church, Anderson, S. C., by Bishop Gravatt of Upper South Carolina, on February 12th. He was presented by the Rev. Henry L. Durrant, and the Rev. Maurice Clarke preached the sermon. The Rev. Mr. Reid is rector of Grace Church, Anderson, S. C. Address: 711 S. McDuffie St., Anderson.

West Texas—Palmer, Rev. **Hubert Charles**, was ordained priest February 21st by Bishop Jones of West Texas in St. Andrew's Church, Seguin, Texas. He was presented by the Rev. H. B. Morris and the Rev. Thomas Bagby preached the sermon. The Rev. Mr. Palmer remains as rector of St. Andrew's Church, Seguin.

Military Service

Cochran, Chaplain **David R.**, formerly rector of St. Paul's Church, Dowagiac, Mich., is now serving as an Army transport chaplain. Address: USAT "Cape Cleare," Fort Mason, Calif.

Jones, Chaplain **Clinton R.**, formerly curate of St. James' Church, New London; and of St. James' Church, Poquetanuck, Conn.; and chaplain to Church students at Connecticut College for Women, is now Protestant chaplain of the Merchant Marine Cadet Basic School, San Mateo, Calif.

The Army and Navy Commission announces the promotions of Chaplain **Kenneth M. Sowers** of the diocese of Long Island, from major to lieutenant-colonel; Chaplains **Treadwell Davison** of Montross, Va., and **Maxwell B. Courage** of Summit, N. J., from captain to major; and Chaplain **Charles R. Stinette, jr.**, East Hartford, Conn., from first lieutenant to captain.

Resignations

Godolphin, Rev. **Francis R.**, who recently retired as rector of the Church of St. Andrew, Staten Island, N. Y., has been elected rector emeritus of the church. He continues to reside at 189 Katan Ave., Staten Island 8.

Hawkins, Rev. **Herbert**, has resigned as rector of St. Paul's Church, Windsor, Vt., and of St. Paul's Church, White River Junction, Vt., effective April 1st.

Lewis, Rev. **Arthur F.**, for over 20 years rector of St. Michael's Church, Naugatuck, Conn., has resigned effective May 1st.

Depositions

Gubbins, Joseph William, was deposed from the ministry at his own request on January 24, 1945, by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, R. I., in accordance with General Canon 59, section 1.

Deaconesses

Bateman, Deaconess **Margaret E.**, will become superintendent of the Children's Educational Foundation, Mercer Island, Wash., on April 1st, with Deaconess **Anna E. Macdonald** as assistant.

Corrections

In the LC issue of **February 18th**, the obituary of **Henry Lawton Blanchard** stated incorrectly that Mr. Blanchard was the father of the Rev. Roger W. Blanchard of Columbia, Mo. The late Mr. Blanchard is survived by his widow, and a daughter, Beatrice, who is married to the Rev. George E. Keith of Gardner, Mass.

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rch of the Advent, 20th St. & 6th Ave. N., irmingham
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.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25. Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

BANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

George's Church, N. Ferry St., Schenectady, . Y.
v. G. F. Bambach, Rector
.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:; M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D. 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 & 11 am., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.

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BIRMINGHAM, ALA.

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Sun.: 8, 9:30, 11, 4:30; H.C. Tues & Thurs., 10; Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury
Rev. Richard Millard
Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. J. Marner, Canon
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Sun.: 8, 9:30 & 10:45 a.m.
At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

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Very Rev. F. Eric Bloy, D.D., Dean

Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 & 11

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St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport

Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate

Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, Baltimore

Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox

Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

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Rev. G. Clarence Lund

Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

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Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

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Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

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Rev. Vincent L. Bennett, associate rector in charge
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Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

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Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
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Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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Rev. Charles Howard Graf, Rector
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Daily: 7:30 a.m.

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... Edward R. Welles, M.A., Dean; Re... ... Jessup, D.D.; Rev. Robert E. Mer... ...on
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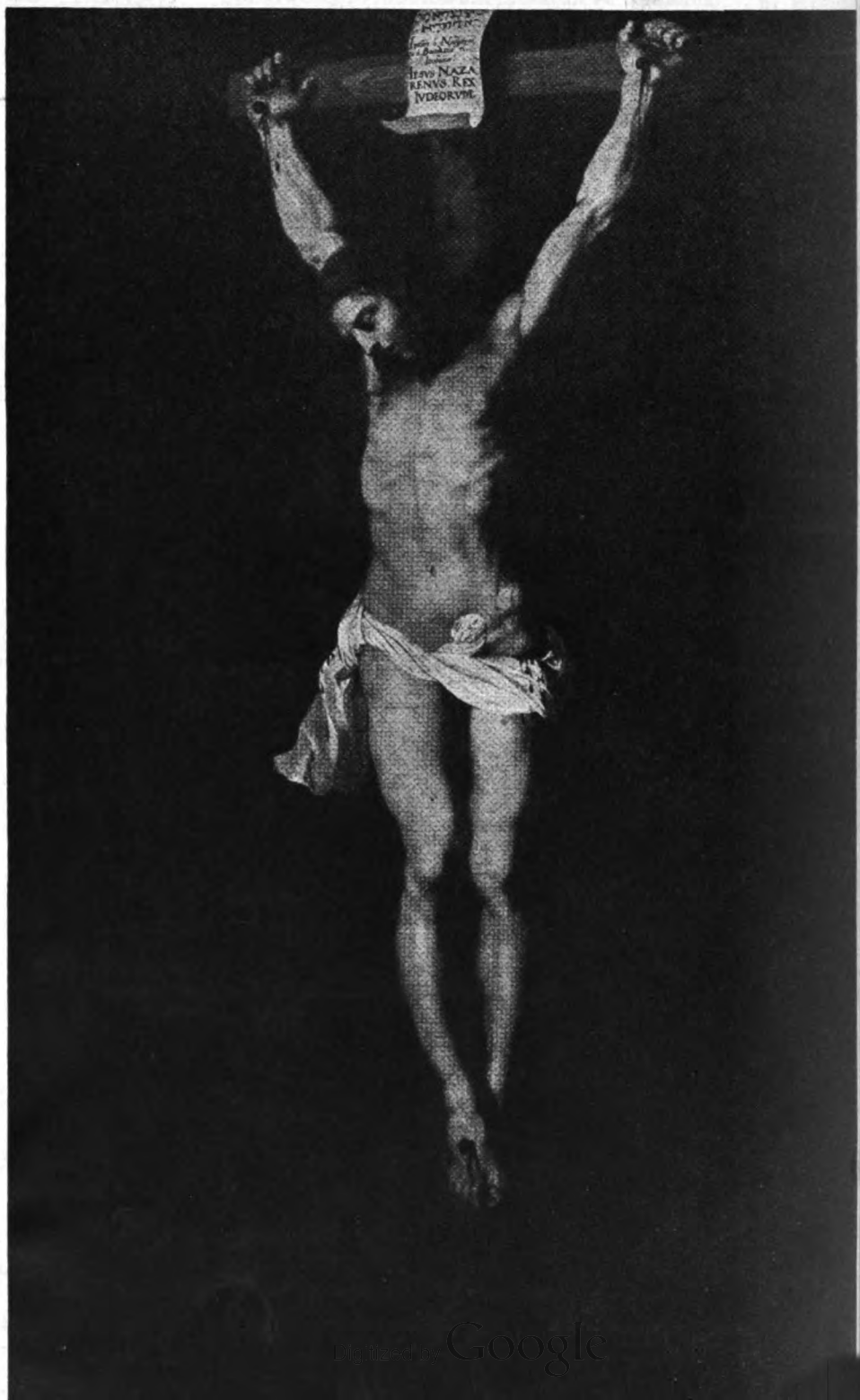

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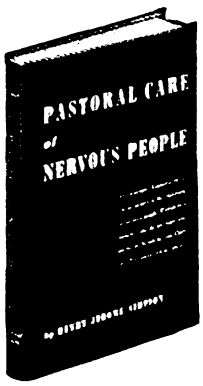

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LETTERS

Answer to Fr. Dubois

TO THE EDITOR: I would like to off a humble and serious reply to the artic in the L.C. issue of March 11th, entitl *Judgment at the House of God,* by Chapla Dubois.

And the point of my reply is this, to di agree with that prime sentence in Chapla Dubois' article that the "we all must reco nize that the clergy are at fault!"

Of course we clergy have had our faults this business of not reaching people ad quately with "any definite knowledge what Christianity is and of what in actio the truths of the Gospel are." There a some pretty sad examples among us clerg who have made a perfect botch of our mi istry in this way. But by and large I thin that the clergy as a whole are doing the be they can in the midst of some very contra circumstances.

I have been in the ministry now almost years. I have been in three average parishe in three different dioceses (St. Paul's, Ki tanning, Pa., 8 years, 3 months; Good Shep herd, Shelton, Conn., 7 years, 7 months St. John's, Auburn N. Y., 1 year, 7 months Besides my keen interest in ordinary paris work, I have always been interested in asso ciation with my brother clergy, both Epis copalian and non-Episcopalian. I have bee the president of three different ministeria associations. And out of that rather genera experience with Church life I do not thin "that we all must recognize that the clerg are at fault!"

As regards men in military service an our pastoral ministry toward them befor and after they entered the military service o their country, I find nearly every clergyma (Episcopalian or non-Episcopalian) doing o trying to do nearly everything he can i way of pastoral ministry for these men There is one thing we have been negligen on and that is this matter of referring our men (and women) who enter military serv ice to the chaplain (or Episcopal chaplain at the place where they are serving. Why do we not do that? I used to do it for a while I gave it up chiefly for two reasons: (1) because we tell our men entering military service to make themselves known wherever they are to their chaplains in every way possible, and (2) because we feel that this constant referral is too cumbersome and endless compared to having the service man make his ownself known. For practical pur poses the man in the average parish—with

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
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paid secretary, and no day off from every
er duty—has to draw the line some-
ere in his endeavors every 24 hours of a
en day week to be a faithful shepherd in
rist's name to the people committed to his
rge!

We clergy should not endeavor to escape
truths of judgment contained in Fr. Du-
s' article, but I think that the faults of the
ry in our churches should be included in
r Church-wide judgment. The average
man tends to be very wary of clergy who
ch "what Christianity really is and what
truths of the Gospel are" . . . at least
do not usually find them among our most
thusiastic supporters when we try to do
it. There are, of course, the sterling ex-
ptions to that statement.

When one is rebuffed by even well-mean-
g laity when one is trying humbly to do
e's duty as Christ has shown us, a person
ll sometimes ask you afterwards, "Why do
u still keep on trying?" And then we may
ve a chance to confess to them just why
e are in the ministry . . . not to please men,
eaven forbid! . . . but to "follow the
eam" in Jesus Christ, come what may!

And as you consider Jesus Christ in some
couraging moment for a clergyman you
alize that Jesus Christ even in His day
d His problems in trying to get His mes-
ge across. When He really spoke and
ught the real meaning of His message
many of His disciples followed not after
im!" It seemed to have discouraged even
im, for He said to some of His intimates,
Will ye also leave me?" To which one
aithful layman replied (I think Peter wasn't
s yet a designated apostle by that time),
To whom shall we go? Thou hast the words
f Eternal Life!"

This letter is not written with any intent
"pass the buck" to the laity in this matter,
r to try and scold them in these things. My
nly intent is to try and say a word as I
ink the average earnest parish priest sees
is question.

(Rev.) Louis L. Perkins.

Auburn, N. Y.

Editor's Comment:

Fr. Perkins is unquestionably correct in saying that the greatest pressure toward indifference and spiritual deadness comes from unconverted laypeople; the Church, as our Lord said, is full of "tares," weeds which cannot be uprooted without destroying the wheat. It is the joint responsibility of the clergy and the more wholehearted laypeople to labor for the conversion of the rest, and the deeper dedication of themselves. Yet, the clergy as a whole, together with the laity, may deserve the indictment that they have too readily succumbed to the pressure of the unconverted in planning and carrying out Church activities.

Church Publications

TO THE EDITOR: The March 11th issue of The Living Church has just reached my office, and needless to say, I found the first item in the Armed Forces column of great interest. I am glad Mr. Kremer and Mr. Taber have made an issue of this matter concerning the *Link* magazine.

On page 31 of the January issue of *Link* is published a letter which I wrote to the editor of *Link* during the month of November, protesting an article by a Protestant chaplain. I for one feel that it is high time the Church quit contributing to interdenominational organizations for publications, etc., and gave a little more support to Episcopal publications. When the Church starts publishing pamphlets and tracts in an appealing form, instead of the rather drab publications which are being used today, such publications will pay dividends in the form of a greater number of truly devout Episcopal Churchmen. This can be accomplished only with proper funds. Therefore, I say: Let us stop "arming" the "enemy" and begin "training" *our own* "forces."

(Cpl.) John S. (Jack) Dugger.

Chanute Field, Ill.

God-centered Parishioners

TO THE EDITOR: I have just finished reading Chaplain Dubois' articles and the *Statement Signed by* 100 *Chaplains*. Yesterday [March 11th] I read the Pastoral Letter to two congregations.

One comment I should like to make, or rather one question I should like to ask. When adults refuse to study, when adults refuse to accept the teaching of the Church, when adults refuse even to admit that, "my bounden duty is to follow Christ, to worship God every Sunday in His church; and to work and pray and give for the spread of His kingdom," what new move should a parish priest make?

The people of the United States of America have boasted so much of their freedom that in large measure each individual has become unwilling to accept any authoritative teaching. "Let your conscience be your guide," is the old slogan. The mind of Christ, or the mind of the Church has no authority for the average Episcopalian. It matters not how much one teaches, it matters not what system one uses, the individual claims the right, the sole right, to interpret that teaching as he or she thinks best.

Years ago the Rev. Drs. J. G. H. Barry and S. P. Delaney wrote in *The Religion of the Prayer Book*, the kingdom of God is not a democracy, but a kingdom; and in that kingdom, God is both King and Law-maker. We may not like to have it so, but so it is.

That puts the matter in a nutshell. The people resent any authority, even the authority of God, and believe that by some principle of democracy they can bring in the kingdom of God by popular vote.

The Church has a doctrine, discipline, and worship which belongs to every member of it. When the clergy and laity recognize that fundamental fact, and are willing to act on that premise, then we shall not have to ask ourselves the question "Is my parish God-centered?" The real question should be are the lives of the people of this or that parish centered in God? When they are, we shall be able to dispense with much of the machinery which now seems necessary to "keep the pot a-boiling."

(Rev.) Herbert Hawkins.

White River Junction, Vt.

Editor's Comment:

If God were a King of the mundane type, the problem could be solved by an authoritative proclamation of His demands of doctrine, discipline, and worship. But the essential significance of the whole drama of redemption is that the Kingdom of God is a republic just as much as it is a Kingdom. God has really given us the choice of electing Him and has conducted a campaign among us! His party workers of the Church, accordingly, have the job of winning allegiance to Him by methods which do not destroy human freedom.

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STRICTLY BUSINESS

WHEN A YOUNG WOMAN on a suburban train gave Linden Morehouse a nasty scowl after he asked her to share her triple-seat with him, he wasn't too disturbed. There always seem to be some riders who don't feel uneasy at occupying three seats while other persons stand. But when he did sit down and the girl leaned over and said in a very cooing voice: "May I put my little head on your big shoulder?" he *was* somewhat taken aback. One deep breath, and he knew it wasn't perfume that saturated the air!

* * *

SERGEANT FRED NORDHORN, former M-G employe, has been returned from England and is now in Halloran General Hospital, Staten Island, recuperating from injuries received in France last year. At the time of this writing, Saturday, he was expected momentarily at the office for a visit.

* * *

RAY FENNING, M-G traveler and advertising head, becomes a member of the armed forces this week. Last Saturday he was guest of honor at a luncheon. Employes of the firm gave him a matching leather shaving kit and billfold as going away presents.

* * *

NEWEST EMPLOYE of the M-G Company in New York is Miss Jean Surdam, formerly with the Macmillan company. She did the religious book advertising there. Her new work is copywriting and advertising layout for the sales department.

* * *

SOME ISSUES ago, I reported a remarkable case of absent-mindedness, the report having come to me from Operative 13. It now appears I will have to plead guilty to mixing up names, for Dr. Gifford writes: "While having lunch with Bishop Hart I was admonished by him not to be so busy as to make the error referred to by you in your column recently. I don't mind in the least a joke with my old friend, Oliver, but in this instance you have the wrong man. It wasn't I but another priest who appeared on February 21st thinking he was scheduled to preach and had to sit and listen to me. He said his sermon would keep till the following week—and it did. Incidentally, it was a good one." Further investigation by Operative 13 has revealed the absent-minded one was Dr. C. Avery Mason, author of a forthcoming (autumn) M-G book.

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Class Room Dramatics

AFTER you have run through all the other devices for activity in the class, why not try "acting it out"? Some teachers do it instinctively. But we could all do it now and then, if we would see the possibilities, and discover the fun of it.

Here is the way it works. A fifth grade class has just finished its planned work. The teacher wants to use dramatics to develop the lesson better. Joseph is sold into Egypt. (Genesis, Chapter 37.) It is full of possibilities, and there are plenty of characters. For instance:

Teacher (who has thought it out thoroughly in advance): "If we should act this story out, who would be the main character? Where is the scene? (Note: Don't call for a class decision too quickly, as for a major project, but get their imagination rolling first. "*If* we acted . . ." Then the doing of it comes as a special challenge.)

Teacher: "I'll ask Walter to pretend he is Joseph. Now, Walter, what was the errand your father Jacob asked you to do?" (Walter replies.)

Teacher: "You might walk along here, Walter, wondering where you would find your brothers and their sheep. As you go along, what are you thinking about? Have you had any dreams lately?"

Walter has his place now, is catching on, as are also the others.

Teacher: "We'd better have the brothers—over here. What are some of their names? What are they doing? (Sitting around the camp.) What are they talking about? Then, which one sees Joseph coming?"

So the story is recalled, and the setting and actions are sketched. Then the teacher says, "Now, let's go through it from the beginning."

Lines spoken are, of course, made up by the actors. No properties or costumes are needed. From sitting around a table the group is suddenly acting. The teacher is stage-manager, drill-master, yet the pupils do much of the inventing.

Teacher: "How shall we have Joseph in the pit? Here—he can just be on the other side of this chair, on the floor."

There will be some horse play and gaiety, yet it is surprising how seriously children take hold of such imaginative activity. If you don't believe it, try working out some past story you have studied.

Four Suggestions

A few definite suggestions. 1. Have the scenes and action well thought out in the teacher's preparation, but present it *as if* spontaneous and worked out by the children. It will increase one's skill immensely thus to use the creative methods of project teaching. 2. Assign the characters yourself, at first. Reason, the children make it a popularity contest, or else the loudest d mands a part. And it wastes a lot of tim You can then change the parts around t a repeat, and they do love to reenact favorite story. 3. While directing the fir action, be alert to accept every good su gestion offered, as to properties, lines, c business. 4. Save for the end of period, a relief from restlessness.

For the Whole School

An audience to witness the acting is a ways good. Therefore, when a story ha been well worked up by a class, try invi ing another class to see it. One plan is t ask every class in a given department, o even the whole school, to prepare on story for presentation before the other This can well be at the opening servic with each class performing on an assigne date. Most stories require from eight t fifteen minutes.

Chancel pageantry is well recognized and can be kept simple if sincerely don There are enough properties at hand: chair, a bench, a prayer desk, a smal table, a screen. If needed, one child ma announce the setting and subject.

Question: Should we allow pupils t portray the person of our Lord? Wh not? Doubtless this objection comes fro adults who have witnessed various Pas sion Plays, and have not felt happy abou the person who has taken the part o Christ. Others have a real feeling that n one is worthy to take the part. Yet wit children, none of these objections obtain certainly not with boys and girls up to 1 To avoid any seeming irreverence, th teacher must take pains to create the a mosphere, cause the assignment to be fe as a solemn privilege.

Dramatization is a fine review, goo physical activity, and gives scope for in terpretation and imagination. It is loa of fun.

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The Living Church news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. The Living Church is a subscriber to Religious News Service and is served by leading National news picture agencies.

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VOL. CX

The Living Church

NO. 12

PALM SUNDAY

GENERAL

FINANCE

Good Friday Offering

Urging universal participation in the Good Friday Offering this year, the Presiding Bishop said: "May we all pray and give generously in this difficult year that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice, and triumph."

The Good Friday Offering is a vitally important item in the budget of the Jerusalem and the East Mission, making possible much of its work in the Holy Land, Transjordan, Syria, the Lebanon, Iraq, the western shore of the Persian Gulf, and the island of Cyprus, as well as parts of Turkey. In addition the Offering aids Anglican coöperation and assistance to the Ancient Eastern Churches, and the Orthodox Seminary in Paris.

At National Council offices in New York it was stated that the outlook for a large Good Friday Offering seems particularly good. To the middle of Lent, 70,000 illustrated folders had been ordered by parishes, and 80,000 Offering envelopes. The orders came from every diocese and domestic missionary district of the Church, indicating a truly Church-wide appeal for the support of the important work now being done, and to make possible the grasping of many new opportunities growing out of the war.

RELIGIOUS ORDERS

Plans for Religious Life Centennial Modified

By Elizabeth McCracken

The committee in charge of the arrangements for the celebration of the Centennial of the Restoration of the Religious Life to the Anglican Communion has announced modifications in the plans for the observance of the centennial on April 9th, in the Cathedral of St. John the Divine, New York City. These changes are all owing to further information from the ODT as to travel restrictions, not known to the committee when plans were made and widely announced. [L.C., March 11th, p. 5.]

In a four-page letter, dated March 9th, sent to all the clergy of the American Church, and signed by the Rev. Granville M. Williams, SSJE, the Rev. Alan Whittemore, OHC, and the Rev. Fr. Joseph, OSF, these changes are listed and explained. Delegates of all the American and Canadian Religious Communities, about 30 in all, will be present, with their chaplains, and their associates, both clerical and lay. But the numbers will be smaller than had previously been hoped. An important provision is that delegates should be those who live near enough New York to reach the Cathedral from their homes on April 9th. Since the service does not begin until 11 o'clock, this still allows for attendance from distances of some length. In many instances, delegates may already be near at hand, because of preaching or other engagements in New York City.

There is a large number of religious and associates within easy reach of New York City. It is now suggested that they represent in the Cathedral all who live too far away to make the journey. It is urged that all who cannot come, remember the centennial with special prayers on April 9th, attending a celebration of the Holy Eucharist, if possible, with special intention.

The ODT restrictions make it inevitable that fewer monks will be available for the procession. Therefore, those who come will have special places assigned them in the congregation, and will not march. The nuns and women associates will have assigned seats, together, as previously planned.

Another curtailment is in the matter of the historical exhibit and the table of publications. These will be omitted. The *Directory of American Religious Communities,* however, will be on sale as announced.

Still another restriction must be accepted, because of war conditions. As announced, luncheon will be served in the undercroft of Synod House; but only for the nuns. It is proposed to make other arrangements for the monks.

The Sung Eucharist will be at 11 o'clock in the Cathedral, as announced. The celebrant will be Bishop Campbell, OHC, and the preacher Bishop Burton of Nassau. The customary ceremonial of the Cathedral will be followed. At the afternoon meeting in Synod Hall, beginning at 2:30, Bishop Conkling of Chicago will be the principal speaker. There will be opportunity for discussion.

The committee has earnestly asked all the clergy of the Church, in the letter sent to each one of them, to preach on the religious life on April 8th, if possible. The clergy in and near New York have been particularly requested to do all they can to interest local Churchpeople in the centennial events. It is confidently hoped that, in spite of the severe restrictions, there will still be a congregation and an afternoon assembly which will fill first the Cathedral and then Synod Hall.

Sisters Selected for Puerto Rico

At the time when the 100th anniversary of the revival of religious orders in the Anglican communion is being celebrated, the Community of the Transfiguration will begin work in Puerto Rico. A small convent is to be built on the grounds of St. Luke's Hospital, Ponce, and it is hoped that the four Sisters may be able to go by October. Three have already been selected.

Sister Esther Mary will be Sister in charge. She has been doing physical education and recreational work at the Negro Mission of St. Simon of Cyrene, Lockland, Cincinnati. Sister Julia Margaret has been director of religious education in the community school, and also directs the church school in a Cincinnati parish. Sister Mary Elizabeth is a trained kindergartner, and is skilled in Church music. She has been Sister in charge of Bethany Home for Girls, Glendale, Ohio.

The Sisters are now studying Spanish, and hope to have a working knowledge of the language by the time they reach the field.

The plan is to have one Sister give her time to religious training, social service and occupational therapy in conjunction with the work of St. Luke's Hospital. The other Sisters are to devote themselves to missionary work in and about Ponce under the direction of the bishop. One will probably be a "home" Sister, caring for the convent, for guests, and those who come with needs.

The work of the Sisters will be among the Puerto Ricans, with special emphasis on work among women and children.

PUBLIC AFFAIRS

Prayers for San Francisco Conference

The Presiding Bishop urges people of the Church to join with all other Christians in prayers for the Conference of the United Nations in San Francisco beginning April 25th. In a statement released he said, "Churchmen and most of the people of the world look forward with great anticipation and hope to the Conference. What is done at this Conference can determine in large measure the future peace of the world. We are all conscious of the need for God's guidance in these deliberations. I have been happy to join

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with the representatives of other Churches in the Federal Council of the Churches of Christ in America in issuing the following Call to Prayer for Sunday, April 22d and Wednesday, April 25th. I hope that in all our churches, both in public worship and in the private intercessions of the people, prayers will be lifted to Almighty God for His guidance and blessing on the Conference."

The Call to Prayer issued through the Federal Council, to which Bishop Tucker refers, is as follows:

As the Conference of the United Nations convenes, let us give thanks: That the opportunity is now given to make a new beginning in the development of effective world community for the maintenance of peace with justice.

Let us confess: That we have been concerned too much with our own affairs, indifferent to the needs of others and unready to make sacrifices to prevent war and to insure peace.

Let us pray: That out of the suffering and sacrifice of our wartorn world there may be born a new willingness among men to work together for the common good; That the Holy Spirit may give to the conference delegates both the will and the wisdom to fashion an organization which shall bind the nations effectively together for mutual protection and benefit in one family of mankind; That our government may be guided to accept its responsibilities to give the full support of the United States to all constructive agreements which the conference may achieve; That the peoples may undergird their governments and the international organization now projected in the development of world order, freedom and justice under law; And that to the Churches and nations God may give a deeper faith in the possibility of a better world order, based upon His holy and redeeming purpose as revealed in Christ, and a strong will to persevere in its achievement. Amen.

Vatican Denies Negotiations With Russia; Belief Persists

Vatican quarters have denied a report in the Rome newspaper, *Il Tempo*, that negotiations are under way for a Vatican-Soviet agreement.

Il Tempo had stated:

"Vatican circles today confirmed reports of discussions being conducted by the United States government toward an accord between the Vatican and the Soviet.

"The American initiative, which was started with President Roosevelt, and is being fully supported by England, is believed developing favorably. It will probably lead to a concordat between Russia and the Holy See."

Despite the Vatican's denial, which came through its press office, informed clerical circles in Rome were said to be more and more convinced that a rapprochement between the Vatican and Moscow is on the way, and that the forthcoming visit of Edward J. Flynn, personal representative of President Roosevelt, may have significant results.

Meanwhile, according to Fascist radio broadcasts, Mussolini's supporters are "deeply concerned" over the possibility of a Vatican-Russian agreement, since this would destroy their last hope of mobilizing a crusade of Western Christians against communism.

Rome newspapers have referred increasingly to the possibility of a Vatican agreement with Russia. Up till now the Vatican has maintained complete silence on the matter. Competent observers, however, profess to read between the lines of recent articles in *Osservatore Romano*, Vatican newspaper, strong indications that a *modus vivendi* is being worked out.

For example, in a lengthy article about Finland, *Osservatore* noted that the great majority of the Finnish people desire stabilized and cordial relations with Moscow, and pointed out that such a policy is not a monopoly of the leftist extremists.

"This means," said *Osservatore*, "that it is not necessary to be inscribed in a particular political party to desire good neighborly relations with Russia."

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ORTHODOX

Ecumenical Action Committee Set Up in Paris

An Eastern Orthodox Committee for Ecumenical Action has been set up in Paris under the chairmanship of Archimandrite Jonesco, of the Rumanian Orthodox Church. The committee comprises representatives of various Orthodox Churches having parishes in Paris. Prof. Nicholas Zander, of the Russian Orthodox Theological Institute, is vice-chairman.

To Report Reunion Terms At Council of Bishops

Terms of the proposed reunion of the autonomous Russian Orthodox Church of America with the mother Church in Russia will not be disclosed until a council of American bishops is held, Bishop Alexis declared in San Francisco at Holy Trinity Cathedral.

Accompanied by the Very Rev. Joseph O. Dzvonchik, Bishop Alexis recently returned from Moscow where he conferred with Patriarch Alexei on proposals to end the 27-year-old separation between the Russian Church in America and the Moscow Patriarchate.

Declaring that the separation started with the revolution in Russia, Bishop Alexis asserted "there has never been a breach between the Orthodox Church here and the mother Church." He said:

"Lack of proper communication due to the revolution brought autonomy to the Church in America. The proposals brought back to America should make possible the reunion not only of the Church in America, but of all Russian Orthodox Churches throughout the world. It should pave the way for a closer understanding with the mother Church."

Participating in plans for the forthcoming council of bishops to consider Moscow proposals are Metropol Theophilus, Archbishop of San Franci Archbishop Tikhon; Bishop Alexis; Fr. Dzvonchik. It was announced that rangements for the conference will completed within ten days.

LABOR

CLID Program

The Church League for Indust Democracy has sent to members a program dealing with problems that m in the opinion of its national commit be faced today if we are to have a wo of peace based upon justice. The progr is the result of a conference of new m bers held in New York and later rati by the national board of directors. W the program there has been sent a cov ing letter stating that "members are required to subscribe to all the poin but that members doubtless will "s scribe to its general philosophy and w to act upon one or more of the points forth." The letter also states that program is for the immediate situati with a revision promised as events dicta

The aim of the organization is first forth as being concerned with the relati of man to man in the processes of produ tion in the light of Christian teachi Production—the bringing forth of abu dance from nature's resources—is he regarded as the area of man's relation nature and his use of nature's resources human life. The League's aim in this ar is "to promote in all industry, nation and in the nation's international relatio the full expression of Christian concep which constitute for us as Christians th sure source and guarantee of the essentia of true democracy. Industrial democra as an aim for us is an obligation impos by Christian teaching. The League co siders that its social responsibility is interpret to Church people for their formation and action the important issu in the field of its concern."

The program is divided into four part the home front, the international fro the Church, and plans of the League further the program.

Domestic Issues

On domestic issues the League calls f action on nine issues as follows:

1. Full employment at adequate wag is essential to the democratic ordering economic life. Toward this end, in t shift to a peace-time economy, fair a just reëmployment regulations must directed.

2. An annual income in the form of annual instead of a mere daily or hou wage should be guaranteed to all worke including working farmers.

3. Buildings, equipment, and other co modities which are public property, it garded as "surplus" in the postwar re justment, must be used for the benefit the entire community.

4. Even in the war emergency, the s called national service legislation wh conscripts labor without conscriptio

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...th should be opposed, first, on ethical ...nds, and second, because in the ex...ence of both labor and management ...h compulsion is held to be ineffective ...the purpose of increasing production.

... Collective agreements between unions ... management are supported as basic in...trial democracy. Legislation which ...ld undermine organizations, such as ...hibition of the so-called closed shop, ...licensing of union officials, and other ...ilar measures interfering with the ...blished rights of collective bargaining ...uld be opposed.

... We support the position of women ...industry, that the so-called equal rights ...endment to the federal constitution ...uld be opposed on the ground that it ...uld deprive women of their important ...ht to legislation which establishes ...lthful standards for their work.

...7. The gospel proclaims equality of all ...n before God, and the abundant life for ... on equal terms. Therefore, restriction ... rights or maintenance of privileges on ...ount of race, creed or color should be ...tlawed.

...In line with this principle, the national ...ir employment practices committee ...ould be continued by Congressional ...tion, and similar state committees should ... established.

...The Church itself in all its relations, ...ternal and external, should observe this ...inciple against discrimination and for ...quality.

...8. As contrary to the principles of poli...al democracy, and therefore opposed to ...e progress of industrial democracy, all ...ll-tax legislation should be repealed, and ...e League advocates unremitting activity ...ward that end.

...9. Because of identity in immediate aim ... all essentials included in our program, ...d because the National Citizens' Politi...l Action Committee has been organized ... bring about support of the unions' ...olitical program in all areas of common ...terest for the general welfare, the ...eague urges upon all its members that ...ey seek opportunities for coöperation ...ith the National Citizens' Political Ac...on Committee and its local representa...ves.

International Front

On the International Front the CLID ...kes the following positions:

...1. As the first step toward a just and ...rable peace, we support the proposals ...t forward at the recent international ...nference at Dumbarton Oaks, and we ...ge Churchpeople, diocesan conventions, ...d Church organizations to inform the ...ate department and their senators that ...ey support these basic principles and the ...ganization outlined for putting them ...to effect.

...2. Complete support of international ...mocracy and opposition to fascism call ...r immediate cessation of relations by ...e United States with Franco's govern...ent in Spain. The CLID will coöperate ...lly with organizations aiming to break ...elations with the Franco government and ...eeking support for the Spanish republican ...overnment in-exile.

...3. The people's movements in liberated countries are to be supported in every possible way.

The Church

The Church, as well as League members, is then called upon to act on a number of issues as follows:

1. A social action division should be established in the division of social relations of the National Council.
2. It is incumbent upon Church leaders, particularly those in high and strategic places, to make the social demands of the Church heard and understood.
3. The use of the name of religion by reactionary organizations, such as Spiritual Mobilization, Inc., to cloak their fascist program, is to be opposed and exposed.
4. There should be an exchange of delegates between Church and labor at the meetings and rallies of either groups.
5. The CLID has an obligation to supply servicemen with information to aid in their orientation to civilian life, to the end that they may take their place with those forces seeking the extension of democracy.

Proposed Steps

To the end that this program may be more effectively carried out, the CLID proposes:

1. A series of tracts elaborating points in this program, which shall be sent to all members and other interested persons.
2. Revitalizing of CLID chapters.
3. Establishment of chapters in seminaries.
4. Regular publication of a bulletin in which action that members are called upon to take shall be stressed.
5. Issuing of releases to the Church press.
6. Publication of a devotional manual.
7. Promotion of institutes similar to the one held at the Episcopal Theological School.
8. Immediate employment of a fulltime office manager and, as soon as possible, employment of a field secretary or secretaries.

INDIAN WORK

Gratifying Growth

The Holy Apostles' Indian Mission, Oneida, Wis., has shown a gratifying growth during the past year, according to a statement issued by Bishop Sturtevant of Fond du Lac. The membership is now 707 communicants in good standing, with 153 children in the Saturday church school; 220 Oneidas, including four women, are in the armed services of the country.

The Day School has been much improved, the Bishop said, by new lighting, new paint and flooring, and it now has two fulltime teachers and an enrolment of 55.

Rug-weaving looms have been paid for by their own products, and plans are under way for a new kindergarten room and another teacher.

Bishop Sturtevant points to a fine growth of coöperation among all the Oneidas of the community, as shown by "joint meetings on common interests, union services such as the World Day of Prayer, shared even by the Roman Catholic priest and his group."

For the first time, the Indians have this year appropriated funds toward the support of their priest.

ACU

Tracts Available for Chaplains

The American Church Union through one of its committees has issued three tracts intended for distribution to Churchmen in the service. The first of these, *So You Are an Episcopalian,* by Chaplain A. J. Dubois, outlines the general duties and obligations of a Churchman in the service; the second, *A Dedication for Those in the Armed Forces,* is a small folding card which can be slipped into the pocket of the service Prayer Book and has suggested devotions for morning and evening and a brief form for spiritual Communion; the third, *What Do You Know,* by Frs. Joseph and Martin, of the Order of St. Francis, is a brief instruction on the Creed. Over 70,000 of these have already been distributed and it has been necessary to reprint them.

They may be obtained without charge by chaplains and by parish priests to send to their men and women in the service. To others they are available at five cents a copy.

They may be obtained from the American Church Union Committee, Box 8, Mount Sinai, N. Y.

RELIEF

UNRRA Clothing Collection

Almost every mail brings to the Presiding Bishop assurance from several bishops that they will back the clothing collection plan of the UNRRA about which Bishop Tucker wrote them recently.

Bishop DeWolfe of Long Island assures that the diocese will "use every resource at its command to further the collection. Local parishes will be asked to publicize it, serve on local committees, and offer their parish houses as collection centers."

Other bishops who have written to assure the Presiding Bishop that they will do everything in their power, are Bishops Manning of New York, Hobson of Southern Ohio, Maxon of Tennessee, and Dallas of New Hampshire.

PROVINCES

Washington Cancels Fall Synod

The provincial council of the province of Washington, at its meeting in Baltimore on March 13th, decided to cancel the meeting of the provincial synod scheduled this fall. This action was taken after careful review of the ODT ruling about meetings.

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ENGLAND

Visit With Dr. Fisher

¶ *Stopping in England while en route to Jerusalem, the Rev. Francis Bloodgood visited with the Archbishop of Canterbury. Dr. Bloodgood, who is in Jerusalem as the Presiding Bishop's representative in the Anglican Cathedral of St. George, is* THE LIVING CHURCH'S *correspondent for Jerusalem.*

Fr. Bloodgood, who has arrived safely at his destination, has been given an APO address, which will facilitate greatly correspondence with him from this country. His letters should be addressed: c/o Area Chaplain, Headquarters CON. Z. APO 887, New York.

By the Rev. FRANCIS BLOODGOOD

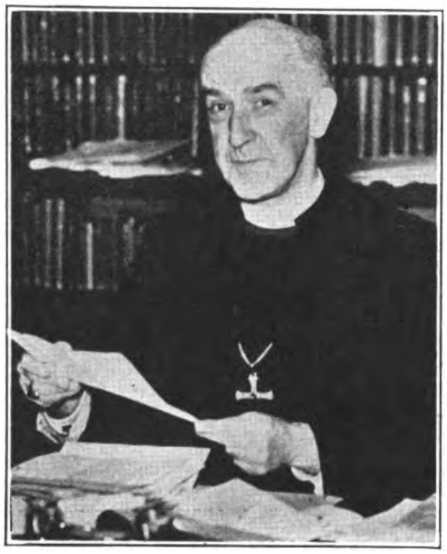
Here in London it has been my privilege to carry a letter from the Presiding Bishop of the Episcopal Church in the United States to the new Archbishop of Canterbury. The Archbishop has been officially and legally placed in office, although the ceremony of his enthronement at Canterbury Cathedral waits until the Easter season.

Archbishop Fisher is known for what might well be called an "architectural mind." During his years as Bishop of Chester, it was observed that Dr. Fisher could and would, in the course of conversation about the diocese, take up a pencil and make a sketch of the plan of any vicarage in the diocese that might be mentioned. This shows also his personal attention to the welfare of the clergy. Anglican clergy are not always laudatory of their fathers in God. But Archbishop Fisher has won the regard of the clergy by his friendly and understanding acts.

Dr. Fisher is the son of a country vicar. The Fisher family is well known in the Church and the family coat of arms carries three Kingfishers. Dr. Fisher has a brother who is Bishop of Natal. Dr. Fisher went to school at Marlborough and won honors at Exeter College, Oxford. At 27 he became headmaster of Repton, in succession to William Temple. From Repton he was called, about 15 years ago, to be Bishop of Chester.

His years as Bishop of London have been the war years. His home has received a share of bombs and only part of it is habitable. He said his guests like to pick up the bomb fragments and broken glass as souvenirs but can hardly conceal their disappointment in finding no traces of the Archbishop's blood upon these evidences of the expenditures of amunition against the Church Militant.

The Archbishop showed me his "Morrison" bed. This bed has a steel top and steel netting on the sides. The netting makes the bed rather airless but does protect a sleeper from flying glass and the steel top wards off minor blows when the ceiling comes down. He showed me the handles at either end of the bed. If one were buried beneath a destroyed house, the bed could serve as a coffin. These "Morrison" beds, named for the efficient Home Secretary, Herbert Morrison, are popular with families that prefer staying at home to sleeping in public bomb shelters.



Acme.

THE ARCHBISHOP OF CANTERBURY.

Before I had the pleasure of meeting the Archbishop, a prominent layman had told me that "Dr. Fisher is always cheerful." Obviously, it takes a strong character to be cheerful as Bishop of London from 1939 to 1945. Yet Archbishop Fisher is not over-bearing in his strength. Members of his staff say that although his mind works clearly, decisively and with directness, he is also patient and sympathetic. I found the Archbishop as easy to meet and visit with as our own Presiding Bishop Tucker.

Dr. Fisher is known in the United States as the Archbishop with six sons. It was my great pleasure to meet Mrs. Fisher, the mother of the six. Mrs. Fisher is a lady of quiet charm and makes the home for her husband and sons. She is also ready in her public duty, and has served as president of the Mothers' Union of the diocese of London.

Archbishop Fisher specially commended our American chaplains. Chaplains Weaver of the Army and Lash of the Navy, who are in London, enjoy the hospitality of the new chief pastor of the world-wide Anglican communion.

Revival of Religious Life

Plans are being made for observance of the centenary of the revival of the Religious Life in the Church of England. The first Anglican sisterhood was inaugurated by Dr. Pusey on March 26, 1845, in a 10-roomed house near Regent's Park, London. There two sisters, with no experience to guide them or novitiate to test their vocation, embarked on a life founded on the Augustinian Rule. Their external work was mainly the visiting of the sick poor of a populous district and receiving and training orphans. It was known as the Community of the Holy Cross and w later absorbed in the better-known Co munity of the Holy and Undivided Trini which Miss Sellon founded at Devonpo

Today the Official Year Book Church of England lists nine religio communities of men and over 50 women.

Free Church Rites May Be Used In Anglican Cemeteries

Free Church rites may now be conduc ed at burials in Church of England ceme teries, and adherents of Free Church may be buried by their own ministers. Th historic change was brought about by declaration of the Archbishop of York recommendation by the legal committe of the Church Assembly.

The Archbishop declared that any pro vision in deed of gift for churchyard ex tension that restricts the form of buri service to that of the Church of Englan must be void.

By the law of 1880, nonconformist were given access to graveyards and con secrated cemeteries on giving certai notice, but the aim of this law has bee defeated in some cases when donors o land for cemeteries inserted a clause i the deeds that only the Anglican servic could be used at burials.

Free Churchmen greeted the Archbish op's declaration with satisfaction. Al though unpleasant incidents have bee rare, recently there have been occasion when parish clergymen have insisted upo graveyard rites undesired by bereave families.

Fiery Cross

This year marks the 21st anniversary of the institution of the Fiery Cross after the first Anglo-Catholic Congress of 1923. The Fiery Cross, the symbol of a campaign for the conversion of England, was carried from parish to parish, remaining one day and a night. In the first few years Station Days were observed by some 2,000 parishes. Last year, though the Cross is no longer passed as before, 640 parishes kept Station Days. Over 500,000 copies of the booklet *Hours of the Fiery Cross* have been sold. There is now in preparation for use at the end of the year *An Hour of Prayer for the Soul of England.*

Baptist Leader Refuses to Be Patron of Coventry Cathedral

Dr. Henry Townsend, moderator of the Free Church Federal Council in London and principal of Baptist College at Manchester, has refused a request from the Bishop of Coventry to be a vice patron for Coventry Cathedral's reconstruction appeal.

The Bishop, Dr. Neville Vincent Gor ton, had written, "I write personally with in the high church tradition of Hooke

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drews, Laud, and the Catholic faith of Book of Common Prayer."

Taking exception to this statement, Dr. wnsend replied: "Laud was an enemy religious and political liberty. I do not nk Laud's death was a martyrdom. My npathy is with the victims. Free urchmen in the 17th century were unle to divorce Laud's theology from his litics."

Archbishop William Laud of the urch of England was hanged on Jan- ry 10, 1645, after Parliament's abolition episcopacy early in 1643, in a political iite with King Charles I which was arpened by religious grievances.

Dr. Townsend, who retires as moderar of the Free Church in a few weeks, d not consult the Federal Council before iting his letter, and the Council was t committed to his views.

ERMANY

unich Cardinal Reports Germans State of Tiredness and Despair

The German people are in a state of iredness and despair," according to a eport received at the Vatican from lichael Cardinal Faulhaber, Archbishop Munich.

In another message, a German cardinal, hose name was not disclosed, said that azi persecutions of German Catholics ave never been as bad as they are now."

Cardinal Faulhaber gave a vivid deription of the recent bombing of Munich uring which its famous cathedral was mpletely destroyed a few hours after he cardinal had celebrated a Mass atended by thousands of worshipers.

"There is not a single church in Munich roper that has not been bombed," the relate wrote.

He made no criticism of Allied bombngs, but commented: "The results of the ombings of Germany should not be overstimated."

The reports are the first direct informaion received at the Holy See in more than hree months from the German hierarchy.

HINA

by in Returning

Not content with retirement after 47 ears—from 1898 until evacuation in 1940 —of devoted service in China, Fr. Robert . Wood in 1944 persuaded National Council to let him return to China. His eep joy in his return is evident in a letter ritten to THE LIVING CHURCH *from unming, Yunnan.*

"It is now seven months since my arval at Kunming in Free China. I shall ver cease to thank the Rt. Rev. Y. Y. su, so well known in the United States, r getting me here. This place is within e English Church Missionary Society, iocese of Hong Kong, and I was appointd by the diocesan bishop as assistant to a ne young Chinese deacon who was acting astor of St. John's.

"Being in priest's orders it has been my great privilege to celebrate the Holy Eucharist in Chinese on every Lord's Day. On the first Sunday of each month, however, the 8 o'clock Mass was in English and many men in our United States and British services attended. On that Sunday I was asked to preach in Chinese at the 10:30 Eucharist.

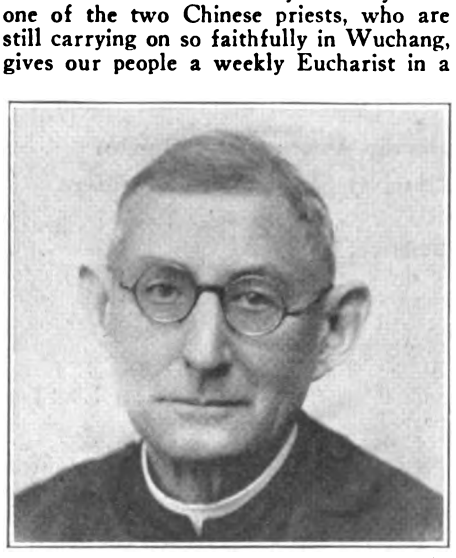
"On St. Simon and St. Jude's Day our diocesan bishop passed the 12th anniversary of his consecration here, and on that occasion advanced the pastor of St. John's and another deacon to the priesthood. So, my own priestly ministrations for parish services are no longer needed. (Fr. Morse, SSJE, and I have enjoyed, however, the great privilege of a daily Mass.)

"At my own request, Bishop Hall has released me from official connection with St. John's, leaving me free for pioneer missionary work. Ever since my arrival I have wished to do something of the kind. I volunteered to go anywhere in the diocese where a priest was needed, but it was thought best that I should remain here. The same fate attended another proposal of mine that I try to get to some place near the border of our own home diocese of Hankow, and be ready to enter it along with the army of occupation at the earliest possible date.

BEFORE THE JAPS

"It is no use my eating my heart out, pining for beloved St. Michael and All Angels', Wuchang, so long as this war keeps me from returning thither. But I just cannot help it when I think, for example, of Sundays there before we were driven out. Our early-sung Mass brought a congregation of about 300. Sometimes about 50 of these would be country folk, men and women, who walked 2 or 3 miles to church. There were usually about 100 Communions every Sunday. We had throngs of catechumens, baptisms, confessions and Communions, at the great festivals, and our confirmations that last year, even under Japanese occupation, numbered about 70. That last Christmas there were 60 catechumens, 54 baptisms, 130 confessions and 170 Communions.

"Word reached me only recently that one of the two Chinese priests, who are still carrying on so faithfully in Wuchang, gives our people a weekly Eucharist in a private house. St. Michael's is still closed and occupied by Japanese. Do you wonder that I pray the good Lord to spare me a few more years so that I may see that work restored? O, pray for the peace of Jerusalem.



FR. WOOD: *"Meantime, there are many opportunities."*

"Meantime there are many opportunities for service in the place where the Lord puts one. Take the following by way of example: The manager of one of the government plants, several miles away, came to me with an urgent request that I spend three days each week with his men, including preferably Sunday, when they are off duty. I was asked to help them in their conversational English. They are graduates of Chinese government universities and have had in addition, two years of technical and practical work. So they are eligible to try the examinations by which men are chosen for being sent abroad for further training. Some are to be sent to England and some to the United States. These men are well-prepared along their own lines but have had little opportunity for talking English.

"I felt this was a very unique opportunity to be useful, and particularly to do a bit of mission work. These men have had no contact with the Christian religion. I told them that in England and the United States it was rather taken for granted, and even if they did not accept it personally, it was well that they should know something of what it stands for. So you can imagine what a thrill it gives me when questions are asked of me about it. Personally I am just an old-fashioned missionary and find no greater joy than trying to make our dear Lord known to those who have never heard of Him before—the so-called 'preaching the Gospel to the heathens'—bless their hearts! Some of them are magnificent people. So every Sunday morning, after offering the Holy Sacrifice at an early hour, I take the bus that passes near the aforesaid place.

"No one could wish for a heartier welcome than I have received. They do everything possible for my comfort and convenience, feed me with fine Chinese food, give me an attractive room at the end of the dormitory with windows on the east, south and west, where I can see most glorious sunrises and sunsets and wonderful views—a privilege denied me in the city. They, and a few private students in town, pay me so generously that the high cost of living does not worry me in the least. So, with the equivalent of my $60 per month pension, I can be a volunteer worker at no further expense to the Church in the United States. This is a great joy to me. All special gifts that are sent to me, from kind and generous friends, I am having kept in United States currency at the Church Missions House in the 'R. E. Wood Special Account.' This is to become a 'reconstruction fund' for St. Michael's, Wuchang, when the blessed day comes that sees me back there. (I know it is against the rules for us missionaries *to ask* for special gifts, but if any should arrive at 281 Fourth Avenue, New York, marked as above, I am sure they would not be refused.)

"But to return to my present day affairs at my new place. A finer group of young

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people it would be hard to find anywhere, and I greatly enjoy my fellowship with them. One evening, for example, one of the keenest of them asked me to explain our position. This was at the close of the lesson period. I preface my remarks by saying that no one need feel obliged to remain if he did not care to hear religion discussed, but all *did* stay and for nearly an hour.

SENSE OF HUMOR

"We spend our evenings in English conversation and story telling. We are also reading and discussing Mr. Willkie's *One World*. I have told them tales in Chinese from *Les Miserables, Oliver Twist,* etc., and asked them to tell them to me in English. Their sense of humor is delightful. Believe it or not, even the staid old sages like Confucius himself have furnished delightful merriment and gales of laughter. (I hope this does not sound irreverent, for I deeply venerate China's great sage Confucius. St. Paul speaks of the Jewish Law as the schoolmaster that leads men to Christ. To my mind Confucius, in his high moral teaching, fills a similar office.)

"I return to Kunming each week by whatever conveyance is available, generally in a truck loaded with pig-iron. These trucks are marvellous things which run, not by gasoline, a rare luxury, but by charcoal!! China is a great place for learning new ways for doing things.

"I told many people in the United States about a unique 'Apostolic Succession' of six splendid officers in the Chinese Army who brought one another to baptism and confirmation. I have had wonderful letters from two of these (colonels) recently and it is a joy beyond words to find that they have remained faithful to Christ and the Church.

OLD FRIENDS

"One of the greatest joys of life in Kunming is meeting old friends, as well as new, but the greatest of all was when one of our own St. Michael's boys turned up, having just returned from 1½ years' training in the United States. He is now a second lieutenant in the Chinese Air Force, and a perfectly grand person. I was never prouder in my life. But with me he was just the same genuine, lovable boy of years ago. He came and made his confession just as in the dear old days, and next morning came in from his headquarters, 10 miles away, in time for a Chinese Mass and Communion at 7 o'clock, and again on Sunday for the parish Mass. Bless his heart!

"Bishop Hall has invited me to be celebrant at the choral midnight Mass on Christmas Eve, and large numbers of our British and American men in the forces are expected. Blessed be God."

Irrepressible Newton Liu

The irrepressible Newton Liu, one of the Chinese Church's most picturesque and heroic clergy, has been heard from again. When a bomb destroyed his school in Changsha he apologized because the Confirmation scheduled that day in the adjoining church had to be delayed for two hours. When Changsha was finally taken by the Japanese, Mr. Liu did all he could to help others get away, sent his family off, and barely escaped with his life. He was not heard from for some weeks but has emerged unharmed. His train, at that disordered time, was six days going a few hundred miles.

He writes of the trip: "The scorching sun, filthy environment, cholera, and lack of water were hardships to many and all. But I enjoyed the trip pretty much. I read three books, including a dictionary on philosophy and a book on Northwest China. I had the pleasure to lead chapel with the passengers and occasionally some preaching to others."

RUSSIA

Benedictines Prepare for Entry

The day when Roman Catholic missionaries will again be free to labor in Russia is drawing nearer, according to monks of the Benedictine Order at St. Procopius Abbey, Lislie, Ill., the only Romanist institution in the United States which trains men for religious work in Russia.

The Rev. Chrysostom Tarasevitch, OSB, native-born white Russian, one of the group who anticipate returning to Russia, finds encouragement in the fact that the war has brought about greater religious freedom in the Soviet Union.

In the event that missionary work in Russia becomes possible, the Benedictine order plans to establish a monastery for Russian missionaries in this country. No location has as yet been decided but both native-born Russians and Americans could become members.

The Benedictines hope to establish a community somewhere in the Soviet Union. The community will not specialize in any type of work. It will do farming, teaching, or whatever will meet the needs of all the people, and at the same time will seek to "glorify God in all things." The monks believe it will be most satisfactory to work among people of their own nationality.

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CANADA

Bishop Urges Formation of "Society of Cathedral Builders"

Formation of a "Society of Cathedral Builders" among the Church people within the diocese of Nova Scotia, to work for the restoration and expansion of the fabric of All Saints' Cathedral, Halifax, was suggested as a means of raising funds by Bishop Kingston of Nova Scotia, at the annual meeting of the Cathedral on January 15th.

Only a little more than 30 years old, the Cathedral edifice has shown from the first apparent defects in its structure, which have made repairs periodically necessary. The Bishop expressed gratification at reports that research work conducted during the past seven years had proved that the correct method for making repairs had been adopted and that wo now being done on the fabric would permanent.

"I have a larger vision of our Cat dral," His Lordship said, "that it m become the most beautiful in this count from sea to sea. I think we should form Society of Cathedral Builders, first in Cathedral congregation, then out into diocese. If each person were to pledge $ a year for five years we would have enou money to carry on this work."

AUSTRALIA

Precentor of Sydney Cathedral To Do Research Work in New Yo

The Rev. C. L. Oliver, precentor St. Andrew's Cathedral, Sydney, Au tralia, for the past five years, will lea Sydney by air in April to work for s months in the diocese of New York und Bishop Manning.

Mr. Oliver is an Australian Foundati member of the Guild of Pastoral Psycho ogy, London, and hopes to study psychos matics in New York at the new clinic Columbia University. He has been inte ested for some years in the analysis an application of the psychological bases Faith in Divine Healing, and will carr with him to New York a wide experienc of nervous and moral problems in bot city and country parishes.

A graduate of St. Paul's College withi the University of Sydney, and St. John Theological College, Morpeth, Ne South Wales, he will sit for his degree Master in Psychology before leaving fo New York. He is a teacher at the S Andrew's Cathedral Choir School whi is the only school of its kind in Australi and he is also a justice of the peace fo the state of New South Wales.

In 1934, in collaboration with the Me ropolitan of Canada, he published throug SPCK, London, a manual of instructio in the method of the Catechism which h had a wide sale throughout the Briti Empire and has been responsible for t establishment of this method in many pa ishes.

Mr. Oliver has been part time chapla to the Royal Australian Air Force fo three years at the No. 3 School of Tec nical Training at Ultimo, Sydney. Part his work in New York will be to study t approach of the American Church to th problem of rehabilitation to civilian life ex-servicemen and women who may b mentally and morally maladjusted to th environment from which they enlisted.

POLAND

Theological Faculty of Lublin University Reported Still Closed

The theological faculty of the Rom Catholic University of Lublin in Russia occupied Poland has not been permitte to resume teaching, although the univer sity was formally reopened last Nove ber, according to Polish sources in Ro The university was closed for five ye during the German occupation.

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HILIPPINES

ord From the Rev. L. Damrosch

The following is an excerpt from a let- just received from the Rev. Leopold amrosch, who was released from Los anos, Philippine Islands. The letter was ted February 24th:

"Free at last—and we are overflowing ith gratitude to God—and our boys— r our truly miraculous rescue. We are l three remarkably well, in spite of the ecent hungry months, and a few weeks United States Army rations will have fit as ever. Bobby (Leopold the ounger) has thrived through it all."

ACIFISTS

cientific Starvation to Aid ehabilitation Work

Thirty-six conscientious objectors are eing scientifically "starved" at the Uni- ersity of Minnesota in an experiment esigned to aid rehabilitation work in artorn countries.

It has been known for several months that C.O.'s were participating in diet tests at the university, but only recently was the veil of secrecy lifted to permit public disclosure of the nature and purpose of the experiments.

Chosen from among thousands who volunteered throughout the United States, the 36 men, who came from several civilian public service camps, are living on a diet that parallels the diets in the hard- st sections of Belgium last year, and in famine areas in Poland, Czechoslovakia and Austria after World War I.

The men live principally on cereals, potatoes, cabbages and turnips—the kinds of foodstuffs easily grown and stored and usually the last foods to be exhausted in famine areas.

Work of the experiment is under direc- tion of Dr. Ancel Keys, professor of phys- iology in the University of Minnesota Medical School. Exhaustive information is being gathered on just what happens to men when they live at near-starvation levels, and what is needed to bring them back to normal. Such knowledge is needed for the planning and operation of relief feeding in war stricken areas.

Experiments will go on for 11 to 12 months. Six months of the time, the human guinea pigs will live on diets near the starvation level. Opening months of the work, which started in October, were taken up with standardization studies and the men at that time lived on a normal American diet. Later, following the star- vation period, they will be brought back to normal.

The volunteers are from 19 to 33 years of age and come from all sections of the country. Half of them were students be- fore the war, and about one-third, teach- ers. Others were engineers, chemists, musicians and there is one labor union leader.

All are studying with a view to being utilized in foreign relief work. One fac- tor in choosing the men was their interest in continuing work in this field. The fed- eral government is coöperating in the ex- periments.

ARMED FORCES

Pfc. Joseph Heistand Receives Bronze Star

Pfc. Joseph Heistand, son of the Bishop of Harrisburg, was decorated individually with the Bronze Star for "valor in action" and received the Croix de Guerre along with his field artillery unit in Italy, the War Department has informed his par- ents.

The citation for the star said in part "for valorous conduct, during a landing on the beach at ———, Italy, with a liaison center of his field artillery unit." Pfc. Hei- stand, a member of the second invasion wave, was wounded by an enemy person- nel mine, but refused to leave his post to seek medical aid, keeping his liaison sta- tion functioning as a vital center of the invasion until noon of the following day, when he left for medical treatment after his presence was no longer needed to keep the communications center active. He has since been moved to France where he is serving with the Seventh Army.

Lt. Peter Cureton, Jr., Reported Killed Over Germany

Lt. Peter Franklin Cureton jr., of Christ Church, Greenville, S. C., a postu- lant of the diocese of Upper South Caro- lina, has been reported killed over Ger- many on November 21st.

Lieutenant Cureton, pilot of a B-17, had completed nearly 60 missions. Ex- pecting to be returned home shortly, and hoping that he would be allowed to com- mence his studies preparatory to receiv- ing Holy Orders, he, very shortly before his last mission, had written to the Bishop asking that a place be reserved for him at a theological seminary.

The only son of Mr. and Mrs. Peter F. Cureton of Greenville, S. C., he was born June 4, 1919; and graduated from the Greenville High School, and the Cita-

The Fellowship of Christ's Religion

By Chaplain WILLIAM T. HOLT

Lieutenant Commander, USNR

A CHAPLAIN who has spent some 20 months on sea duty on a roving transport, most of the time in the vast expanses of the south Pacific, learns from his shipmates and thousands of passengers, from God's wonders in the deep, and from many experiences, the great reality of God, the reality of His Kingdom right here and now, in and on our earth.

As one reviews his experiences there are certain things that stand out as great in importance. It has come to me that "the fellowship of Christ's re- ligion" (Collect 3d Sunday after Easter) is a reality far greater and more useful than any other fellowship, even including family ties. One of my greatest pleasures has been the dis- covery of fellow Churchmen, both officers and enlisted men. A chaplain, especially Episcopal, has very little opportunity to search out his own peo- ple, therefore, he must depend upon men making themselves known to him. With what joy, then, have I heard some officer or man come up and say, "I am so glad to find my own kind of church chaplain," or other expressions to let me know that we are fellows in "the fellowship of Christ's religion."

Of course, there are many of our men who do not make themselves known. We have a large congregation of *the Church of the Laodiceans:* the Church people who just don't care; the apathetic people who claim the church and its privileges but who prove themselves poor, poor fraternity broth- ers. However, I thank our Blessed Lord for all those His servants who are good fraternity brothers who love our Lord's people because they love our Blessed Lord, His Kingdom and His way of life.

This leads me to observe that the home priest has the greatest place in this war. In every case where I have discovered one of our splendid men, I have observed that his rector, his priest, has made him a friend and taught him the secret of fellowship in Christ's religion. This leads us to realize that our big job is making friends for our Blessed Lord, His Kingdom and His faithful people. As a matter of fact, I can see so clearly now that the best thing parochial life can do is to train people for fellowship in Christ's religion. As a returning chaplain who has been with men in all sorts of places and experiences, I wish to pay my respects to all the clergy and laity who have done their part in send- ing their men into the armed forces armed and equipped with the will and recognition signals of fellowship in Christ's religion, real Christian sol- diers. Such splendid men help and are helped by the chaplains. It can easily be seen that these are the men who are really fighting the good fight and who will win the peace that follows the war.

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del. He was doing post graduate work at the University of the South when he was called to active duty as a reserve officer.

Lieutenant Cureton had received the Air Medal and three Oak Leaf clusters for meritorious service.

While stationed at various camps in this country, he assisted in services of worship, and in some cases conducted service as a lay reader.

Chaplain Probert E. Herb Describes Paratrooper's Life

Chaplain Probert E. Herb, now in the Pacific area, has described to a member of the General Commission on Army and Navy Chaplains, phases of his life as a paratrooper, circuit rider on the Pacific islands, and minister in spiritual matters to natives as well as servicemen. Chaplain Herb in speaking of his experiences said:

"After almost four years in service the 'daily round' seems most humdrum and not worthy of note; yet I daresay a person dropped suddenly into our life would find it most interesting and exciting.

"Two and one-half years ago I joined the parachute corps of the Army and after that rather vigorous training at Jump School, joined my present regiment. Two days after our arrival the unit moved overseas and spent the usual period in Australia. The hearty coöperation of the Australian clergy was a pleasant experience, particularly in the north where pioneer life still exists. In a small town just outside our camp our men all had 'homes.' The families of the town adopted a soldier or two and everyone in the outfit had some place he just dropped into for tea, a chat, or for the evening. All of us agree that this period was the most pleasant we have had overseas. The American Red Cross had a very wonderful club for us in the town, served for the greater part by volunteer workers from the town.

"Much romance, and quite a few Australian wives were the result. All was not play however. Our training was vigorous. Practice jumps soon made up my score to 30 and I felt like an old parachutist. The jungle training, hikes and bivouacs we found were experiences all to the good when in combat. It was during this period overseas that I learned that men have a very great depth of religion which is not usually noticeable in them and never expressed if they can avoid it.

"Our men have left nothing to be desired in combat. They do their job and do it well. They are brave, courageous, loyal and efficient. My own duties are of a sad nature in this part of our life. I feel that it has been a distinct privilege to jump into combat with them, to share their lives and experiences, and I hope that I can live up to them and guide them to better things for the future. In combat it is not always possible to have organized religious services. I have taught my men that at seven o'clock morning and evening I say my own devotions and although we are separated, they can join me at that time by saying their own intercessions no matter where they are.

"Sometimes the difficulty of transportation is involved. I started once for a service early on Sunday morning and held the service on Tuesday. The distance was about 15 miles and I covered it partly by cub plane, a mile or two by jeep, about five miles by boat, and the last mile by native outrigger. I had about three unexpected services on the journey at units on outposts, conducted a funeral, and learned some of the Malayan language. It is with a distinct feeling of relief that we are now somewhere in the Philippines, with their improved climate, better roads, and English speaking natives."

Chaplain Herb, who is native of Edwardsville, Pa., is a graduate of Lehigh University, Pa. He attended the Philadelphia Divinity School and Cambridge Theological Seminary. He is a former rector of Christ Church of Susquehanna, Pa., and was at St. Mark's Church, Dunmore, Pa., when in January, 1941, he was commissioned a chaplain. His wife resides at 217 S. Dlakeney Street, Dunmore, Pa.

First Chaplain Duly Appointed By Coast Guard

A temporary member of the United States Coast Guard Reserve, the Rev. Dr. J. W. Quinton, rector of St. Paul's Church, Fremont, Ohio, has the honor of being the first chaplain duly appointed by the Coast Guard. The regular practice is for the Navy to assign its chaplains to service with the Coast Guard during periods of emergency when the Coast Guard is a part of the Navy.

A member of flotilla 9-04, Chaplain Quinton has an admirable background for his new position. Reared on the East Coast, he grew up with small boats. Soon after going to Toledo he became acquainted with men engaged in shipping, sailing with them whenever possible. A member of the International Shipmasters' Association, he has been chaplain for the Toledo Tug Fleet for several years.

All Things to All People — Rule for Hospital Calling

"Hospital calling brings into play every talent which you possess and a lot which you wish you might have," a chaplain reports to the Army and Navy Commission. "I find in the service that the thing which plagues me is the widespread idea that chaplains and the Church they represent are something out of the past which have no relation to the present or the future. In order to break this down we have to try to be all things to all people, even as Paul. I find in one bed a fine looking young man who is a 'nominal' Protestant. He is taking a course by correspondence in accounting. He is stuck with his trial balances in two exercises, so I sit down with him, and enough of my business college training comes back to me so that we get a correct balance at the first attempt and I am able to point out to him where he was wrong. Now he asks me what Church I represent, and says he'll be in chapel when he recovers from his operation.

"In the next bed is a bus driver from Staten Island who has not darkened t doorway of a church for years if ever a is a Protestant by inheritance. He h been on his back for a couple of wee but is a wiry little man with an 'oi' in h speech. He likes to play cribbage so 'toin' up a card with him every day a he is having a delightful time now bei four games up on the chaplain. He h never been near a chaplain in the Arm but he talks now of the day when he w be allowed to get up and go to church.

"Two beds away in the same ward is fine young Negro who is in for son plastic surgery. Evening discussions o race relations draw five or six around th bed and this lad is most intelligent in h conversation. As a result of this I am t lead the discussion tonight at the week orientation meeting, on the whole field o race relations as it affects the Negro."

HOME FRONT

Church Counseling Service Irons Out Marriage Troubles

The young couple was lucky, everyon said. The husband had a good job, an the army classified him 4-F. But wha everyone didn't know was that the cou ple's marriage was nearly on the rocks Rejected for military service, the hus band became touchy, irritable, abusive and the wife contemplated divorce.

This over-sensitive 4-F husband is just one of the Pittsburghers who have taken their wartime marital problems to the Marriage and Family Consultation Service and to its parent organization, the Family Society.

The service, sponsored jointly by Allegheny County Council of Churches and the Family Society, was established in November, 1942. The Society is a member agency of the Community Fund.

Marital troubles often develop when a soldier-husband goes overseas and wants his bride, who may never have met his family, to live with his parents.

"One of our counselors solved that problem," explained Miss Margaret Rich, general secretary of the Family Society, "by suggesting that the girl write her husband that she wanted to stay and work in Pittsburgh to make their own home for him to come back to."

Many marriages of long duration have cracked recently under the strain of the wife's working for the first time, according to Mrs. Celestia Stewart, a counselor.

Most of her clients are referred to her by their clergymen, other agencies or by friends who may have used the Service, Mrs. Stewart said. First calls are made about equally by husbands and wives.

"Most people who come to us are genuinely hopeful that some long-range adjustment can be made to save their marriage," explained Mrs. Stewart. "They usually have had too much advice. We try to make them think of all the underlying factors of their discontent and then make up their own minds."

"Many people still do not realize that they have to work at marriage to make it happy and successful," sighed Miss Rich.

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Liturgical Reception of Communicants

By the Rev. Kenneth Worthington Cary

Vicar of St. Matthew's Church, Pacific Palisades, Calif.

"UNATTACHED communicants" are the source of a great loss of power to the Church. As the vicar of a mission scarcely more than three years old, located in a new and growing section of southern California, I meet such people every day in my rounds. Of course they have a vague, distant connection with some parish in the East or Middle West but at present they are, and perhaps have been for some little time, spiritually homeless. Recent articles and letters in the Church press indicate that the problem is being felt acutely elsewhere. We must anticipate that the shifting of population will become something of a permanent feature of American life in the future and we must develop a technique to deal with it. It is discouraging for a parish priest to go over his roll of communicants and find many names marked: "address unknown," and a large percentage of these even the Pinkertons couldn't now trace!

Any effective technique must be based, first of all, on the clear recognition of the basic importance of the local parish. The diocese may be the legal unit of the Church theoretically, but practically, and especially in the mind of a layman, the parish occupies that position. After all, it is in the individual congregation that the work of the Church really gets done. Here the sacraments are administered and the Word preached; here people are baptized, married, buried, instructed, absolved, and strengthened. The plans and programs of all the national and diocesan committees and commissions must filter down to the parish or they are of no effect. We have been too much afraid of parochialism. The meaning that the Church has for the laity, at least, it has through the conscientious and continual ministrations of some local parish.

Correlatively every communicant must belong somewhere, that is, he must have some vital relationship to a local parish, and no "foot-loose and fancy free" Churchmanship should be countenanced. Our people should be taught in season and out that loyalty to be effective must be focused down to workable proportions. We are afflicted by too many detached Churchmen who should be reminded again and again that an army made up entirely of detached personnel wins no victories. In the armed forces each man must make his contribution to a great cause by accepting some very specific assignment in a very definite place. A universal allegiance is not enough; it must be focused down to the particular and the concrete. It is the parish that provides the effective means of translating a vague and general loyalty into the most workable and practical terms. Parish priests through sermons, confirmation instruction, and occasional addresses should press home the truth that the Christian allegiance finds its most adequate expression only as it works through some particular parish in some particular place. And the laity should be plainly told about their rights regarding transfer. How many Churchmen I have met who have never even heard that there is such a thing in our communion as a letter of transfer!

In the second place, any effective technique for dealing with removed communicants must be based on the idea of fellowship. It is here that the present method outlined in Canon XV fails woefully. We believe deeply in the corporate life of the Church; we are stressing the Christian fellowship in Forward in Service. Yet we continue to make the matter of transfer a private affair! It is a bookkeeping transaction pure and simple when it could result in the genuine enrichment of the fellowship of the Church, and make it much more real. If we persist in keeping the transfer of communicants on the low level of a mere straightening out of records, we shall not only fail to solve the problem of disappearing Churchmen but we shall also miss a supreme opportunity to strengthen the corporate life of the Church.

Many of us clergy are insisting on the public baptism of infants, not only out of deference to the plain intention of the rubrics, but because we feel that when a child is initiated into the family of God, the members of the family should be present to welcome him. Even the Elks or the Odd Fellows would not permit a private initiation! The character of the Church as a fellowship is obscured and definitely threatened, her corporate life is decidedly weakened, by the practice of private baptism—and, I am firmly convinced, by the private reception of communicants who transfer! A communicant who transfers from one parish to another should be officially welcomed at one of the regular services. This is the proposal I want to urge as strongly as I can.

There is nothing very much wrong with the law of the Church affecting transfer as it now stands. As we seek to deal with the problem of shifting population and removed communicants we must look to liturgy rather than law. We are a worshiping Church, on that fact we pride ourselves, and it is what happens in connection with our worship that assumes importance in the eyes of the laity. Holy Baptism takes on new significance as a corporate act when administered publicly, so the reception of those who enter the parish by transfer would strengthen fellowship if it were also done publicly. At least communicants would no longer be ignorant of Canon XV and the members of the parish family would know by sight those who have joined it instead of (at best according to the present system) reading a list of names in a leaflet. People would be more eager to write for letters of transfer, for they would see the point of it, which many now do not. Again, parish clergy would be more assiduous in requesting people to write for their letters both to regularize their status in the parish and to reinforce thereby the corporate life of the congregation.

Having served for three years as a minister of the Presbyterian Church I know from that experience how effective the public reception of communicants by transfer can be. It is the prevailing practice in Reformed communions and one which we should be by no means loath to copy. That page from their book would immeasurably help us and we would be foolish to reject assistance from whatever quarter it may come.

In line with the principles developed in this article I have composed the following service which I present for the consideration of the Church. With the permission of my Bishop I am using it in my own parish with good effect. I make no claims for its liturgical merit and would, in fact, welcome suggestions for its improvement. However, it does have the virtue of being brief (a sterling quality in these days of streamlined services) and, further, it confronts the transferred communicant with a challenge to faithful worship and service along with the assurance of the affection and care of the parish fellowship. These latter points should not be without their effect upon the congregation.

Order for the Reception of Communicants Received by Letter of Transfer

The Minister shall say: The following *persons have* been received into this parish by Letter of Transfer:

(Names)

These persons having presented themselves, the Minister shall say:

Dearly beloved: having hitherto been *communicants* of other parishes and desiring to become *communicants* of this parish, do you promise faithfully to share in our worship and work, giving *yourselves* wholeheartedly to the furtherance of the cause of Christ and of His Church in this place?

The persons to be received shall each answer:

I do.

Then shall the Minister say:

I receive and welcome you into the fellowship of ..... Church, to share in its privileges and obligations and promising its constant affection and care. We pray that all of us together, united in faith and service, may increase in the knowledge and love of God and be fruitful in every good work.

Let us pray. Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Bless *these thy servants* whom we receive in thy Holy Name into the fellowship of this parish. Grant that they may bring to us fresh strength and new vision. Bind us all closer together as members of thy family. Deepen within us

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every desire to maintain and set forward the work of thy Kingdom in this place and throughout the world. Increase among us faith and love and unity and holiness, for the sake of Jesus Christ our only Lord and Saviour. *Amen.*

Then shall the Minister say:

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

One last word: Of course the right of the communicant to transfer to the parish of his choice is not legally imperiled by his refusal to be publicly welcomed or to answer the question put forward in this proposed service. But surely no one would refuse a welcome to a unit of the fellowship of believers! On the contrary, he would be only too happy to have it. Let us, therefore, try liturgy rather than law in encouraging transfers!

EVERYDAY RELIGION

The Ten Commandments

V and X. The Right to Order

By the Rev. Canon Marshall M. Day, D. D.

THE MAN who has the right to life, family, property, and honor, has thereby the right to enjoy them. It is here that most of the conflicts arise. Living among other men inevitably means clashing, not of our actual rights, but of the ways in which we obtain and apply these rights. My right to property does not mean a right to your property, nor does my right to life entail the right to live by your efforts without doing something equivalent for you. The Tenth Commandment is necessary to establish the principle by which the conflicting rights of men can be reconciled. Man is entitled to enjoy his rights in freedom from fear, without being forever on the alert to defend them. Hence the command: "Thou shalt not covet." We must not desire anything so strongly that we would be willing to obtain it at the cost of depriving another of what is rightfully his. Man has the right to peace and freedom.

Perhaps a better term for this right is security. Of course this does not mean a security which takes away the normal risk of living. It does not mean the accumulation of sufficient goods to ensure the continuance of life at normal level if the capacity to earn one's way is destroyed by calamity or age. This we considered under the Eighth Commandment. But it does enjoin such a detached attitude toward life's good things as our Lord expressed in the command not to be anxious for our rights and needs, but for the kingdom of God. It does demand an attitude which makes men trustworthy because envy and greed are stamped out of their natures, a recognition that none can permanently prosper unless all prosper.

The sins that this Word forbids are envy, greed, possessiveness, the desire for power over other men's lives. Its virtues are generosity, kindness, hospitality, usefulness, loyalty, reliability. It is the bridge by which we cross from the Ten Words to the Summary of the Law, for it says we must not only refrain from infringing human, or divine, rights; we must not even desire to infringe them. Its highest expression is the love which issues in mercy and justice.

When we attain at length to the vision of true justice, we see the need for an authority outside the individual. No man can have or exercise his natural rights in full. At every point they meet, and often cross the rights of others, and are necessarily modified by them. Left to themselves, some men would not surrender enough. Others would commit the equal injustice of surrendering too much. (We all know of parents who spoil their children, of maiden aunts whose helpfulness makes slavemasters of their relatives, of almsgiving which destroys independence and initiative.) Justice involves the superseding of individual rights by those of the community, the equalizing of everybody's giving and receiving in a balance which only the kingdom itself can determine. This involves the organization of the community; an organization aimed not at preserving things as they are, but at organizing them as they ought to be. So the right asserted by this Commandment is really the right to order.

So we come to the right of God which is asserted by the Fifth Commandment: God is to be honored in His representatives. The father and mother are taken as the type of these representatives because their relation to the child is most analogous to God's. They are not merely teachers and guides or rulers, but a source of being. In the opening period of its exercise, parental authority is based on an actual superiority of being, wisdom, and power. We moderns usually misunderstand the fatherhood of God. It is not the relation of the father to his grown up, or even adolescent, son that our Lord has in mind, but to the *"paidarion,"* the little child of one to five years, whose dependence is complete, and whose trust must be absolute.

We are never alone. From the first we are members of a community, with duties in it as well as rights. It is made up of God, parent, and child. It exists to carry out God's purpose in creating us, and even in the act of creation God works through human representatives. As we grow larger and more complex, so does our community. The single pair of obviously recognizable divine representatives becomes divided and departmentalized. School, church, state, a complex society, interpret the will of God to us, provide the necessities of life for us, teach us whatever truth we learn. These representatives are themselves mediated to us by a complex of representatives and their humanness frequently results in confusion, and hides as well as reveals God's will. Nevertheless they are His representatives and except when they are incompetent to a destructive degree, must be revered and obeyed as such.

In this expanding and changing community there is one element that does not grow nor change: that is God. The element that grows and changes most slowly is ourself, and in that self God has a representative. We call it conscience. It commands, teaches, and in a sense fathers the spiritual life within us. The etymology of its name indicates its representative character, "knowledge with" God, and its authority is absolute because its relation to God is so immediate. We cannot escape responsibility to it. Even the most obedient submitter to authority does so because his conscience directs him to do so.

This conscience, however, is not God but His representative. It is a part of me, and it can be misled. I can mistake prejudice, desire, or even some of the higher and subtler temptations, for conscience. My conscience must be instructed and guided. It both judges and is judged by the other divine representatives. Thus order is maintained in the outer world of family, society, church and state, and in the inner reactions of the individual soul. The conscience assures of the urgency; the external authority of the givenness, of the Rule of Life. Thus man's days are prolonged, not in the world, the cosmos, that he makes for himself, but "in the land which the Lord thy God giveth thee."

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The Founder of the Cowley Fathers

By the Rev. Desmond Morse-Boycott

Principal, St. Mary-of-the-Angels Song School, Surrey, England

THERE is an immutable law of nature, with its counterpart in the spiritual world, that the dying flower and fruit should scatter the seeds of resurrection, that the tide, retreating in melancholy defeat, should return with greater grandeur.

John Henry Newman, the greatest of the Tractarians, had despaired of his Church and gone, after living a community life of the most austere kind, into what might have become the first of the revived Anglican monasteries. Would not his mind have been relieved of gloom and his heart gladdened if he could have seen, where, at the time of his secession, the autumnal winds scattered the sere and yellow leaf hither and thither over the sodden fields and the wind whistled through the naked branches, the awe-inspiring community of men, whom we know as the Cowley Fathers? He left the Anglican Church because it had ceased to be, in his eyes, part of the Catholic Church. We, who "abide in the ship," have the great comfort of being able to see what he was denied the sight of, certain *notes* of evidences of catholicity which are never found in non-Episcopal religious bodies, however good, however devoted to the service of Christ, however outstripping the Church herself in evangelistic zeal or good works or the power of prayer. One of those notes is the existence of monastic and conventual life. It had died in the Anglican communion. Could it grow up again? The Tractarians pondered these things and grieved over the want of monasteries. Who hears, today, of the Wesleyans, or the Salvation Army, or the Presbyterians, or the Four Square Gospellers, or the Baptists, or any other denomination, desiring and producing the religious life. But the Anglican Church, which claims to be Catholic, has been the home, since Newman went, of the most remarkable revival of the religious life in the history of the Christian Church.

I am not exaggerating, because it used to be one of the Roman Catholic arguments against the catholicity of the Anglican Church that it could not produce the religious life, an argument which time has answered, and of which we hear no more. Although I am certain that Newman never wished to retrace his steps, I am equally sure that he would have taken them even more haltingly, and in profounder perplexity, had he been able to see what I am about to describe.

Richard Meux Benson was born in London in 1824. He received a private education and was growing up while the Tracts were being published. He went up to Christ Church, Oxford, in due course. There he found Dr. Pusey as Hebrew professor and he became a keen and lifelong student of the language in consequence. One of his contemporaries and closest friends was H. P. Liddon, afterwards canon of St. Paul's and Pusey's biographer.

After ordination and work at Surbiton he became vicar, in 1850, five years after Newman had seceded, of the College living of Cowley, on the east of Oxford and adjoining Littlemore. He was a High Churchman, and it is said that Stanley, the future dean of Westminster, spoke of him and Liddon as the only two young men left to the Movement outside Pusey's house. In time he began to hold retreats, with silence and meditation, a distinct advance on Pusey's religious conferences, and he conducted the first retreat for priests, held at Cuddesdon Theological College, in 1858. Then he became drawn to work in India, where he hoped to found a community of missionaries, to live with him a life of poverty, and he had actually packed up to go there when his bishop expressed the wish for him to stay at home, so with a sorrowful heart but obedient spirit he unpacked. But the work in India was only being providentially held in store.

Richard Benson's Contribution

By 1865 the revival of religious life for women was well established, but there was nothing of the kind in existence for men. A private meeting was held in London, attended, among others, by the Hon. Charles Wood, afterwards Lord Halifax. Dr. Pusey and Canon Carter of Clewer were consulted and the outcome was that Richard Meux Benson was entrusted with the task. He wrote at the time: "I cannot doubt that the movement for the establishment of a religious house amongst us is of God, and therefore, we may be quite sure that the men will be forthcoming in due time. Waiting times always seem long, but it is good for us, and strengthens our spiritual life if we are kept waiting on God's Holy Will, to whom a few months, nay, many years, are as a day."

The men came forward, as he had anticipated, and, guided by the saintly and learned Bishop Forbes of Brechin, who was a friend of the Benedictines of Monte Cassino, the monastery which played such an awe-inspiring part in the campaign of the Eighth Army in Italy, the Society of St. John the Evangelist was formed, and at the end of 1866 Fr. C. C. Grafton, formerly of the United States; Fr. S. W. O'Neill, sometime a master at Eton and curate to Butler and Wantage, and he took life vows.

No attempt, of an ostensible sort, was made to recreate any ancient monastic order. The Society was to be on "modern lines" and adapted to the Anglican Church, but it was primarily to be contemplative, a life of watching, fast, and prayer, going hand in hand with a good deal of secondary missionary activity. Those who spend a while at Cowley are soon aware of its sublime ideals, are affected by the atmosphere of holiness, and are cheered by there being, visibly set forth in our midst, a way of life continued over length of days in heroic discipline.

The spirit of discipline flowed from its founder. As a little child he had been found by a horrified governess to be sleeping at night on the floor and had protested, when swept back into bed, that he could not otherwise learn how to live a life of hardness. The gentle, scholarly, often amusing, deeply prayerful, and wisely discerning Benson used always to fast from Maundy Thursday in Holy Week until after he had sung the late Mass on Easter Day.

He concentrated on the essentials of the religious life, among which were included life vows very carefully prepared for, regular confession; the recitation of the choir office, prayer, and meditation, and all to result in priestly ministry. No special habit was chosen. The priests wore black cassock and knotted black girdle; the lay brothers, a grey cassock.

The Order was approved and recognized from its foundation by Bishop Wilberforce.

Fr. Benson, who was small and unremarkable in person, had a bright and holy radiance about him always. He was a prodigious worker, and could go on untiringly all day and half the night. He was sociable and pleasant. He died on the 14th of January, 1915, having seen his life work prosper and endure and spread to India and throughout the world.

Bishop Gore said of him once: ". . . in the circle of the Church, and particularly in that part of it which adhered to the Tractarian Movement, he exercised a profound influence, I believe without parallel in that generation which has not yet passed away."

The great monastery at Cowley, with its noble conventual church, is eloquent of his life work; through all the waves that beat against the Anglican Church, in the stormy sea, it has stood secure, unchallengeable, challenging. It is not far from there to Littlemore. One can think of Benson in the sweet little chapel at the top of the narrow stairs of the original community house, now its guest house, meditating on the words of Habakkuk: and looking in mind towards Littlemore:

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come. . . ."

One can hear him answer:

"O Lord, revive thy work in the midst of the years, in the midst of the years make known. . . ."

Littlemore posed a question to which Cowley has given the answer.

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And Was Crucified

A GREAT AND GOOD man recently made a speech which achieved nationwide newspaper publicity, calling upon the Churches to turn away from creeds and dogma to the simple assertion of love for God and man which, He thought, constituted the whole of our Lord's teaching. It is so eternally true, and so often forgotten, that love for God and Man is absolutely central to the Christian religion, that those to whom religion has a more completely worked out structure found themselves thrown on the defensive, almost at a loss for a reply.

Then, in the majestic sweep of the Church year, Holy Week returns to bear its bitter testimony. As we read of the events of the concluding days of our Lord's earthly ministry, two facts burn into our minds: (1) When Christ came, carrying out completely God's work of healing and love, all humanity conspired to thrust Him from the human scene; (2) The finest and best exemplars of the religion which gave birth to the Summary of the Law were the very men who were most active in procuring His Crucifixion.

If the Christian religion were really no more than a proclamation of what God wants us to be, it would be no Gospel, no "Good News," but the instrument of condemnation and despair. The end of every man's spiritual road would be the bitter tears of Peter crouching helpless by the High Priest's fire as the cock crowed. "All we like sheep have gone astray; we have turned every one to his own way."

Crosses were a common sight in Palestine during the first century. This barbarous form of execution was the equivalent of the gallows or the electric chair. Yet, the Cross has become the symbol of mercy and hope and joy. It did not do so because He who died there told people to love their neighbors. It did so because He made of the Cross an instrument for rescuing men from themselves; because He provided means of baptism into His death, rebirth into His divine life, sustenance for growth as cells in His mystical body, means of forgiveness of sins and for the outpouring of His Holy Spirit; because He opened the way for men to grow into the pattern which God had prepared for them as sharers in the divine life.

The statement of these things is very likely to result in creeds and theology. Yet the Church would be false to her mission if she failed to teach any part of the Good News of Christ's redemptive life and death. It is a scandalous and tragic matter that there are different Churches teaching differently from each other on important points of the Gospel. But the remedy is not to dispense with the Gospel, substituting for it that demand of moral perfection which without the Gospel is only a torment; the remedy must be earnest and prayerful efforts to bring each Church's teaching into a more perfect reflection of the mind of Christ and the will of God.

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Hundreds of years before our Lord's earthly life, an unknown prophet of the Babylonian captivity produced such a complete statement of our Lord's atoning work, from childhood through Resurrection, that it remains the source of most of our concepts about the atonement. The New Testament writers, and our Lord Himself, made frequent use of these passages (Isaiah 42:1-4; 49:1-6; 50:4-9; and 52:13—53:12); and we believe that they are destined to force a modification of the ba- hypothesis of the Biblical critics about Old Testament proph ecy. This hypothesis assumes that the prophet invariabl wrote about his own times and about personages on, or abou to come on, the scene. Some critics have thought that th passages referred to a contemporary individual or group others have thought that they referred to the Jewish natio as a whole. But in each case, the insuperable objections aris that there apparently was no such individual or group an that Israel certainly was not considered sinless by any mar of religious discernment. Some writers have thought that th passages referred to an ideal Israel or portion of Israel; th author of the surrounding passages apparently incorporate them in his work with some such idea in mind, and some o the phrases might be subject to such an interpretation. Bu the traits and actions of this figure, not to mention the fac that he is said to have a mission to Israel, are described in these four passages with such unwavering adherence to the concept of a single individual that it is difficult to believe the author had a nation is mind. If an ideal nation, why not an ideal individual? And if, indeed, it was a personified nation, the author evidently thought of the nation as an individual! The upshot, on any hypothesis, is that the Suffering Servant passages describe Christ, and no one but Christ; and, at least in this case, the Holy Spirit produced 500 years in advance of the event a direct prophecy of its occurrence. It seems most probable to us that the author actually intended to describe a single person who was to be mankind's Saviour; but whether or not that was what he intended, that was what he did.

And this Suffering Servant of the Lord, who endured shame and death for us as the prophet foretold, seeks all men everywhere to make them full sharers in the divine life. "And now saith Jehovah, that formed me from the womb to be his servant, to bring Jacob again to him, . . . It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

FOR WHOM did Christ die? For the Jews only? Some of the early Christians seemed to think so, insisting that Gentile converts embrace Judaism. For Christians only? Or for the Church only? The Church's answer is, "No! Christ died for all men everywhere." The only reason He endowed His Church with power and authority was that it might carry forward His mission of bringing God's salvation unto the end of the earth. God does not love the 100% orthodox churchgoer one whit more than He loves the unrepentant sinner. In fact, our Lord in several parables drove home the idea that the Good Shepherd is *more* concerned about one lost sheep than about 99 who remain within the fold. Those outstretched arms on the Cross are stretched out to all men everywhere, not to an elect group of any kind. If any group is "elect," God has elected it not for its own salvation, but to bring His salvation to others.

This Holy Week, having just concluded the publication of the two articles by Chaplain Dubois on the Church's failure to teach men and to make any very important impres-

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Iwo Jima.

DEAR FAMILY: Marines have now been battling on this tiny island less than 700 miles from Tokyo for two weeks. It has been one of the most difficult operations in Marine Corps history, and the end is not yet. But one division has at last come out on high ground overlooking the sea at the far end of the island, and the other two are gradually cleaning up the flanks. So the end is in sight, though plenty of hard fighting remains before the island can be considered secure.

In this crowded terrain, there are plenty of front lines but no rear areas. As on the Anzio beach-head, all units have been under enemy artillery, mortar, and rocket fire at one time or other. Unloading of supplies on the beaches has had to be done under fire, and troops brought back from the lines for a day or two of rest have been as likely to have their positions heavily shelled as when they were actually at the front. Division and corps command posts, normally well to the rear, have proven favorite targets for the enemy.

It is bad enough to be under mortar and artillery fire when you are in the front lines, handing it out to the enemy as well as taking it. But it is an unhappy and forlorn feeling to lie in a foxhole in a supposedly rear area while shells burst all around and each one seems destined for your particular spot. Fortunately those days have passed, for much of the Japanese artillery has been knocked out or overrun by the advance of our troops, and the rest is kept busy enough with immediate front line missions.

Already in the rear areas signs are beginning to be posted, reflecting the grim humor with which American troops habitually face their jobs. Here is one on a 6 by 3 foxhole: "Ritz Iwo." Direction signs are favorites: "Tokyo 600 miles," "Phoenix, Ariz., 9050 miles," "Tennessee, way thar." One has arrows pointing in opposite directions, indicating Fujiyama one way and Pike's Peak the other. I have not been to the top of Mount Surabachi, but it is rumored that some lonesome San Francisco lad has put up a sign designating that spot as "Top o' the Mark." But they are yet to equal the sign that I saw on a tent in Guadalcanal: "Eleanor slept here."

Iwo Jima is not the garden spot of the Pacific. All of us will be only too glad when our job here is over, and we can go elsewhere. Meanwhile, there is a mean job to be done here, and the Marines are doing it effectively. If it has proved anything to most of us, it is that General Sherman was indulging in a masterpiece of understatement when he gave his classical definition of war. One wonders what he would have said if he had had to march from Suribachi to Kitano Point, instead of from Atlanta to the sea.

With three divisions and supporting corps troops, there must be several chaplains of the Episcopal Church on this island, but the only one I have located so far is Chaplain Roger W. Barney, former rector of Christ Church, North Conway, N. H. Fr. Barney has been in service for some time, having served as chaplain at the Marine Recruit Depot at Paris Island, S. C., before coming overseas. This is his first campaign, and he is with the 23d Marines, an outfit that is seeing plenty of action. In fact, because his regiment is in such an advanced position he has not yet been able to hold any regular services, as it would not be wise to gather a large group together in one place where they would certainly attract enemy fire. Chaplain Barney lives in a former Jap dugout, along with a Roman Catholic chaplain, Fr. Hammond of Brooklyn, N. Y. The two chaplains thought they had a nice, safe, cozy spot until they found, after living there for two days, that a mysterious box in the corner was a Jap booby trap. I visited Chaplain Barney this (Monday) afternoon, and had the privilege of making my Communion from the reserved Sacrament—the first opportunity I have had since leaving for Iwo Jima.

CLIFFORD P. MOREHOUSE.

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sion on secular society, we are keenly aware of the failure of the Episcopal Church in general, the Catholic movement in particular, and THE LIVING CHURCH individually to adhere to the pattern laid down by the Suffering Servant passages and fulfilled by our Lord. Mr. Rockefeller, to whose speech we referred at the beginning of this editorial, was perhaps moved by the same consciousness of an unfulfilled task before the Christian forces of America and the world. "If any man will come after Me," said Jesus, "let him deny himself and take up his cross, and follow Me." We are none of us overeager to follow our Lord upon these terms. And our delay is the delaying of the establishment of the Kingdom of God upon earth.

In response to the call of the 100 chaplains whose statement was published with the articles by Chaplain Dubois, in response to the more urgent and commanding call of the Lord Himself, God grant that we all may emerge from this Lent with a new vision of the function of the Church in the world, and of ourselves as individual members of it. Our "cross"—our immolation of our own good, bad, or indifferent desires for the sake of the Kingdom — is waiting for us. It is the weapon with which we must fight, the engine which we must operate to build the walls of the heavenly Jerusalem in 20th-century America. Each man's cross may be a little different. But all are recognizable by the same principle which our Lord enunciated: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

It may be our very religiosity that stands between us and God. Does a Catholic layman travel several miles to a service that suits his taste better than the low-church one across the street? His cross is not far to seek; he should be working in his home parish to enrich its offering of worship to almighty God. Does an Anglo-Catholic priest avoid the ministerial association for fear someone will think he thinks the Episcopal Church is Protestant? He hardly needs to be told where his cross stands; he should be working with his fellow-servants of Christ for all good community purposes and helping them, as they can help him, to search out the inexhaustible riches of God's redemptive action in the world. Are we fleeing our brethren for whom Christ died for fear we shall be identified with them? Are we avoiding the rough-and-tumble of practical affairs? Are we letting our fears, our shrinkings, our esthetic sensibilities, our laziness, our pride, our complacency wall us in? If so, we are not building Jerusalem. We are not taking up our cross.

Day after day, week after week, God pours into us the boundless power of His sacramental grace. What have we done with it, how have we dammed it off, that so small a measure of it is poured out again to the world?

"O God who hast made of one blood all nations of men for to dwell on the face of the whole earth and didst send thy

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blessed Son to preach peace to them that are far off and them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy Kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*"

The Essay Contest

JUDGES for this year's Church school essay contest, we are happy to announce, are Bishop Penick of North Carolina, the Rev. Dr. Bernard Iddings Bell, and Judge Hubert T. Delaney. The results of their scrutiny of the essays will be announced in our educational issue of May 13th, in which we plan to publish some of the prize-winning essays.

The subject of the contest being "Toward Christian Race Relations," we selected our slate of judges with the idea of getting men particularly fitted to deal with this topic. Bishop Penick's qualifications and Dr. Bell's are, of course, well known to Churchpeople. Judge Delaney's are equally well known in other circles. He is one of the abler young Negro jurists, a practicing Churchman and justice of the Domestic Relations Court of New York City.

At this writing, entries are in hand from a sizable number of schools and we are expecting more before the final deadline for receiving the essays, March 22d. This year, we are glad to note, there are more entries than usual from members of racial minority groups. They write, of course, as Americans, but as Americans who have been even at this early age brought face to face with the essay subject as a practical problem.

Reprints?

SEVERAL REQUESTS have been made for reprints of Judgment at the House of God by Chaplain Dubois together with the editorial, Judgment Must Begin, which accompanied it. If sufficient orders are received, we shall be glad to reprint this material as a 12-page pamphlet including the statement by the 100 Army and Navy Chaplains which is the source of both article and editorial. The price will be not more than 10 cents each, 7 cents in quantities of 10 to 100 and 5 cents each in larger quantities (plus postage).

We have also received requests for Richardson Wright's article, Four Altars, which appeared in our issue of March 18th. If a sufficient number is received, this can be reprinted as a four-page pamphlet at 5 cents each, 4 cents in quantities of 10 or more, and 3 cents in quantities of 100 or more (plus postage).

Since we undertake reprints primarily as an accommodation to readers, we should appreciate prompt advance ordering of as many of these as you desire, so that we may know whether you want us to proceed with the reprinting.

CALVARY, 1945

"Surely He hath borne our griefs, and carried our sorrows."

WAS CALVARY so painful, Lord,
And was each footstep slow and weak?
(I feel the heavy gun — the sword —
And overhead the bombers speak.)

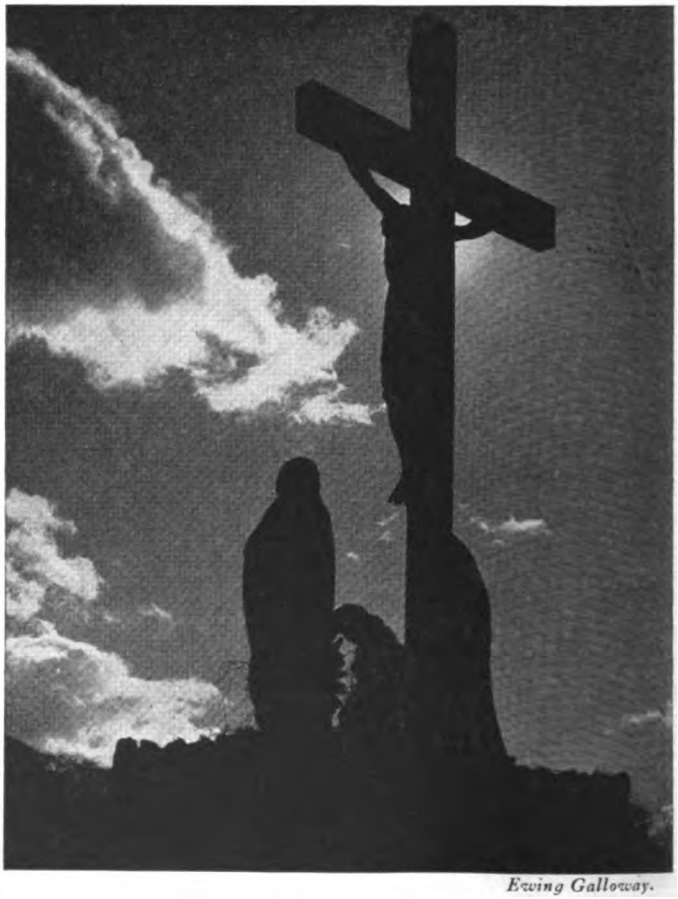
What of the whip — the lash — the goad;
What of Thy brow the thorns press on?
(I follow where the breaking load
Presses their back from dusk to dawn.)

What of the cross — and of the nails —
Did not that suffering suffice?
(My love, continuing, avails
To make of hell a Paradise.)

But once You hung upon a tree,
Once pardoned men, while women cried.
(These shuddering limbs are part of me,
In their wild death throes, I have died.)

Oh, Christ! Then is it without end —
The prayer — the pardon — the last goal?
(Until the end of time, the friend
Who seeks for Me — I seek that soul.)

LOUISA BOYD GILE.



Ewing Galloway.

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The Holy Week Collects

Palm Sunday *March 25th*

GOD'S tender love of mankind is set before us in today's collect and must not be lost to sight as we follow in the way of the Cross in Holy Week. There seems a paradox in associating love with the terrible agony of crucifixion but that suffering was a necessary connective between God's love and us. When we look to that death upon the Cross we see the measure of God's love. It was a terrible price, but a ransom willingly paid because God loves us. When we really feel this, we are ready to serve God with all our heart, to follow the example of Christ's patience, His suffering, His obedience. By following in His steps, knowing there is no easy or short cut, we can finally be partakers of His Resurrection and know the fullness of God's tender love for us.

Monday *March 26th*

THE WAY of the Cross the way of peace? That is what the Collect teaches, though the world ridicules this idea. The world urges us to find the easy way, escape pain and trouble, seek pleasure and avoid hardship. The athlete knows that to build up his strength he must keep at his training. The artist knows that to perfect his work he must practise unremittingly. The Christian knows that to achieve spiritual perfection he must walk in the Way of the Cross, following in the footsteps of God's dear Son. At the beginning of this Holy Week we must set ourselves to follow in His steps, welcoming any pain and suffering, toil and grinding exercise. We must trust God's knowledge that this *is* the way, and seek our true life and peace by walking in the Way of the Cross.

Tuesday *March 27th*

"TAKE joyfully the sufferings of the present time." At the moment of suffering it is so hard to imagine its ending. In time of sorrow it seems impossible that comfort can come. Yet we recall pain that did give place to relief, sorrows that proved blessings. Even when we try to remember severe pain of a long ago illness the memory is mercifully dulled and we cannot in imagination recreate that actual suffering. Let these thoughts help us take joyfully sufferings of the present time. We have the gracious promises of God that these are temporary, that there is glory to be revealed that so far surpasses present difficulties that there is no comparison. Perhaps we shall not be called upon to endure such agony as our Lord underwent; perhaps we may, in other ways, experience great pain and shame. Holy Week should help us take joyfully the sufferings of the present time.

Wednesday *March 28th*

"THOSE mighty acts whereby Thou hast given unto us life and immortality." This Holy Week is half gone but we are coming to days full of great value to us and it is well that we pray for God's help to meditate rightly on their meaning. The Crucifixion will show us how our redemption was won, and the Resurrection will give us renewed assurance that the powers of sin and death have been broken. So tremendous are these truths that we are reminded in today's Collect to turn our minds, reawakened in proportion to the spiritual gains we have made this Lent, to receive again the teachings of these great events, not as hearing a familiar story once more but preparing to find new enlightenment and fresh help. Tomorrow, as we recall the Institution of the Blessed Sacrament, we shall share the supreme means by which the power of these mighty acts can be our very own.

Maundy Thursday *March 29th*

"THE BODY and the Blood." With what praise to God and thanksgiving for His loving care should we dwell on this evidence of the divine Love. Through God's gifts of bread and wine, by the power of the Holy Spirit, there is available for us the very Person and Life of Christ, who comes to us that we may be as one with Him. Words can hardly do justice to the tremendous truths in the phrase, "This is My Body, My Blood." Only by living in the spiritual strength of the wonderous gift can we realize to the full how great a thing God does for us when He gives us this pledge of life eternal. When we recall how open and simple the way is made for the union of the soul with God, we should resolve to make frequent and regular use of the Holy Communion. When we recall how great is the gift given, we should further resolve to make every possible preparation for the worthy receiving of this precious Gift.

Good Friday *March 30th*

"CONTENT to be betrayed and suffer death." In the face of ignominy and pain our Lord was content to endure crucifixion because He knew He was fulfilling the will of God. "There was no other good enough to pay the price of sin" and so He was content to go on, in the greatness of His love and offer Himself for God's family that we might live. We are called upon to follow Him, content to accept any suffering that gives us fellowship with Him. Suffering borne in companionship with our Lord makes our life an evidence of His power working in us to preserve us unto everlasting life. Such suffering is often a means of helping others in God's family as they see in us the power that comes from Him. If we willingly share with Him whatever comes upon us we help fulfil the prophecy, "He shall see of the travail of His soul and shall be satisfied."

Easter Even *March 31st*

"THE GATE of death." How wonderful it is to realize that death is but a gate, a barrier that swings easily open and allows the soul to pass through into the freshness and beauty of Paradise, the garden of God. To the faithful this thought brings such comfort, that whether we contemplate our own passing or that of another, there is put before us the joy of a soul entering into blessedness and we are helped to see that there is no sting in death, but that it is a release of the soul into its true destiny. These gracious promises are offered to those baptized into Christ and who in this life strive to continue as faithful followers of Him until the end shall come. Then, still following in His steps, we pass to our joyful resurrection.

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BOOKS

JEAN DRYSDALE, EDITOR

The Seven Last Words

AND WAS CRUCIFIED. By Frank Damrosch jr. Morehouse-Gorham Co. $1.25.

These meditations on the Seven Last Words of our Lord are written with real devotion and sincerity. There is nothing exceptional about them but they are nevertheless valuable as the basis for Good Friday devotions and for consideration of the meaning of the Cross in the presence of the contemporary world conflict. The illustrative material is simple and applicable. Perhaps more telling that the others, though they are all good, is the treatment of the Fourth Word, "My God, My God, Why hast thou forsaken me." It should help to clarify in the minds of many sincere Christians their misunderstanding of the meaning of these words.

NORMAN L. FOOTE.

Strong and Eager Faith

OF THE IMITATION OF CHRIST TODAY. By Winifred Kirkland. Macmillan. $1.00.

"In a century that daily grows more remote, the fifteenth, a beautiful book was written. It is a book that looks back at Jesus from the perspective of that century, and from the seclusion of a monastery, and from the security of a great established church. *The Imitation of Christ* reveals Jesus of Nazareth as the fifteenth century was equipped to see Him. . . . But, is the Jesus that we are seeing and seeking today the Jesus that Thomas à Kempis saw?"

So begins another beautiful book, a vividly modern, reverently intimate interpretation of the man, Jesus, His childhood, His use of time, His joyousness, His love of nature, His divine imagination, His prayer life, His human approach to His heavenly Father, His radiant understanding of age. "Today the Christ who gleams before us with both the light and the uncertainty of lightning is the Christ of comradeship."

Thomas à Kempis, if indeed he wrote the earlier *Imitation of Christ,* was a busy man, through many years a member of the Brotherhood of Common Life, a small self-supporting order. In addition to farming and housekeeping these monks made their simple living by the arduous copywork of manuscripts. Thomas is credited with copying the entire Bible in Latin, a task that consumed the energy of 15 years.

Miss Kirkland wrote religious books but she was not a member of a religious order. She declared that "we no longer desire to run away from the world for our own spirit's sake. Escape has become cowardly and indecent." Yet I think that she must often, in the seasons of her writing, have run away from the world's distractions, from telephones and interruptions, from casual encounters, from plays and books and movies, from teas and dinners, from her family and her friends, that she might achieve the perfection of expression demanded by her flowering thought. She would have been the first to insist that every specialist, writer, artist, surgeon, explorer, or inventor requires for fulfilled accomplishment the solitude of concentration. She rejoiced that "Kagawa followed Christ to the slums of Kobe. Grenfell was drawn from comfort to seek Christ in the hungry fishing smacks of Labrador. Schweitzer has found Christ in the heart of African savagery." The work of these men flourished from renunciation. Miss Kirkland understood this yet she failed to recognize the necessity peculiar to certain natures, their genius for religion, which, even in this present time, compels withdrawal from disturbing hindrances that they may walk with Jesus every minute of the day, feeding, at His command, the hungry souls and minds and bodies of His sheep; may offer, in companionship with Him, worship and intercession for all men.

It is a pity, too, that she has spoken so definitely of Jesus' *"younger* brothers, James, Joseph, Judah and Simon," for many readers will insist that they were Joseph's sons, and older. There are other statements with which some readers may take issue.

Yet the book is filled with strong and eager faith. "Once God set on our earth path a human man beautiful beyond all imagining. . . . The kingdom of heaven, which Jesus both lived and died to imbed in human aspiration, is the indestructible dream of God." Miss Kirkland ever kept this dream within her mind for her life assures us that "there is endless adventure in coming to see Jesus and in imitating Him. All of us know old men and women who keep seeing ever beside them their young Master. In that unceasing contact they become beautiful and shining, like little children." So ends this beautiful book.

PORTIA MARTIN.

Pastoral Care

PASTORAL WORK AND PERSONAL COUNSELING. By Russell L. Dicks. Macmillan. 1944. Pp. 230. $2.00.

Out of ten years' concentrated study of pastoral counseling and the invaluable experience of chaplaincies in three metropolitan hospitals the author has developed a competent and modern description of the whole pastoral task. "It is for the purpose of assisting the average clergyman serving the average church to take advantage of the opportunity and meet the responsibility of the pastoral task before him that this book is written." The result is a fresh, stimulating treatment of a vital subject.

Asserting that pastoral work is as old as religion, the author holds that it takes on new meaning in the light of modern psychology and under the increased stresses of living. He insists that informati is not the important factor in counselir but the emotional-healing experience th goes with it. While he recognizes the gre importance of pastoral calls for speci purposes, discussing them with keen di crimination, he contends that "routine calls are the heart of pastoral work.

Mr. Dicks maintains that if primar emphasis is placed upon a sound metho the pastor's insight will develop as h goes along. "My contention is that if minister learns a few basic methods o pastoral work and gains an understandin of the underlying conditions that make to effective pastoral work he will be able t help people." As the core of that basi approach the author urges the listenin method. He rigorously condemns th failure of most clergymen to keep ade quate case records of their pastoral work

The Methodist author indicates an ap preciative understanding of the Episcopa approach to pastoral care, but upholds far higher standard than most Episcopa clergy are giving. Specifically he recom mends altar-centered churches, the hold ing of preaching missions, a realistic ap proach to guilt feelings, the closing o casket at funerals and the requirement o adequate instruction of adults seeking communicant status.

An attractive format increases the read er's enjoyment of this valuable handbook The next edition—and there will be an other!—should include an index.

C. RANKIN BARNES.

Prayer Life

PRAYER AND THE SERVICE OF GOD. By Daniel T. Jenkins. Morehouse-Gorham Co. $1.50.

Among the many works on prayer that have been published in recent years this is one of the best. It is straightforward thoughtful, sound, and above all purely Christian. Particularly valuable is the discussion of the difficulties in the way of the life of prayer today. The author expresses clearly the distinction which must be made between the world of personality and the world of things, and within that distinction a further one between Christian prayer and other kinds of prayer.

The aim of the book is not to give us various forms and methods of prayer but rather an earnest discussion of what prayer is within the Body of Christ. Exceptionally good is the treatment of "Prayer and the Bible," "Prayer and the Church," and "Does It Matter Whether We Say Our Prayers?" The author is an English Congregational minister; but he writes from a more truly "Catholic" viewpoint than many of our own clergy. The book is commended as unusually well written, readable, and a real contribution to the study of prayer in the modern world.

NORMAN L. FOOTE.

CHURCH CALENDAR

March

25. Palm Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

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Temptation

By the Rev. Robert Findlay Thomas

Rector, St. John's Church, Huntingdon, Pa.

TEMPTATION is a test of the will. It represents both danger and opportunity. When we are tempted there is the possibility that we may sin. But there is also the possibility that, through resistance to temptation, we may grow in grace. Only by exercise, by strain and tension, do our physical muscles grow strong. And only by enduring the strain and tension of temptation do our spiritual "muscles" grow strong. Without opportunities to exercise our wills against temptation, we should remain, or become, spiritually flabby.

Those the Church calls saints did not achieve sainthood because they were never tempted. It was because they *were* tempted, sorely tempted; it was in fighting great battles that they became great soldiers. Temptation is an opportunity for heroism no less than for cowardice. If we regard temptation as a challenge to our spiritual heroism, it can become a means of grace. "Blessed is the man that endureth temptation. . . " (James 1: 12).

In Holy Baptism we "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh. . . ." Traditionally these are the three sources of temptation. Let us consider them in reverse order.

1. "The Flesh." We must distinguish between the theological concept and the popular concept of "the flesh." People use the aphorism, "The spirit is willing but the flesh is weak," as a half-jocular (and trite) excuse for physical self-indulgence. One wonders whether they really know what they mean. If by "the spirit" they mean the divine spirit in man, and by "the flesh" the natural human will, the aphorism makes sense. But if by "the spirit" they mean merely the human soul, or will, and by "the flesh" the human body, the aphorism misleads. It is not especially our animal nature which is weak, but our whole nature, centering in the will. If animal nature as such were the source of sin, then rabbits and lizards would be "sinful."

That philosophy of dualism which identifies sin with the body and goodness with the soul is not native to Christianity (and is becoming less and less consistent with science). In the Incarnation our Lord assumed a human body. The Son of God could not have assumed something that was orginally and essentially evil. Moreover, the intention of divine grace in Holy Communion is to "preserve" (not to suppress or mortify) our "body and soul unto everlasting life." Human nature is a sacramental unit, the body being "the outward and visible sign" of the soul (in fact, as the mind, through the nervous system, directs the body, it is impossible to say just where the "mind" ends and the "body" begins).

Sin is not necessary to human nature, which, as created by God, reflects His image. In human nature sin is an alien presence, a disease. However, this disease has become the universal inheritance of humanity. By the phrase *original sin* we express the fact of this inheritance. The tendency inevitably to sin has become native to human beings. So, while not indigenous in human nature as such, sin has become (except in the case of our Lord, and doubtless that of His blessed mother) indigenous in all individual human natures.

So, in the language of Christian morality, "the flesh" means human nature (body and soul) as an unregenerate unit. Baptism implants within us the seed of redemption, but it does not eradicate our unregenerate nature. The latter survives; so much so that St. Paul is led to say, "For I know that in me, that is, in my flesh, dwelleth no good thing" (Romans 7: 18). This is a slight exaggeration, for if human nature were totally depraved it could not respond to God's redeeming grace. But the fact remains that our nature is seriously depraved. When we renounce "the sinful desires of the flesh," we renounce not concupiscence merely, but the general desires of our depraved nature. What our "natural" soul craves is likely to represent temptation. In the deepest sense temptation is within us.

2. "The World." Again we must distinguish between the theological use of a word and the common use. It is not in its physical sense that "the world" (the universe) tempts us. Animal and vegetable life, and the inanimate order, are good, because God created them. Apparently some maladjustment in the whole natural order has developed (Romans 8: 21-22); but rebellion against God's will by creatures with free wills must be regarded as the cause, not the effect, of this maladjustment.

As a source of temptation, "the world" means human society as organized apart from God and His purposes, or what the baptismal vow calls "the vain pomp and glory of the world." Organized humanity cannot rise above the level of individual human natures. Since the latter are depraved, the former is corrupt. In society sin becomes an organized force. In combination and coöperation human sin assumes added power and fresh allure.

So, besides being tempted by the desires of our own unregenerate souls, we are tempted by the vain pomp and glory of the world. Contact with society's depravity makes it more difficult for us to persevere in the Christian life of grace. We tentatively overcome our inclination toward lust, but only to have it aroused anew by the concupiscence portrayed in a book or a stage performance. We temporarily suppress the sin of pride, but only to have it evoked again by the snobbishness of the clique to which we are socially committed. Potentially we are greedy and covetous; professional and business competition agitates these tendencies into sins. Because we are always potentially envious, the good fortune of others can awaken in us the sin of envy.

3. "The Devil." There are temptations which cannot directly be attributed to either of these sources, and such temptations we attribute to "the devil and all his works." There is not space here to go into all the philosophical arguments against denying the existence of discarnate spirits. It must suffice to say that, in any sound philosophy, mind precedes both matter and activity. There is no reason for supposing that God, who created us incarnate, did not also create some personal spiritual beings, with free wills, who remained discarnate. Nor is there any reason for not believing that one or some of these discarnate beings not only rebelled against God, but inspired, and continue to inspire, man's rebellion.

And there *are* reasons *for* believing in the existence of supernatural evil beings. If we had only "the world" and "the flesh" with which to contend, our experience in temptation might logically follow the ordinary psychological laws of association and habit-formation. But such is not the case. In temptation there is an unpredictable element. Saints have found that the more earnestly they pursued piety, the more sorely they were tempted. One would suppose that, upon a man's ordination to the holy priesthood, the keenness of his temptations would abate. But instead, as every priest knows, they often increase; and constant association with sacred things does not safeguard him against them. And a layman may have such an anomalous experience in temptation as being suddenly seized with a shockingly sinful thought at the very moment he is going to the altar rail to receive Holy Communion. Such temptations appear to come no less from a supernatural source than did those of our lonely Lord in the wilderness.

Experience appears to indicate that, in addition to there being psychological and spiritual laws in temptation, there is also *individual design*. And such design, of course, requires a continuously designing mind or minds. Thus "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6: 12).

Temptation and Goodness

It is not in spite of the fact that we are Christians that we are tempted; it is *because* we are Christians. To one who recognizes no moral law or spiritual ideal, the concept of "temptation" is meaningless; such a person would have nothing to be tempted *from*. Temptation is a moral and spiritual experience; it presup-

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poses a positive compulsion from which sin would distract us. The significance of temptation depends upon the strength of this positive compulsion. For our Lord temptation has profound significance. For the godless it can have but little.

It is the pursuit of goodness which temptation accompanies. And in the possible distortion of the virtues themselves we see temptation's design. ". . . He that giveth," St. Paul exhorts us, "let him do it with 'singleness' (of purpose); he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy . . ." (Romans 12:8-9). Can one be generous otherwise than with singleness? Yes, he can be generous with an ulterior motive. Can one rule otherwise than with diligence? Yes, one can rule arbitrarily, dictatorially, unjustly. Likewise, in the exercise of mercy one can be patronizing; and "love" can disguise lust or mere sentimentality. Indeed, if sin did not masquerade as something good, or desirable, we could not be tempted by it. And to assail the quickened Christian conscience, sin must disguise itself as spiritual good; it must pervert the Christian graces. If "the spiritual hosts of wickedness" cannot lure a Christian into miserliness, then they will turn his generosity into sin by tainting its motive. If the sin of ruthlessness does not entice him, then perhaps his mercifulness can be turned into smug condescension. And if the Christian will not yield to hate, then perhaps his love will degenerate into selfish possessiveness.

If we trust God we need not fear temptation. But neither do we need to go out of our way to encounter it. The wise Christian discovers his "occasions of sin," and then avoids them. Occasions of sin may not be the same for all; they are a very personal matter. The use of liquor is an occasion of sin for some, but not for others. Some can "gossip" familiarly and affectionately about their acquaintances without becoming malicious; others cannot. Or a friend himself may be an occasion of sin. In any case, one must have both the common sense to recognize one's occasions of sin, and the fortitude to keep away from them.

> Can a man take fire in his bosom,
> And his clothes not be burned?
> Or can one walk upon hot coals,
> And his feet not be scorched?
>
> (Proverbs 6:27-28)

By the exercise of ordinary prudence we can avoid much, but not all, temptation. Unavoidable, unpredictable temptations will remain, especially those which lead us to infer deliberate design by the "spiritual hosts." In such temptation we must not despair. In the mystery of God's purpose for us, there may be a good reason why He permits our being tempted. But we know it is never God's will that we should sin. It is God's will that we should endure temptation, and, through endurance, grow stronger. Of course our endurance has a limit, but we may be sure God knows this limit at least as well as we do.

Against temptation we must, with God's help, erect positive discipline. To make sin—even in the sense of avoiding it—t subject of our concentration is unwise. W should concentrate on our love for Go we should receive Communion often give more time to prayer and readi Holy Scripture. Indeed, the continuo cultivation of a disciplined spiritual life the best insurance against our surrend to temptation whenever it comes. In t actual hour of temptation, occupation wi some outward activity that demands co centration will be, especially for certa types of people, the best strategy. Mere to sit idle while one's soul struggles again temptation is to be not heroic but foolis

Having a wholesome respect for t power and cunning of our spiritual adve sary, we will not needlessly trifle wi temptation. But having faith in the great power of our Incarnate Lord, who in ou own nature was Himself tempted, we wi not be alarmed when temptation come Isolated, Christians would be vulnerabl But we are not isolated. We are membe of the mystical Body of Christ. To th Body's divine Head, and to all the othe members of that Body (including all th saints and martyrs whose earthly live belong to history), we are bound in th Organism of infinite and mutual love When Satan threatens any member, how ever inconspicuous, the whole Organism is concerned.

We fight not alone. Behind us and with us is a corporate Power greater than the "hosts of wickedness." And we can endure the Gethsemane of temptation knowing that, beyond it, the Lord Christ's own victory will become ours.

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DIOCESAN

NEW YORK

Dr. Sedgwick, Dr. Pott Become Honorary Clergy of Calvary

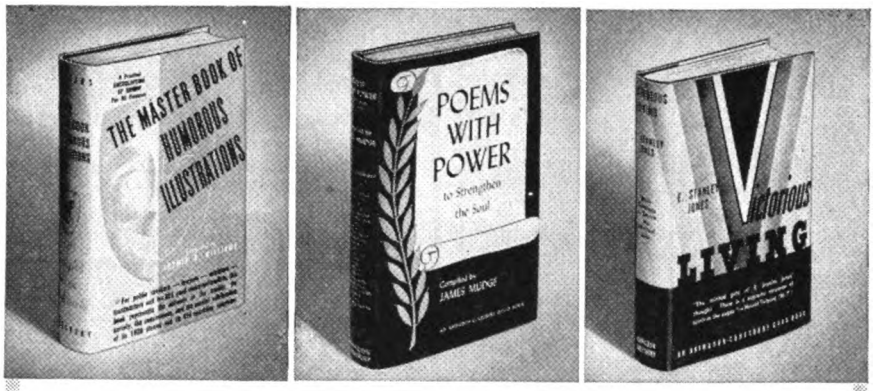
Calvary Church, New York City, announces the appointment of the Rev. Theodore Sedgwick and the Rev. F. L. Hawks Pott as honorary clergy of the parish. Dr. Sedgwick was the beloved rector of the parish from 1911 to 1924. He is now living in New York City, and takes part in the services, as well as doing a considerable amount of calling. Dr. Pott, president emeritus of St. John's College, Shanghai, China, has had an association with Calvary parish all his life. His distinguished grandfather, Dr. F. L. Hawks, was rector from 1850 to 1862, and Dr. Pott, during his later years at St. John's, was an associate minister of Calvary Church.

The present rector, the Rev. S. M. Shoemaker, says, "The presence of these two beloved and distinguished servants of God, both of them now beyond 80, brings us a very special benediction at Calvary. Both of them are known and loved in our midst, and revered for what they are and for what they have done. Their help is of the greatest assistance to us, and we like to feel that this attachment to the parish, in which they are free to work as much as they feel able, gives them the satisfaction that their years of retirement are still years of service."

Dr. Van Dusen at Grace Church

An unusual congregation filled Grace Church, New York City, on the evening of Monday, March 12th, to hear the Rev. Dr. Henry Pitney Van Dusen, president-elect of Union Theological Seminary, speak on "The Discovery of the Church by the Men of the Armed Forces in the Pacific." The congregation was made up of fathers and mothers of men and women in the armed forces, missionaries representing not only the Episcopal Church but also all the other non-Roman communions, members of the boards of directors of the many foreign and domestic societies of the land, clergy of the communions represented, social workers whose special interest is in the role the Churches will play in the postwar world, and many others. The rector of Grace Church, the Rev. Dr. Louis W. Pitt, presided.

The address, which thrilled the listeners, had for its theme the subject of Dr. Van Dusen's forthcoming [to be published in April], *They Found the Church There.* He referred to the countless stories sent home by men and women in the armed forces, telling about the Christian kindness and protection furnished them by the natives of the Pacific islands, people who not a great many years ago were savage cannibals. The missionaries went to these islands and told the people of Christ and His sacrifice for the world. They taught the natives to know what they should "believe and do" as Christians. With a



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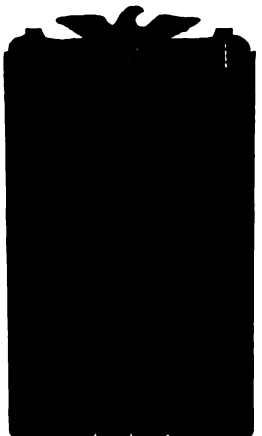

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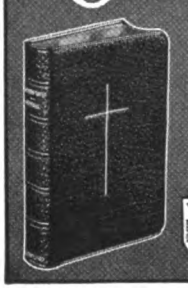

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"My Bounden Duty"

(Page 291—The Prayer Book)

"My bounden duty is to follow Christ—." Let's come up with some of the things we wish to adduce by a slightly different method. Suppose you all just take a slip of paper and actually jot down in what ways or manner you are ACTIVELY following Christ. Just what do YOU call "following?"

"Worship God." Let's not split hairs about the way you worship every Sunday. You do it your way and we'll do it our way, but it's up to us to be there EVERY SUNDAY, and TO WORSHIP. Write down what constitutes worship to YOU. It may be enlightening and inspiring, or, you may get the jolt of your life.

And we must "work for the spread of His Kingdom," it says. What, really, do you do in the way of WORKING (stiff word, that) for God in the way of spreading His Kingdom? Just write it all down, all the work you do. It may make a nice picture for you. Maybe. It could. It should.

And, prayer! How long per day? Only once? Oh, surely, night AND morning as a minimum. But prayer, and plenty of it. Write down for your word-picture just how much you pray each day.

Give! Oh yes, giving is a part of our worship. Salvation, at the source, is free, but if you *have* it, you want to give it, and that costs. So, we must give. And we want to, when we love Jesus, both of ourselves, what we have in us from and of Him, and our money. Write down how much you really love Jesus, how much He means to you, and then put over against those protestations just how much you give Him per week, both of yourself as well as of your money.

Now, this will be a sort of Sunday School lesson for you, right out of your very own Book of Common Prayer, and not some "unauthorized" manual. It really takes STUFF to be a Prayer Book Episcopalian, doesn't it? Writing things down tells us how many or how few of "those things" we really have in our own personal brand of The Faith, and written words and figures are harder to dodge than a few fleeting, bothering thoughts which we so like to push to one side.

Lent will be a wonderful time to begin anew to live by our Prayer Book. Meet us on the fullest basis of practicing what it teaches, and stop making that grand Book merely a fetish, as a lot of us do our dust-collecting Bibles.

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fulness which, hundreds of soldiers and sailors and marines declared, put them to shame, these natives practised the Christian religion. Men who had been brought up in the Church said that they saw, in the Pacific, what they had been told that they should do, but what they had never done with the utter devotion of these native Christians who had so lately heard of Christ.

IOWA

"Thousand Dollar Dinner"

A "Thousand Dollar Dinner" was held by St. Luke's Church, Des Moines, Iowa, February 14th, the proceeds from which are to be used for the retirement of indebtedness on the parish house.

Tickets sold for $5.00 per person and the dinner was served in a downtown tearoom. Much over the $1,000-worth was sold, but as the dinner cost was paid out of the income, actually $948 was cleared. The success of this first annual dinner assures the parish that subsequent dinners will be easier and that eight dinners will not likely be needed to pay off the $8,000 indebtedness. The Rev. Rob Ray Hardin is rector of St. Luke's.

NORTH CAROLINA

Organize Prisoners for Religious Leadership

The Society of St. Andrew in America has been organized at the North Carolina state prison, and may be the forerunner of similar groups throughout the country to develop religious leadership among prisoners in penal institutions.

For many years the Brotherhood has sponsored religious services in prisons and penitentiaries, and this is the first step to place the activity on a permanent basis.

In establishing the society in Raleigh, N. C., the Brotherhood created Armstrong Chapter No. 1 in honor of Frank Armstrong, Negro honor prisoner and active lay worker among the Negro inmates of the state prison. Armstrong was named president of the group, and other Negro honor prisoners were elected to the other offices. Meetings will be held twice monthly.

WYOMING

Cathedral Pulpit Honors Rev. David Thornberry

As a tribute to the ministry of a man so popular with his parish that members of many communions contributed to its cost, a beautiful walnut pulpit was dedicated in honor of retired Dean David W. Thornberry in St. Matthew's Cathedral, Laramie, Wyo., on March 11th.

The new pulpit was acquired through the efforts of the Talbot Guild, an organization created by Dean Thornberry, to replace the original octagonal structure of stained wood which was hastily made on the day before the dedication of the Cathedral in December, 1896. At the base o the pulpit is inscribed: "To the glory o God and in Thanksgiving for the Min istry of David Thornberry, D.D., 1913 32."

After more than 46 years of service he retired in 1944 to Birmingham, Mich where he occupies a small house which h describes as "right up against a deep well-wooded ravine, where there is a bi lot and plenty of room for flowers an vegetables, which to me is a pleasan prospect for spring." The dean was recto of St. James' Church for two and one half years in Birmingham, beginning i 1905. He served St. Paul's Church, Vir ginia, Minn., as rector from 1933 to 1944

When Dean Thornberry, with his bi voice and infectious smile, took up hi duties at Laramie on January 12, 1913 he immediately began increasing the size of the parish and founding many active organizations. Among his varied activities was the charge and care of missions in three small Wyoming towns surrounding Laramie. He participated as president of the council of advice, a member of the trustees of church property, and chairman of the examining chaplains.

SPOKANE

Columbia River Churchman

Copies of the first number of the new diocesan magazine, *Columbia River Churchman,* being published by the missionary district of Spokane, have been distributed to more than 5,000 families, individual communicants, and friends of the Church in the district. Although the current issue is numbered Vol. II, No. 1, Editor W. F. Swindler of the University of Idaho, asserts, "The first volume consisted of one number and was issued in 1934 in mimeograph form, so that I think we can legitimately claim this a fresh start!"

Bishop Cross, who is associate of the new magazine, and Dr. Swindler have been alternately planning for and conferring about the magazine since last summer. W. H. Farnham jr. is the manager. In format, the magazine is modeled after that made famous by Bishop Jenkins in his *Desert Churchman.*

It is planned for the current year to make the *Columbia River Churchman* a quarterly and to devote each issue to promoting some district-wide project which is in immediate prospect. For instance, the first issue emphasizes the visit of Dr. Merrix as new field representative of the National Council. The remainder of the issue is made up of local items, from as many different parishes and missions as possible.

MICHIGAN

Detroit City Mission Change

The executive council of the diocese of Michigan received notice recently that a change in policy with regard to one of the activities of the Detroit City Mission had been made. The announcement came

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through John C. Spaulding, senior warden of Mariners' Church, where the City Mission activities are centered.

The change involves Page House, Detroit, which has been maintained for several years by the City Mission as a home for needy women. This work has now been taken over by Christ Church parish, which owns the property in which the home is housed. Page House is to be operated under the auspices of Christ Church and will have no further connection with the Detroit City Mission.

Mr. Spaulding has been appointed chairman of a committee which will supervise the work of the City Mission until a new superintendent is elected to succeed the Rev. David R. Covell, who is to be chaplain and professor of sociology at Hobart College.

Toronto Sisters Conduct Lenten Quiet Days

Lenten quiet days for men and women were held by the Sisters of St. John the Divine, Toronto, Ontario, on several occasions in the diocese of Michigan during March.

The Sisters were brought to Michigan again this year (for the third time) by the diocesan Altar Guild. Their first engagement was in St. Alban's Church, Highland Park, on March 7th. A Communion service opened the quiet day. Later, the Sisters spoke to groups of business and professional women, and high school young people, and also conducted an afternoon meditation in the Church.

The Sisters visited the Church of the Incarnation, Detroit, on March 9th; Christ Church Chapel, Grosse Pointe Farms, March 11th; St. Mary's, Detroit, March 12th; and St. Philip's, Rochester, on March 14th. The public was invited to all meetings except the Monday morning meeting at St. Mary's, which was for associates only.

MINNESOTA

Magna Charta Service

A *Magna Charta* service, sponsored by American and British patriotic societies of St. Paul and Minneapolis, was held in the Cathedral Church of St. Mark, Minneapolis, on March 11th.

Bishop Keeler of Minnesota presided and extended greetings. Others participating in the service were Dean Charles P. Deems of the Cathedral; L. H. Lamb, British consul for the Twin City area; and the Rev. Canon Askey, rector of All Saints' Church, Winnipeg, Canada, who preached the sermon.

Music was provided by the Cathedral choir, the Clan Campbell Band, and a trumpet trio. A feature of the service was the massing of flags of the 20 societies represented. This was climaxed in the presentation to the Cathedral Chapter of a British flag by Bradshaw Mintener, president of the English-Speaking Union.

The purpose of the service was to demonstrate the unity of the English-speaking nations in their determination to pre-

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serve the ideals and institutions whose roots are to be found in the principles enunciated in the *Magna Charta,* and to pray for a continuance of that unity to the end that those principles may become vital factors in the world organization toward which the nations are moving.

The entire congregation was invited by the Daughters of the British Empire to be their guests at tea in the Cathedral parish house following the service. The tea was given in honor of Mrs. George Cooke Adams, founder and first president of the Daughters of the British Empire.

SAN JOAQUIN

Convocation Stresses Progress

The 36th annual convocation of San Joaquin meeting in St. John's Church, Stockton, Calif., January 23d to 25th, showed that Bishop Walter's first year as chief pastor to the Church in San Joaquin has been one of great progress and accomplishment. Every parish and mission in the district has advanced in zeal, with tangible results evident in building improvements, increased congregations, and fuller programs. One of the greatest advances has been in stewardship, as it was reported that the average pledge increase for each church is $1,000. Many aided missions have voluntarily increased their share of the vicar's stipend, thereby releasing funds for new work.

One new mission was organized during the year, and a building purchased for it. A new Bishop's house and two rectories were purchased. The district headquarters were extensively redecorated, as well as property in five other places. Work was rejuvenated in one place, previously closed, and plans are being made for opening new missions in several places.

Plans are progressing to raise a $500,000 endowment and improvement fund. Above this, many parishes are raising funds up to $50,000 for local improvements and buildings.

The Woman's Auxiliary was completely reorganized with a subsequent remarkable stride of progress and the oversubscribing of quotas in many places.

Bishop Walters again stressed his ten-point program which he had outlined earlier in the year. The program covers zealous religion, pastoral and parochial efficiency, Christian education, Forward in Service, laymen's work, active endeavor in planting new churches, rural and racial work, furthering Christian unity, and greater results financially. He also spoke of the desire to open work among the large Mexican and Filipino population in the district planning for continuance and permanence in this work.

The convocation made a number of important changes in the district canons, establishing new committees, and changing the executive council membership. In the latter, the president of the Woman's Auxiliary was given a seat and vote. To the members elected by convocation to executive council the Bishop is empowered to add one clerical and one lay member of his own choice. The Cathedral constitution was amended to make its official chapter more effective and efficient. It was officially kept as a Cathedral, but insofar as its affairs in Fresno are concerned, it was made a parish church, with the cathedral chapter composed of local laymen, with the dean and Bishop and chancellor members *ex-officio.*

ELECTIONS: In addition to members whose terms have not yet expired, the following were elected to the executive council: Rev. Messrs. A. H. Scott, R. H. Cox; C. R. Crippen. Those appointed by the Bishop are: Rev. L. M. Brown, H. Frame. Council of advice for 1945: Rev. Messrs. G. F. Pratt, A. L. Walters, J. M. Malloch, R. H. Cox; Messrs. C. Cree, C. Crippen, H. Segerstrom, A. W. Anderson. Examining chaplains: Very Rev. J. M. Malloch, Rev. C. Hill, Rev. T. Olsen. Chancellor, W. C. Cook.

PANAMA

First Youth Congress

The first youth congress of the district of Panama was called on February 11th at St. James' Church, Red Tank, as an outgrowth of the first youth conference held last December 14th and 15th at Christ Church-by-the-Sea, Colon. Over 200 young people turned out to the meeting which began Sunday afternoon with an address by Fr. George F. Packard on "Youth's Task in the Church Today." He told of the work being done in the Church today with youth, the development of the UMCY and how the National Youth Division of National Council works, then outlined the way the district should formulate plans in order to be in line with the national plans. The congress then divided into sections in which the suggestions made by Fr. Packard were discussed and recommendations drawn up and were presented at a final meeting at 5 P.M. Adopted by the youth as a whole, the recommendations resulted in the district organizing along the lines of the National Youth work recommendations. Wallace Hayes of Christ Church was elected president; Sylvester Orstill, vice president; Marion Morrell, secretary; and Lloyd Carter, treasurer.

After supper, served by St. James', the meeting closed with Evensong and a sermon by the Rev. M. A. Huggett, canon of

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the Cathedral and recently arrived on the Isthmus to be civilian chaplain for the armed forces.

Fr. L. B. Shirley presided over the meeting as chairman of the committee on arrangements and led one of the discussion groups. Other leaders were Fr. Ferris, Fr. Osborne, the Rev. C. A. Cragwell, deacon, and A. E. Osborne, supervisor of education in the Canal Zone's Colored schools.

MASSACHUSETTS

Mothering Sunday

The Cathedral Church of St. Paul, Boston, under Dean van Etten's leadership, cherishes tradition and also with initiative launches out into new ventures. Thus March 11th, Fourth Sunday in Lent, was occasion for observance of the old English custom of a Mothering Sunday, and coffee and Simnel cake were served. (The latter was always served to children coming from their apprenticeships home to their mothers on that day in Old England.) A new venture is the sponsoring of a series of Boston Civic Hours, as an aid toward the solving of the city's problems and ensuring a fairer future. Already a representative of the City Planning Board has spoken of harbor and airport, and a representative of good government has discussed the public school system.

VERMONT

Burlington Citizens Contribute To Sunday Sermons

★ The Rev. Charles Martin, rector of St. Paul's Church, Burlington, Vt., is using the Forward in Service subject, the Christian Doctrine of God, as the basis of his Sunday sermons during Lent.

In preparation for this sermon series, Mr. Martin wrote to representative members of the community—professional people, business people, housewives, ordinary citizens—to get their points of view on what the Church might do to meet the needs of the people most effectively. Some of the responses are as follows:

A newspaper man says: "The way to the revival of religious faith may not be the same for all people. But I have the feeling that for many it must come through relearning to pray. I say 'relearning' because I think prayer has become a lost art."

A teacher, speaking of standards, says: "Youth needs to have a stronger hope that something can and will be done to make a new world after the war. The long view is too long for a generation of young people, yet a strong hope and the appearance of clear objectives, outlined by leaders in whom they have faith will do much to inspire them to act rather than to yield to cynical defeatism."

A United States senator writes: "I believe that a minister of the gospel can serve the Lord and humanity by being quite specific in advocacy of means and machinery for specific conciliation and settlement of disputes among nations, and for the development of international law on a basis of rights, rather than on the present basis of precedents."

A schoolman calls attention to an article in a newspaper, which raises the question that troubles many thinking peoples: "In that colossal drama of savagery, death, destruction, and suffering, running the whole gamut of emotions, it is revealed once again that 1,900 years of Christianity have not succeeded in raising or enobling man."

A lawyer, thinking of the strain and tension, the anxieties and worries in which we are all working, suggests that we need some help to carry on the burdens and to make us more tolerant and considerate of the other fellow.

EDUCATIONAL

SECONDARY SCHOOLS

Prescott Preparatory School To Reopen in Arizona

The Prescott Preparatory School for Boys at Prescott, Ariz., will reopen this fall, with Donald E. Wilson as headmaster. Started in 1938, when the people of Prescott contributed some $12,000, the school had one successful year. The headmaster then resigned to establish a school of his own.

Mr. Wilson, a graduate of the University of Missouri, with the degrees of Bachelor and Master of Arts, is 39 years old. Formerly at the Western Reserve School in Hudson, Ohio, he is now headmaster of the Lower School of Peddie.

Bishop Mitchell, as the chairman of the board, has been the prime mover for the reopening of the school. He states that the Rev. Arthur B. Kinsolving II, the Bishop-elect of Arizona, approves of the plan to reopen the school.

COLLEGES

Dr. Covell Becomes Hobart's Chaplain

The Rev. Dr. David R. Covell of Detroit has been appointed chaplain of Hobart College, according to an announcement by Dr. John Milton Potter, president of Hobart and William Smith Colleges.

Former executive secretary of the diocese of Southern Ohio and, since August, 1942, rector of Old Mariners' Church and superintendent of the Detroit Episcopal City Mission, Dr. Covell succeeds the Rev. Stuart G. Cole.

In addition to acting as chaplain of Hobart College, on the Swift Foundation, Dr. Covell will be lecturer in sociology on the faculty of Hobart and William Smith Colleges.

After ten years of parochial work in Washington he spent five years as executive secretary of the diocese of Los An-

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geles, and an equal term in New York City as general secretary of the Field Department of National Council.

SEMINARIES

Retreats at Nashotah

The Rev. Bonnell Spencer, OHC, was on the Nashotah House campus from February 26th to March 5th, to give the two annual retreats at the seminary. The retreat for seminarians was from the evening of February 26th until after Mass March 2d. This was followed by a shorter retreat given for the collegians who are completing their college course at Carroll College, Waukesha. The latter retreat was from the evening of March 2d until after Mass, March 5th.

Fr. Spencer remained on the campus a few days after the retreats, to confer with faculty and students and to transact business having to do with the *Holy Cross Magazine*, of which he is editor.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Robert James Belt, Priest

The Rev. Robert James Belt, retired, of Crafton, Pa., died March 8th in Mercy Hospital, Pittsburgh, at the age of 69.

Born in Dublin, Ontario, Canada, he attended the Detroit College of Law and was admitted to the bar. He attended Western Theological Seminary and was a graduate of Nashotah House. He was ordained priest in 1906 by Bishop Seymour.

From 1906-1908 he served as secretary to Bishops Seymour and Osborne. In 1908 he married Olga Gerlach of Chester, Ill., and they went immediately to West Plains, Mo., where he served All Saints' Mission until 1922. From 1922 to 1927 he served as minister in charge of the Church of the Transfiguration, Clairton, Pa. He then served as priest in charge of St. James' Church, Mansfield, Pa., and associated mission, for two years. In 1929 he became rector of the Church of the Resurrection, Baltimore, but after two years his health failed and he retired to Crafton, Pa. Occasionally he was able to assist with Communion services at Trinity Cathedral, Pittsburgh.

Funeral services were conducted in Trinity Cathedral, Pittsburgh, by Bishop Pardue and Dean Moor. Burial was at Doniphan, Mo., where his wife now expects to reside.

Haywood L. Winter, Priest

Chaplain (Major) Haywood L. Winter, United States Army, died suddenly January 20th in New York at the age of 57. Since his retirement in 1930, he had been residing in Ridgefield, Conn.

Born November 11, 1889, in Waco, Texas, he attended the University of Texas, Virginia Theological Seminary, and General Theological Seminary. He was ordained priest in May, 1912, by Bishop Kinsolving and served as curate of St. Thomas' Church, New York City, from 1911-1912; and as rector of Grace Church, Galveston, Texas, from 1912-1914. He married Louise Holmes Foster and had two children.

In 1914 he became a chaplain in the United States Army, serving at Douglas, Ariz.; then Schofield Barracks, Hawaii; Fort Manmouth, N. J.; Fort Des Moines, Iowa; and Fort Moultrie, S. C.

He was retired in 1930 because of disability in line of duty.

Howard Bell Ziegler, Priest

The Rev. Howard Bell Ziegler, son of the late Rev. Paul Ziegler of Detroit, and brother of Bishop Ziegler of Wyoming and the Rev. Carl G. Ziegler, rector of Grace Church, Ishpeming, Mich., died March 1st at Reading, Pa.

Fr. Ziegler served many parishes and missions in the dioceses of Connecticut, Marquette, New York, Newark, Bethlehem, New Mexico, Michigan and Chicago. He was born in Detroit, August 21, 1879, and retired because of ill health in 1937. For the past eight years he has resided in Reading, Pa., and as unofficial chaplain of the Central YMCA has befriended and helped innumerable men and boys. His correspondence with servicemen throughout the world was immense.

REQUIEM EUCHARIST

A Requiem Eucharist was celebrated at St. Mary's Church, Reading, March 4th by the Rev. John H. Lehn, rector, assisted by the Rev. T. B. Smythe, rector of St. Michael's, Birdsboro, and the Rev. F. A. MacMillen, rector of Christ Church, Reading.

Fr. Smythe read the Burial Office and

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DEATHS

Lehighton, Pa., the Rev. H. J. Wyatt ficiated at the committal. The Bishop of Wyoming was present.

Mrs. William Hardin

Ella Kate Troy Hardin, widow of the ev. William Hardin, archdeacon of orth Carolina, died March 11th in owan Memorial Hospital, Salisbury, . C., where she had been a patient for a ar.

Funeral services were conducted March 3th in St. Luke's Church, Salisbury, and urial was in Chestnut Hill cemetery.

After her marriage to Mr. Hardin, ey lived at various places in North arolina where he held pastorates, going Salisbury from Gaston in 1912.

Mrs. Hardin is survived by a daughter, rs. Marie Sigmon; and two sons, Ernest Hardin and William Hill Hardin jr., of Salisbury; and a sister, Mrs. W. L. addin of Waynesville, N. C.

Miss Marguerite Thomas

Miss Marguerite Livingston Thomas, a ormer treasurer of the United Thank Offering in the diocese of Massachusetts, ied on February 22d after a period of ailing health, and was buried from Christ Church, Cambridge. Miss Thomas is sur-ived by a sister, Mrs. Howard L. Black-ell.

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ANNOUNCEMENTS

Memorial

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To open aisles of kindliness above
Ahead there was the steady call of home
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Where loyalties companion to the end
And so that you might make no least mistake
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THE LIVING CHURCH

CHANGES

Appointments Accepted

Allen, Rev. **J. Ethan,** vicar of All Saints' Church, Saugatuck, Mich., is also vicar of St. Michael and All Angels', R. D., Grand Junction, Mich. Address: 245 Elizabeth St., Saugatuck.

Allin, Rev. **John Maury,** recently ordained deacon, became minister in charge of St. Peter's Mission, Conway, Ark., March 11th.

Balcom, Rev. **John M.,** was transferred from St. Stephen's, Fort Yukon, Alaska, to St. Timothy's, Tanacross, Alaska, March 1st.

Carrington, Rev. **Francis L.,** rector of St. Matthew's Church, Bloomington, Ill., will become rector of St. Paul's Church, Owatonna, Minn., and priest in charge of St. Peter's, Kasson, and St. Matthew's, West Concord, May 1st. Address: 122 West Mill St., Owatonna.

Dixon, Rev. **H. Campbell,** formerly rector of St. Paul's Church, Louisville, Ky., became assistant at St. John's, Detroit, February 1st. Address: 3037 W. Philadelphia Ave., Detroit 6.

Driver, Rev. **William Aaron,** priest in charge of St. Stephen's Mission, Seattle, Wash., is now rector of St. Stephen's Parish, Seattle.

Groves, Rev. **Edward A.,** who was ordained deacon March 10th by Bishop Block in St. Paul's Church, Burlingame, Calif., is now deacon in charge of St. James' Church, Centerville, Calif.

Guiley, Rev. **H. Augustus,** formerly vicar of Trinity Church, Guthrie; St. Mary's, Edmon; and St. Alban's, Cushing, Okla., became rector of St. Matthew's Church, Enid, Okla., February 14th. Address: 205 N. Madison St., Enid.

Hafer, Rev. **Kenneth J.,** formerly a Reformed minister, now a candidate for Holy Orders and a licensed lay reader, became vicar of St. John's Church, Westfield, Pa., March 1st. Address: St. John's Rectory, Westfield.

Jacobs, Rev. **William,** formerly assistant rector of St. John's Church, Knoxville, Tenn., and students' pastor at Tyson Student Center, University of Tennessee, became rector of St. Paul's Church, Newport, Ark., March 11th.

Jellison, Rev. **Frederick E.,** formerly rector of Trinity Church, Findlay, Ohio, became assistant at Trinity Church, Toledo, Ohio, March 8th. Address: 316 Adams St., Toledo.

Kahl, Rev. **Adolph W.,** vicar of All Saints' Church, Aliquippa, Pa., will become vicar of Mount Calvary Church, Camp Hill, Pa., April 1st.

Kenyon, Rev. **Arthur L.,** formerly rector of Ascension Church, Middletown, Ohio, will become rector of Trinity Church, Alliance, Ohio, April 8th.

Shaffer, Rev. **Frank L.,** rector of Grace Church, Defiance, Ohio, will become rector of St. Alban's Church, Cleveland Heights, Ohio, April 8th. Address: 2431 Overlook Road, Cleveland Heights 6.

Spinner, Rev. **Ralph J.,** priest in charge of St. Ambrose's Mission, Chicago Heights, Ill., will also become priest in charge of St. John's Mission, Flossmoor, Ill. Address: 53 West 15th St., Chicago Heights.

Whitcomb, Rev. **James L.,** rector of St. Barnabas' Church, Troy, N. Y., will become rector of Grace Church, Hastings-on-Hudson, N. Y., April 22d.

Winborne, Rev. **Ernest McG.,** chaplain of Seaview Hospital, Staten Island, N. Y., will become rector of St. Andrew's Church, in the Harlem section of New York, April 16th.

Ordinations

Deacons

Atlanta—**Edward T. Small** was ordained deacon February 19th by Bishop Walker of Atlanta in Grace Church, Gainesville, Ga. He was presented by the Rev. Raymond E. Fuessle who also preached the sermon. The Rev. Mr. Small is deacon in charge of Grace Church, Gainesville.

Maryland—**Robert Paul Holdt** was ordained deacon March 3d in the Church of the Messiah, Hamilton, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Allen J. Miller and the Rev. Robert O. Kevin jr., preached the sermon. The Rev. Mr. Holdt will become a missionary, under National Council, to Alaska.

—**Austin Frederick Schildwachter** was ordained

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deacon by Bishop Powell of Maryland in St. Mark's-on-the-Hill, Pikesville, Md., March 7th. The Rev. Mr. Schildwachter is deacon in charge of St. Matthew's Church, Oakland, Md.

Massachusetts—**Alfred Warren Burns** was ordained deacon by Bishop Heron, Suffragan of Massachusetts, February 28th in St. Andrew's Church, Wellesley, Mass., whose rector, the Rev. Philemon F. Sturges, presented the candidate. The Rev. Archie H. Crowley preached the sermon. The Rev. Mr. Burns is curate of Grace Church, Lawrence, Mass.

—**Edward Price** was ordained deacon by Bishop Sherrill of Massachusetts February 28th in the Leslie Lindsay Chapel of Emmanuel Church, Boston. He was presented by the Rev. Edwin W. Grilley and the Ven. Herbert L. Johnson preached the sermon.

Oklahoma—**Benjamin Franklin Williams** was ordained deacon March 4th in Trinity Church, Tulsa, Okla., by Bishop Casady of Oklahoma. He was presented by the Rev. Edward H. Eckel who also preached the sermon. The Rev. Mr. Williams is deacon in charge of the Church of the Good Shepherd, Sapulpa, Okla. Address: 415 E. Thompson St., Sapulpa.

Tennessee—**William Briggs Garnett** was ordained deacon by Bishop Sherrill of Massachusetts acting for the Bishop of Tennessee in Emmanuel Church, Boston, February 28th. He was presented by the Rev. Edwin W. Grilley and the Ven. Herbert L. Johnson preached the sermon.

—**Alexander Malcolm MacMillan** was ordained deacon March 4th by Bishop Maxon of Tennessee in St. Luke's Church, Jackson, Tenn. He was presented by the Rev. William J. Loaring-Clark and the Rev. Fleming James preached the sermon. The Rev. Mr. MacMillan is assistant at Holy Trinity Church, Memphis, Tenn.

Priests

Colorado—**Whiting, Rev. Robert W.,** was ordained priest by Bishop Ingley of Colorado February 28th in St. Thomas' Church, Alamosa, Colo. He was presented by the Rev. Leon E. Morris and the Rev. H. M. Walters preached the sermon. The Rev. Mr. Whiting is priest in charge of all the work in the San Luis Valley with headquarters at Alamosa.

Military Service

Lukens, Rev. A. M., formerly rector of St. Luke's Church, Fort Collins, Colo., has been commissioned a Navy chaplain.

Sudlow, Rev. Robert J., rector of St. Bartholomew's Church, Ho-Ho-Kus, N. J., has been appointed an Army chaplain and entered Chaplains' School on March 23d. Permanent address: 569 Wyoming Ave., Kingston, Pa.

Zimmerman, Chaplain (Comdr.) John D., formerly chaplain of the USS Miami, has been ordered to the Navy Yard, Portsmouth, Va., for duty.

Degrees Conferred

Clarke, Rev. Stephen C., rector of St. Mark's Church, Pasadena, Calif., was awarded the honorary degree of Doctor of Divinity on February 26th by Occidental College. Dr. Clark is also secretary of the diocese, and editor of the Los Angeles edition of **Forth.**

Hassinger, Rev. Howard H., assistant profes of Christian Ethics and Moral Theology at Se bury-Western Theological Seminary, was award the honorary degree of Doctor of Sacred Th ology by Hobart College, at a special convocati on February 22d.

Lay Workers

The National Council Church Mission of He announces the appointment of Miss **Edith** S. Ba ter as assistant. Important among her duties w be responsibility for the recruiting of a train social work staff for the societies and of Episcop students in colleges and graduate schools f social work in the Church. It is expected th she will spend considerable time in the field i consultation with the member societies, under t direction of Miss Edith Balmford, the executi secretary.

Miss Baxter was most recently a communica of St. Stephen's Cathedral, Portland, Ore., whe she was active in the work of the church scho and the Girls' Friendly Society and was directre of the altar guild.

Miss **Fannie M. Parkin,** a cousin of Dr. Le M. Disosway, will go to the Hudson Stuck M morial Hospital, Fort Yukon, Alaska, to fill t long vacant post of cook. She expects to leave the field, with Dr. Disosway, early in Apr Miss Parkin heard of the desperate need for cook at the hospital, aid volunteered. She h spent most of her life in Philadelphia. She 19 years old, a graduate of the Germantown Hig School, and has been working as Progress Re resentative for the Naval Aviation Supply Offi in Philadelphia.

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ATLANTA—**Rt. Rev. John Moore Walker, D.D., Bishop**

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St. Mark's Church, New Britain
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Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Inte cessions Thurs. 10 a.m.

IDAHO—**Rt. Rev. Frank Archibald Rhea, D.D Bishop**

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At Annunciation, Glendale, L. I.: 8:30 & 10:15 a.

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n.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
ints' Days: 10 a.m.

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v. Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
n.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

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hurch of St. Michael and All Angels, Baltimore
v. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox
n.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

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v. Clark L. Attridge
eekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

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n.: 8 & 11 a.m.; Thurs. 10 a.m.

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thedral of St. John the Divine, New York
n.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons: Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

hurch of the Ascension, Fifth Ave. & 10th St., New York
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v. Vincent L. Bennett, associate rector in charge
n.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday

NEW YORK—(Cont.)

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Church of Holy Trinity, 316 E. 88th St., New York 28
Rev. James A. Paul, Vicar
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

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Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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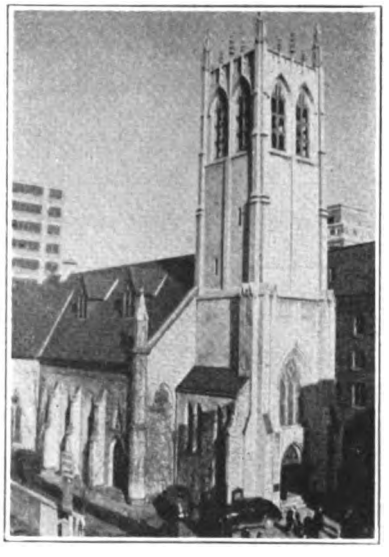
Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3



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Daily: 7:30 a.m.

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Alleluia! Alleluia! Alleluia!

St. Thomas' Choir Boys, New York, Rehearsing for Easter Services.

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LETTERS

New Guinea Chapel Construction

TO THE EDITOR: I have received a clipping from one of my men still in the South West Pacific from your issue of October 22, 1944. As my own copies failed to reach me during my evacuation I had failed to see it sooner.

The subject was a group of pictures of a chapel "Somewhere in New Guinea" together with Chaplain William J. Wyckoff. The legend went on to say that the chapel was built in part by native troops. Just to get the record straight the chapel was built entirely by the men of Co. B, 106th Engr. (C) Bn., of the 31st Inf. Div.

I know because it was my chapel. It was finished for services on Easter of last year, and of course at that time furnished completely—benches with backs, altar and tabernacle, dossal of red parachute silk, pulpit, prayer desks, and even including a bell cast for us by a neighboring Naval Repair Ship, to call the men to worship. Celebrations of the Holy Communion in accordance with our Rite were held therein until we left that area.

When we left not knowing who would succeed us we gave the interior furnishings to a near-by base unit that seemed permanently installed there. The bell and altar went on with us and when I left were in use in another little chapel somewhere in the Dutch East Indies.

This is a small matter but I should like for the men who did the work on the building, and it is a very nice one, to get credit for their enthusiastic work.

(Chaplain) HENRY I. LOUTTIT.

Thanksgiving

TO THE EDITOR: In the midst of this miserable and naughty world, where all too often human nature is more natural than human, and democratic processes are the means of competition between pressure groups and selfish interests, and where the spirit of partisan politics has been known to invade even Church councils, the recent special convention of the diocese of South Florida, for the election of a Suffragan Bishop, was a refreshing and encouraging occasion. It seems to me that the manner in which the business of the convention was done and the spirit which pervaded it may well prove of interest and possibly of encouragement to others than ourselves.

First of all, the attendance was significant 76 of the 82 parishes and organized missions of the diocese were represented, most of them by a complete delegation. This was the third convention of the diocese in ten months and it was expected until recently that the regular annual convention would be held as usual in April. Furthermore, this is the busiest season of the year both for clergy and laymen in Florida, and travel is more than usually difficult. The fact that in spite of all this, the attendance on February 7th exceeded all previous records, is eloquent witness to the interest in and sense of responsibility for the work of the Church which obtains in this diocese, and the seriousness with which our people regarded the purpose for which the convention was called. It is further evidence if such were needed of the sound and healthy state of our diocesan life. And this is a tribute both to the diocese and its leadership.

Noteworthy, too, was the spirit which characterized the convention from the Eucharist which opened it to the last ballot cast. Although five men were nominated and there had been beforehand plenty of discussion and argument about the relative merits of each, the evident prevailing purpose was not the election of a favorite candidate but the choice of the man best fitted for the high office to which he would be called. Especially

The Living Church

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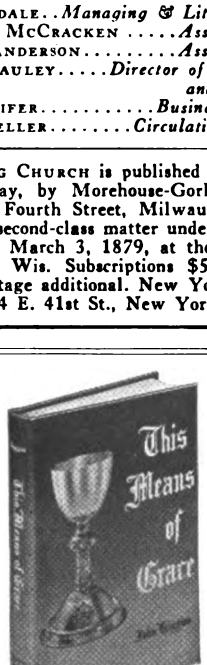

This Means of Grace

By John Higgins

"THE FACT that the service of Holy Communion is winning its way back to a central place in Protestant churches lays a peculiar obligation on Anglicans thus to interpret the services of the Book of Common Prayer, since it is from that book that Protestants draw most heavily in their endeavor to impart liturgical form to their public worship.

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ratifying was the entire absence of any ivision on the basis of Churchmanship or arty. There are to be sure differences of mphasis, points of view, and convictions mong us but there is a widespread realizaon that such matters are secondary and elatively unimportant, and a consciousness f a larger unity much more significant and ndamental, which includes us all and laims our allegiance. It is the Church and h faith that matter; and both are greater han any one individual or group can comrehend or express. The unity for which this hurch stands is not a matter of "toleration" —of the sort manifested by two strange cats n opposite ends of a fence; nor of compromise—which someone has said means merely o combine the errors of both extremes; but f charity and understanding. I suppose othing more clearly reveals what a diocese s really like than the election of a bishop; nd the unity, sanity, and comprehensiveness videnced in the election of February 7th are easons for thanksgiving.

(Rev.) W. KEITH CHIDESTER.

Winter Park, Fla.

Ripe Old Age

TO THE EDITOR: In looking over the Table of "The Succession of American Bishops" in the 1945 ANNUAL, I was surprised to find that Bishop Seabury died Feb. 25, *1896*." As the date of his birth is given as "Nov. 30, 1729," he certainly lived o a RIPE OLD AGE. He was consecrated Nov. 4, 1784, so he was bishop 111 years.

(Rev.) WILLIAM H. STONE.

Wenonah, N. J.

Editor's Comment:

Apparently the days of the patriarchs are more recent than we thought! The correct date, of course, is 1796.

A Good Yarn

TO THE EDITOR: Your story, "A Good Yarn," issue of March 18th. Fr. Alley is ght up my street. He's a knit-wit, but a rl of great price.

THOMAS A. SCOTT.

Roanoke, Va.

Overlooked Charges

TO THE EDITOR: In answering Chaplain Farwell's charge [L.C., December 1st] concerning the appeasement policy of is magazine towards Rome you carefully verlooked his other charge that THE LIVING HURCH is a "mere shadow of what it was ur years ago."

I have heard many people say just that. It has become dull and hardly worth purhasing, whereupon at one time it was the est Episcopal magazine published. Its spirit eems to have died. Maybe it needs a good ousecleaning.

WILLIAM J. FITZPATRICK, JR.,
Chief Quartermaster, USNR.

Overseas.

Forms of Address

TO THE EDITOR: With reference to the article headed, "Missionaries" on page 6 f your Passion Sunday issue, mention was ade of my serving as priest-in-charge of t. John's, Girard, which is correct. No menion was made of my principle cure—St. Andrew's, Fort Scott, where I have been ector since 1941. Would you be so kind as o note this?

As a former newspaperman and as a riest I am interested in correct terminology. have always thought your policy, as set forth in the footnote to "The Question Box", a gracious and considerate one, and have wished that it might be more general, in view of the existing schools of thought and personal preferences. It does present difficulties though, does it not, when in the same article one feels called upon to apply "Father" to one priest, and "Mister" to another?

No priest has the right to object to any form of respectful address, in my opinion, even "Reverend," which I loathe, but just for your own information I was not aware of a decided preference for "Mister." Many better priests than I prefer to be called, "Mister," but I have always loved to be called "Father," because it suggests the sort of relationship to which I continually aspire.

Thank you for the continued enjoyment and profit I derive from THE LIVING CHURCH.

(Rev.) JOHN R. CHISHOLM.

Fort Scott, Kans.

Who Are We?

TO THE EDITOR: In THE LIVING CHURCH of March 4th I was interested in Chaplain Martin's letter, "What Protestants Believe." What Churches believe is a very delicate subject. Since I was born and reared in a very fervent Evangelical denomination perhaps I could tell him, but what I am really interested in just now is the status of the Episcopal Church.

After about 15 years in a Calvinist Church I finally cast anchor in the Episcopal Church. I supposed I had found a haven of peace, but not so. One "side" of us is greatly concerned about the all-absorbing question "Are we a part of the one Holy, Catholic and Apostolic Church?", the other or the Protestant side of our Church is afraid of too much Catholicism of any sort or order.

Which are we? Catholic or Protestant? Frankly I don't know and no one ever will know as long as we remain what a friend of mine calls the Episcopal Church, namely a "mongrel church."

A mongrel church! I hear some pious sister exclaim, Not so fast, my good friend, it is possible your friend is right. No person or nation or church can be two things at the same time. This sitting on the fence is getting us nowhere and there fast. We must, sooner or later, climb aboard one band wagon or the other.

So far as I know we are the only Church in Christendom which is not decidedly on one side or the other. If are to be Catholic, let us be so and stop this "pussy-footing." None of the other branches of the Catholic Church lay any claim to Protestantism in any form. If we are Catholic let us do the same.

Or on the other hand, no Protestant Church claims to be Catholic. They would feel insulted if they were called such. In most cases the term Catholicism is odious to them. Now if we want to be Protestant, let us shake off all this Catholicism, and really be the *Protestant* Episcopal Church.

But for heaven's sake let us decide. What are we? Which are we? *Who are we?*

GEORGE H. PECK,
Vestryman.

Bayonne, N. J.

Editor's Comment:

Is there anyone left who feels that the Episcopal Church has a God-given task of reconciling the positive elements of both Catholicism and Protestantism? And that to fail this task would be apostacy? And that to succeed in it requires forebearance, mutual trust, and love on the part of all parties? Or are we all extremists of one kind or another?

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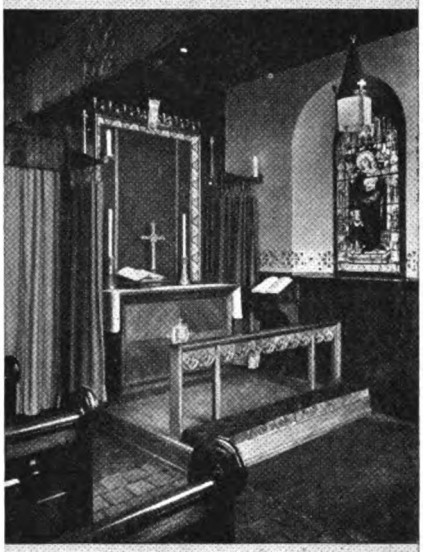

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STRICTLY BUSINESS

IN JOPLIN, Mo., a priest recently preached on THE LIVING CHURCH, reviewing the current issue and pointing out to the people "what they were missing in the way of news of world affairs in addition to that of the Church throughout the world." As a result he got four subscriptions and a promise of more. Every Saturday he tears off the front page of the current issue and puts it on the bulletin board. "How is that for promotion?" he asks. Splendid, say we of the LC staff!

* * *

THE 72ND STREET crosstown bus in Manhattan carries a car-card advertising weekday and Sunday services at St. Thomas Chapel on 60th Street between Second and Third avenues. This is the first time I've noticed such carcards. I wonder if churches in other cities are using them?

* * *

A PRIEST is having trouble teaching his four-year-old son not to swear. "Whenever you feel the urge," he pointed out recently, and wearily, "you could say fiddlesticks." The youngster stamped his foot: "Dammit, I will not say fiddlesticks!"

* * *

LAST WEEK Mrs. Zammett showed a customer both the King James and the American Standard versions of the Bible. "Oh, I wouldn't think of using the American Standard," the customer said vehemently. "If the King James Version was good enough for St. Paul it's good enough for me!"

* * *

THE LC, like the loaves and fishes, says Mrs. A. L. Smart of Worcester, Mass., feeds so many! "A friend gives me his copy. I lend it around our church. A lay reader, Sunday school teacher, a high school teacher—these are only three of many. When it comes back to me it goes to a church boy in Panama. When he and his home-church-sick buddies are through with it, there isn't much left—except the pleasure it has brought and the seeds it has sown."

* * *

A THIEF, fleeing the scene of a jewelry store robbery in Brooklyn, rushed into Christ Church when the Rev. John H. Fitzgerald was celebrating. The 30 persons at the weekday Communion rose in alarm as the thief fled down the aisle and out the side entrance. He was seized by a patrolman a block away. The Communion service went on.

Leon McCauley

The Question Box

● *What is the correct position of the pulpit and lectern in relation to the altar?*

I should say that there is not any liturgically correct position, except that in parish churches they should be in the body of the church, but near the choir. In cathedral and collegiate churches they are frequently in the choir.

The only rule is that the pulpit should stand in the best acoustical position, but not in the center of the building, where it would hide the altar. Sometimes this requires it to be placed far down the nave. Some authorities regard the priest as a preacher of the Gospel, and therefore prefer the pulpit on the liturgical north side (left as you face the chancel). Others prefer the south side, on the theory that the preacher in church is proclaiming Christian perfection to those who already have the Gospel, the preachers of the Gospel being the whole body of the faithful, not merely the ordained clergy. Personally, I prefer this position, but have only once been able to use it, practical considerations being more important in the other cases.

The lectern should be in the second-best acoustical position, and on the opposite side. It is convenient to have it so near the choir that the reader need not leave the chancel to read from it, but this is not necessary if some other position is acoustically better.

● *What are the traditional individual symbols of the Seven Sacraments if represented in wood-carving?*

The best symbol of Baptism is the triangle formed of three fishes; Holy Communion, the chalice with a host above it; Confirmation, the dove of the Holy Ghost, or the seven flames; Orders, a Bible supporting a chalice and host and a stole; Matrimony, two joined hands with the IHS above them; Penance, two keys crossed, with or without a scourge; Unction, the dove with an olive branch. There are many symbols of the Holy Eucharist, fewer of the other sacraments, but these listed will be found best for use in wood-carving.

● *What should members of the congregation do with the palms distributed on Palm Sunday?*

They should hold them in their hands during the procession following the distribution of the palms, and during the Holy Gospel. If the Passion is sung separately, they should hold them during it as well as the Gospel.

After service the palms should be taken home and placed in the principal rooms and sleeping rooms, in some appropriate place. They should be destroyed by burning shortly before the next Palm Sunday. I usually tell my people to burn them on Ash Wednesday, but that is just because that seems a convenient date. Those in the church buildings should be burned on that date to provide ashes for blessing and distribution, if it is the custom of the parish.

● *Is it proper for a priest to invite all Christians of any faith to partake of Communion?*

The intention of the Church is clearly set forth in the second rubric which stands at the end of the Order of Confirmation on page 299 of the Book of Common Prayer. It reads "and there shall be none admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." It is not therefore, proper for a priest to invite all Christians to partake of Communion. It is sometimes argued that this attitude is exclusive and unChristian. The Church excludes no one. It will present for Confirmation all sorts and conditions of men. It does require from those who seek the benefit of its most precious gift two things. First that they understand what the Church believes about its faith and practice; and secondly that they assume by sacred vow the obligations inherent in any precious privilege. Therefore just as a college considers it right to admit to the fellowship of the learned only those who are prepared, and as the gift of citizenship can be given only to those who wish to assume the obligation of citizenship, so also the Church can give its gifts only to those who want them enough to do something about them.

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THE LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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VOL. CX

The Living Church

NO. 13

EASTER DAY

GENERAL

EPISCOPATE

Bishop of Kansas to Be in Charge of North Texas

The Presiding Bishop has appointed Bishop Fenner of Kansas, to represent him in charge of the missionary district of North Texas.

Bishop E. Cecil Seaman, former Bishop, has retired, and the Rev. T. W. Sumners, elected to the office, declined his election. Bishop Fenner will continue in charge until another election is held by the House of Bishops.

Dr. Aldrich Will Be Consecrated May 4th

The Rev. Dr. Donald B. Aldrich, Bishop-Coadjutor-elect of the diocese of Michigan, will be consecrated in St. Paul's Cathedral, Detroit, on May 4th. Sufficient consents from bishops and standing committees of the Church to the consecration of Dr. Aldrich have been secured, and an official announcement to the diocese of Michigan was made to this effect by Bishop Creighton late in March.

The program for the consecration has not as yet been definitely arranged.

THE PEACE

Joint Call to Prayer For United Nations Conference

Leaders of 28 Christian Churches and six interdenominational agencies have issued a joint call for a special Day of Prayer for the success of the United Nations Conference at San Francisco. The appeal designated Sunday, April 22d, and Wednesday, April 25th, the day the conference opens, as the occasion for united intercession.

To secure a world-wide concert of prayer, a similar appeal has been cabled to church bodies in Europe, Asia, Africa, and South America through the World Council of Churches and the International Missionary Council.

Warning

The message, released through the Federal Council of Churches, warned that failure of the United Nations Conference would "mark a long step toward a third world war," stressed the concern of the Church leaders for the outcome of the deliberations, and expressed belief that success of the conference can offer "reasonable hope for the development of a just and durable peace."

Other signers included Bishop G. Bromley Oxnam of New York, president of the Federal Council; Cmdr. Harold Stassen, president of the International Council of Religious Education; Mrs. Harper Sibley of Rochester, president of the United Council of Church Women.

Bishop Kirchhoffer's Prayer For San Francisco Conference

The following prayer has been authorized for use by all clergy in his diocese by Bishop Kirchhoffer of Indianapolis, in connection with the coming conference of the United Nations in San Francisco:

Let us pray for the coming conference of the United Nations in San Francisco.

Almighty God, Ruler of the nations, and Father of all mankind, we raise to Thee our fears and hopes for the world that is yet to be. By the power of Thy Holy Spirit enlighten the minds, stir into action the wills, and inspire the voice of Thy people everywhere that they may know and make known the things that belong to their peace. Open the ears and cleanse the hearts of those to whom authority is given, that they may hear the cry of Thy people, and casting out all fear, self-seeking, pride and prejudice, may lay upon the sure foundation of obedience to Thy laws and justice to Thy children everywhere, a peace which cannot be broken. We ask it in the name of the Prince of Peace, our only Saviour Jesus Christ. *Amen.*

John Foster Dulles Speaks To United Nations Forum

John Foster Dulles, discussing the "Peaceful Settlement of International Disputes" before the United Nations Forum on March 26th in Washington, said that the world charter which would come out of San Francisco would not guarantee peaceful settlement. It would, he said, keep the nations around a table for consulation and launch them onto specific projects for the general good and thereby develop greater fellowship. That, he said, was the beginning of world order, but only the beginning.

We shall have to wait upon the further development of international law before we have "streamlined, modern, instrumentalities" like courts and policemen which can surely keep the peace, he asserted.

"These may come later on," he added. "In the meantime conflicts of interests will still be settled primarily by power. We can hope that the power will be potential power and not actually applied power. That depends above all on the wisdom, self-restraint, and unity of the peoples and leaders of Great Britain, Soviet Russia and the United States.

"Any order which depends on individuals rather than principles and institutions is a precarious order. Therefore San Francisco must be looked to not as stopping point but as a starting point."

Mr. Dulles, prominent international lawyer and chairman of the Commission on a Just and Durable Peace, told his audience in Constitution Hall that there does not exist sufficient association among the nations and sufficient trust and confidence to set up any formal machinery for creating law at the present time. He said that the Dumbarton Oaks proposals provide a world court to decide justiciable disputes and military contingents to deter those who would resort to force to settle disputes, but pointed out that courts and policemen are relatively impotent until there is an adequate body of international law. It does not exist today.

Continuous Consultation

The problem can be realistically approached, Mr. Dulles declared, only by the process of bringing the representatives of the nation together for continuous consultation about matters of common concern and creating functional agencies whereby the nations in association do creative tasks which will inspire them with increasing trust and confidence in each other.

Through the Kellogg-Briand pact the nations agreed to renounce war as an instrument of national policy and while it gave rise to great jubilation it probably was a positive detriment because it created a sense of security that proved illusory, in Mr. Dulles' opinion.

"This time it is of the utmost importance that we be realistic," he commented. "We must see the Dumbarton Oaks proposals for what they are—a good start. They can be nothing more. Peoples do not, at a single step, pass from a condition of anarchy to a condition of perfect order."

Mr. Dulles described the provision for a Council designed to function continuously as the most important single aspect of the Dumbarton Oaks Plan:

"It is through talking things over that people gradually develop a common approach and common understanding of what is proper conduct. These talks of the Security Council and the reasoned conclusions to which the Security Council may

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come should build up custom or common law."

The second great feature, Mr. Dulles said, is the authority given to the assembly to create great economic and social agencies, to seek solution of such problems as international finance and monetary exchange considered at Bretton Woods; promote autonomy of subject peoples and limitation of armament; revision of treaties and prior international decisions which may turn out to be unjust and unnecessarily repressive of human aspirations. He warned that the possibilities of the world organization along these lines may be ignored because many seem to think that the organization is essentially one to preserve the *status quo*.

Mr. Dulles said that it is important to avoid the conclusion that because the Dumbarton Oaks proposals include a court and something corresponding to a policeman that all is well and future settlement of disputes assured.

During the past 50 years there has been no lack of tribunals to settle disputes between nations, but they were unable to deal with the strains which have made war a recurrent and almost constant phenomenon during the period.

"The causes of those wars were not 'justiciable'" the international lawyer pointed out. "Therefore, until we can find some way of enlarging the body of international law so that it deals with the serious controversies which lead to war there is no reason to believe that the world court under the Dumbarton Oaks proposals will be any part in peacefully settling international disputes than the same court did during the last 25 years, or as the Permanent Court of Arbitration did during the past 45 years."

Turning to the role of policemen, Mr. Dulles said policemen are futile without laws and the Dumbarton Oaks plan for using military contingents is very ineffective because they are not harnessed to law.

"We do not put a man in a blue uniform and give him a badge and a revolver and tell him to go out and shoot anyone he feels like. That would not maintain peace and order. On the contrary, that would be a menace. Without law he would not know when and how to act. The conclusion is inescapable that the Dumbarton Oaks plan for a court and a policeman, while good as far as it goes, does not go very far. It cannot go far because of the absence of law. . . .

"The fact that we cannot yet have a perfect world structure does not, however, mean that we should do nothing. On the contrary, it means that the nations should get started working together in ways that can promote association and dissipate the present distrust. Dumbarton Oaks is a forward step because it starts that process."

FEDERAL COUNCIL

Mr. Fagley Joins Staff

Richard M. Fagley, educational secretary of the Church Peace Union for the past seven years, has resigned to become an associate secretary of the Commission on a Just and Durable Peace of the Federal Council, it was announced at Union headquarters in New York.

Mr. Fagley succeeds Dr. Luman J. Shafer, who recently returned to his post as secretary of the Board of Foreign Missions of the Reformed Church after serving with the Commission for more than a year.

While with the Church Peace Union, Mr. Fagley helped to draft the tri-faith Pattern for Peace, issued in October of 1943 by prominent Protestants, Catholics, and Jews.

Asks Government Maintenance of C.O.'s

Government maintenance of conscientious objectors assigned to Civilian Public Service has been urged by the executive committee of the Federal Council of Churches which approved a statement prepared by its Committee on the Conscientious Objectors.

At the present time, all but three of some 30 CPS camps in the country are maintained by Church bodies, notably the Friends, Brethren, and Mennonites, at an estimated annual cost of $1,500,000.

The committee asked that earnings of C.O.'s, now held in a frozen fund of the United States Treasury, be made available for the relief of their dependents, and that "just compensation" be provided when men are killed or injured in executing the duties to which they are assigned.

It also suggested that, in order to utilize the work of C.O.'s to the "maximum social advantage," religious and social welfare organizations should have access to the services of qualified CPS assignees who may seek work with these agencies.

The committee further urged that C.O.'s be permitted to engage in programs of relief and rehabilitation abroad, and that the parole of imprisoned objectors be facilitated "under the procedures provided by law so that the nation may profit from their socially useful work."

Paying tribute to those C.O.'s who are "serving with honor and often with heroism under fire in the armed forces," the committee expressed its accord with the purpose of the War Department "that these men who have served honorably in the armed forces shall not be discriminated against in matters of discharge and the benefits embodied in the G.I. Bill of Rights."

WOMAN'S AUXILIARY

Mrs. Clinton Quin to Be Presiding Officer

Mrs. Clinton S. Quin of Houston, Texas, who, as previously announced, declined her election as presiding officer for the 1946 Triennial Meeting of the women of the Church and was asked to reconsider, has now accepted. Mrs. Quin served two terms on the national executive board of the Woman's Auxiliary, 1937-1943, and was its chairman for a year. Attendance at Triennial Meetings has made her thoroughly familiar with their procedure, an she has been a leader in her diocese an province. Her husband is Bishop of Tex

The Triennial of 1943 asked a nomina ing committee to receive names for pres ing officer and an assistant, and asked th Auxiliary's executive board to elect, wh it did at its meeting last February. Th election takes place long in advance of th meeting in order that the officers may b in close touch with the program as it being planned. The assistant presidin officer, as previously announced, is Mr Roger L. Kingsland, of Fairmont, W. Va the present chairman of the executi board.

YOUNG PEOPLE

World Student Christian Group To Meet in New York

Executive committee members of th World Student Christian Federation fro Holland, England, New Zealand, Canad India, China, and possibly Belgium an France will meet in New York in M to map postwar reconstruction plans the federation. It will be the first sessio the committee has been able to hold in s years.

Dr. W. A. Visser 't Hooft of Genev Switzerland, chairman of the federatio will preside at the meeting.

Among the main problems to be co sidered will be those of student relief, a for national student Christian movement and restoration of friendly relations wit German and Japanese students after th war.

SAVE THE CHILDREN

Merger With Temporary Council For Europe's Children

Through its chairman, Dr. Howard E Kershner, the Temporary Council fo Europe's Children announces the merge of that organization with the Save th Children Federation, child service agenc conducting both domestic and overse programs, with national headquarters a 1 Madison Avenue, New York. A majorit of the members of the Council have sign fied their willingness to serve with th board of directors, the corporation, o committees of the Federation. Dr. Kersh ner is chairman of the Federation's over seas committee.

The Council, organized in 1943, brough together leaders in public affairs, labor business, education, religion and the vari ous professions in an educational campaig to save Europe's children by sending food through the blockade.

"Now that most of Europe is liberated," Dr. Kershner said in his announcement, "the Temporary Council feels that its work is finished. Its members believe that they can be most useful in the postwar period through the Save the Children Federation, now in its 13th year of continuous service to children in the southern mountains and with an expanding program of service to the children of Europe."

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PHILIPPINES

A Diocese in Ruins

By the Rev. CLIFFORD E. BARRY NOBES

Do you remember the pictures of the wreckage of Coventry? Try to imagine hills of concrete rubble, with a few square yards of recognizable walls standing here and there. Litter the rubble with shell cases, with hundreds of unexploded 75 mm. shells, with cartridge belts and with other debris of war. Scatter a few very dead Japanese soldiers over the ruins. Bury dozens more under the concrete fragments. Be sure to trim off all the branches of the bushes and trees in the outer compound and sear the stumps which remain. Then you will have a mental image of what remains of the compound of the Cathedral of St. Mary and St. John, Manila.

When the Japanese withdrew from the north side of the city to the Walled City and the districts south of the Pasig, they entrenched themselves in every concrete building they could find. They breached the walls of the buildings to push out the snouts of their field guns and mortars. And block by block, house by house, room by room, the American forces of liberation had to shell the Japanese from their positions. Even after a building was completely ruined, it remained a menace to our forces for the Japanese snipers burrowed into the wreckage and shot at our men as they patrolled the apparently subjugated areas.

It was unfortunate that our Church had such sturdy buildings on its main Manila compound. The old Columbia Club, established by Bishop Brent, and in later years leased to the YWCA, is gone, simply nonexistent. Bishopsted remains as a shell of a building. The magnificent church house, built during Bishop Mosher's incumbency, is totally ruined. All that stands of the Cathedral proper is a few square yards of the nave walls, the skeleton of the crossing and a heap of stinking rubble. The Americans are trying as quickly as possible to clean out the corpses, but so deep is the debris and so many were the soldiers caught in the terrific cannonading, that it is a gigantic task. Yesterday when I inspected the property of the church on the south side of town I saw Filipino laborers heaping the dead onto large army trucks for transportation to the crematorium. It will require many such trucks to carry away the remains of the fanatical Japanese garrison. The rectory, behind the Bishop's house, leaves no sign of its former existence. It was levelled by gunfire and mines and then the wooden wreckage was consumed in flames. The former House of the Holy Child, lately used as a mission residence, received a direct hit through the roof, which exploded and gutted the interior. The house is the only one of the mission buildings on that side of town which might possibly be rebuilt. All the others must be written off as complete losses.

On the north side of the river the fighting was less savage. But in their endeavor to hold back the advancing Americans the Japanese set fire to several square miles of buildings. In the resultant inferno both of our Chinese congregations lost their churches. The newly built Chinese school compound, near St. Luke's Hospital compound, was untouched by war, but the Japanese had destroyed the newest building, a school and dormitory, during their occupancy of Manila. The Japanese confiscated St. Luke's compound in the early days of the war and turned the hospital into a hospital for Nipponese civilians. That was a stroke of good fortune for us, for the property is intact. No repairs have been made, however, and the whole building is in a sad state of disrepair. The beautiful chapel on the compound will perhaps have the distinction of being the only Episcopal church in the Islands to survive the war.

There are still some of our buildings standing in the Igorot country, but the war has moved north, and the Japanese garrison is sure to use strong buildings wherever they find them in the same way as they did down here. We know that All Saints' Mission compound, in Bontoc, Mountain Province, has been regional headquarters for the Japanese since 1942. We know too that the rectory has been practically demolished by the Japanese already. Whether the concrete church and girls' dormitory will escape the artillery and aerial attacks sure to come is dubious. Everything on our compounds in several of the outstations, Alab and Tukukan especially, has been levelled to the ground already. This destruction is due partially to the Japanese garrisons there and partially to the Igorots, who looted materials from the buildings for their own use. When the Japanese reached Balbalasang in 1942, they set the torch to most of the mission buildings there, leaving only the church itself. Of Sagada and Besao we know nothing, but we fear the worst, for we know that guerrilla activity has been constant there, and we know that the Japanese will use their field guns against them. If the buildings are not ruined by the enemy, then they will be used by them and ruined by our own shellfire. Mindanao has been cloaked in silence, so far as we are concerned, so we know nothing for certain of what has happened to the Zamboanga and Upi compounds, but again, none of us entertain any hopes of ever seeing the buildings intact again. In 1944 we heard that all the buildings in the Zamboanga compound, with the exception of the hospital, had been razed to make place for a Japanese airfield. Since that time the city has been the target of constant air raids, so perhaps by now the hospital has been levelled, too.

HOME FRONT

Churches Not On Priority List for Surplus Property

Church-supported colleges and other non-profit educational institutions are on the priority list to get surplus property, but churches have not yet been included among the groups that do get priorities, the Surplus Property Board has announced.

In a press release, the SPB pointed out that "time priorities shall be given to states, local governments, tax-supported and non-profit institutions for the purchase of surplus property," but inquiry revealed that churches were not included in the "non-profit" institutions category.

"As is known, this question of priorities on purchase of surplus property is one of the most important now under consideration by the board," a spokesman said. "We can say that churches are being considered for a place on the priority list, but nothing definite can be given out now."

Policy on Permits For Religious Meetings

The policy of the War Committee on Conventions on Church meetings and religious gatherings has been stated in a letter from the Committee to the Federal Council of Churches.

No permit is required for the holding of any meeting for religious worship or for ecclesiastical ceremony, the committee stated. No permit is required for any conference or meeting attended by not more than 50 persons from beyond the local commuting zone, or, in the case of rural communities, beyond the normal trading area of the locality in which the meeting is held.

The committee said application must be made for permission to hold other types of church meetings and that it will act on such applications in accordance with the following principles:

If an application is filed for permission to hold a Church legislative meeting, the policy of the committee is to grant a permit with the understanding that attendance must be held to the minimum number necessary for the group properly to function. The committee defines a Church legislative meeting as one called to transact business essential to the continuance or survival of the church organization. Among distinguishing characteristics of such meetings are:

1. The fiscal operation and control of church properties;
2. The amendment of canonical laws;
3. The election of a bishop, moderator or other chief executive officer of the church in the district, synod, diocese, presbytery, etc.;
4. The selection or examination of candidates for ordination;
5. The assignment of pastors; and
6. The allocation of funds.

Meetings of auxiliary groups such as women's organizations, youth groups and missionary societies held concurrently with a church legislative conference require separate application for a permit. Meetings of communions that have no central governing body are not eligible for permits as church legislative meetings.

Permits are required for meetings of missionary societies, organizations of lay-

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men, and for ministers' conferences, youth group meetings and various other church auxiliary bodies. The policy of the committee is to deny such permits.

Special courses of instruction for ministers or laymen require a permit unless they are part of the regular normal curriculum of the educational institution in which they are held.

Church camps and summer assemblies following the normal vacation pattern do not require a permit. But any convention or meeting held at a camp or summer assembly ground does require a permit.

Cathedral Plans Memorial Chapel For Servicemen

Trinity Cathedral, Phoenix, Ariz., will set apart the Easter Offering as a building fund for a Memorial Chapel to be dedicated in memory of Trinity men and women who have made the supreme sacrifice, and as a tribute to all those who have entered the service from the Cathedral. The Honor Roll now totals 350 from a parish which has about 1200 communicants.

All funds received will be invested in War Bonds, and held until building is possible. The chapel is planned for the west side of the present Cathedral structure, and will open in to it. The late Ralph Adams Cram, frequently a winter visitor to Phoenix, presented the Cathedral with a sketch of the proposed chapel in 1938.

The chapel will also provide an additional seating space; and a special place for weddings, funerals, weekday and early services, on the many occasions where the large Cathedral detracts from the element of worship for a small congregation.

No organized solicitational campaign is planned, but rather the gifts will be entirely free will, through the Easter offering. It is expected that the cost will be about $25,000.

For Recuperating Servicemen

Many thousands of the nation's fighting forces and ex-servicemen are finding rest, recuperation and hospital care in Asheville, N. C., and its immediate neighborhood. The United States Government Hospital at Oteen, known as "The Veterans' Administration Facility," five miles from the city, was founded during World War I, and its plant recently enlarged, to accommodate 1,300 patients. The Moore General Hospital at Swannanoa, United States Government hospital, a few miles further east, was built for this war, having a capacity for 2,000. The Naval Convalescent Hospital, using the large Kenilworth Inn, suburban to Asheville, and opened in May, 1943, gives care to sailors and marines sent from other Naval hospitals. Four thousand patients have been treated here.

Within the past two years, four large hotels at Asheville, the former Asheville College buildings and other city buildings have been requisitioned by the Army Ground and Service Redistribution Office, bringing relaxation to war-returnees, sent here to wait for further assignments. The government provides all kinds of recreation for these, both out and indoors. The city also attracts numbers of servicemen weekends from the N. C. and S. C. army and air camps.

The Church in Asheville immediately came to the front in offering the help and the influence of the Christian religion to these many thousand visitors. At Trinity Church, whose rector is the Rev. George Floyd Rogers, the community service lounge is open every afternoon and night and provides recreation, suppers, entertainments, dances and even overnight lodging. Junior and senior hostesses help provide entertainment and contribute financially toward this work. Women of the several Protestant churches of the city and of All Souls', Biltmore, have also cooperated as hostesses. As many as 8,000 men and women have registered at the lounge since it opened in October, 1943. The Roman Catholic church, Jewish synagogue, the YMCA and YWCA also have service lounges in Asheville.

Notable work has been done by Lt. Col. Morgan Asheley, for the past two and a half years, post chaplain at the General Hospital at Swannanoa. The hospital chapel has been used for church services, properly fitted at times of service, with Holy Communion celebrated each Sunday at 7:00 A.M. and a service of general character for all patients at 10:15. The Reserved Sacrament has been taken to patients at times. One daily duty of the chaplain is in meeting the trains that bring in the numbers of war-casualties. Chaplain Asheley is retiring May 1st from the army and has resigned from his position at the hospital. He hopes to return to parochial life and was rector at Trinity Church, Rutland, Vt., for 23 years before entering army service.

At the government hospital at Oteen, the Western North Carolina diocese pr vides a chaplain, the Rev. J. H. Rh priest in charge of St. James' Churc Black Mountain. His first care at t hospital is for the patients and those the staff belonging to the Church althou ministering on his rounds to one and a There are two post chaplains, a Rom Catholic and a Baptist. Fr. Rhys provid the Holy Eucharist twice each month different wards, and at the Red Cross Hu on the Church's chief feasts. Once ea month the Sacrament is taken to bed p tients. Tracts are distributed. Fr. Rh also visits at the Western N. Carolin Sanatarium, of 300 tubercular patient near Black Mountain. There the Sacr ment is taken each month to Church co municants.

Besides Trinity, the mother church Asheville, there are of the Episco Faith, St. Mary's Church, the Rev. A. W Farnum, rector; the Church of the R deemer, Craggy Road, the Rev. D. Stroup, priest in charge; and All Soul Church, Biltmore, the Rev. T. N. North rup, rector.

That Ensign and Divine Service

By Chaplain WILLIAM T. HOLT, USN

Alan Mayer, Ensign, USN, Nav Academy graduate, class of 1945, conduct Divine Service on his ship, which cann be named here. The ship does not rate chaplain, and Ensign Mayer never co ducted Divine Services before but h thought some one should and that h could do so.

Now the big item is not that an ensig conducts Divine Service. The writer h known of ensigns and others of other ra and ranks doing the same. It is a gra thing for an officer or enlisted man to d At the Amphibious Training Base, Cor nado, Calif., we have worked out a "R ligious Kit" for this very purpose. It w to get one of these kits, and also mo information on how to conduct Divi Service, that led Ensign Mayer to co to the chaplain's office.

The big item came out in the course our conversation. Ensign Mayer is Jew. In the Naval Academy he had a ve definite religious experience. He was converted to Christianity but he came desire to "worship the Lord in the bea of Holiness." Those are not his words it expresses, I think, what he felt a feels.

Ensign Mayer said he was scared, ve scared, when he held the first service. still feels jumpy when the launching ho comes to begin a Service. The fact th he, being a Jew, holds Divine Service Christians does not trouble him. There the Old Testament and much in the N Testament he can use; as for example t parables. And as for the prayers, he c use expressions from, and indeed the spi of, the Psalms. He said he gave a talk the parable of the two men who went the temple to pray, the one a Pharisee a the other a Publican.

I hope to hear from Ensign Mayer so time or other to learn how he is "maki out."

EVEN AS MARY

I COULD not rest Good Friday,
(Nor Mary Magdelene) —
I lived the hours she lived
That day,
I saw as she had seen—

All the following Sabbath,
Spices I too prepared,
Mixed tears with myrrh and aloes—
I fared as Mary fared—

I rose with joy on Easter,
Filled with a ringing chord—
Knowing that in the garden
Mary had met her Lord.

LUCY A. K. ADEE.

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HINA

r. Walter Morse's Ton f Drugs Arrives

Fr. Walter P. Morse, SSJE, has cometed the task he set for himself, the jourey from New York to China, with a nsignment of more than a ton of drugs. 'rites Fr. Morse: "All my things got rough safely, not a pill lost, not a bottle oken, and all free of charge all the way om America to this little town (Patung) the Yangtze gorges. I have at last arved, after months and months of delays, the very place I said I was going to hen I left America. And arrived with a ll ton of medical relief supplies!

"I left New York with about 1,300 unds of medicines. At Port Elizabeth I et the second *Gripsholm,* also acquired me more drugs. At Durban I stayed a onth, visiting at a national hospital and idying dysentery and acquired about 500 unds more of medical supplies, all free. hen to Bombay where I stayed with our SJE Fathers for three weeks while I ied to wangle free transportation for ugs across India. Finally succeeded. In alcutta stayed six weeks trying to get ugs into China free—succeeded—that is, was 'promised' so went on to Kunming. here trouble began. The promisers found at they couldn't do it so easily.

WAITING

"Then there came months (ten of them) various and desperate efforts on my irt with persons at a great distance. hen it was I almost gave up hope of succeding. Meanwhile I got busy earning y living to obviate taking a dole, and ith what free time I had I begged medines, not from Church sources, and did hat relief I could among Chinese solers and other poor on the streets.

"Finally the drugs arrived, and I wrote ishop Gilman what he wanted me to do. e had no special plan, so I felt free to oceed to the destination I had chosen at e first. The United States Army transrted my goods to Chungking and I folwed by way of Tsing Chen, and the liddle School for which I brought a uck from Kunming. Then to Chungking here I spent three more miserable weeks another transportation wangle to get a hinese shipping company to take my ings down here. Finally succeeded and ithout notice was told to pile myself and oxes on a boat and proceed. And here I m, with life just beginning I feel!

"I came here literally not knowing ow I was to manage and not knowing a oul in the place, arrived at night, had to et my cargo off the boat that night, safe- stored and all the rest of it. It only ows what an incredible country China that I accomplished all that in the dark, nd was able to turn in for a night's rest an inn by 9:00 P.M. Next morning I terally found a home in the post office the very bosom of the post office staff. 's foolish to try to praise China; it asses everything we can say or imagine. ow I live in the post office (so I must write letters!) stuck like the rest of this town on the steep side of the gorge, looking down from my window unto our dear Yangtze River with the opposite cliff going up almost out of sight.

"Do you know, I am the *first* one back into the Hankow diocese? There is plenty for me to do here among the soldiers and from here I can visit other towns for the relief."

In First Convoy Over Ledo Road to Chungking

After arriving in Chungking, China, with the first convoy over the newly-opened Ledo (or Stilwell) Road, Edmund L. Souder jr., Blue Network war correspondent, wrote about his experiences and about Churchpeople he had seen, to his father, the Rev. Edmund L. Souder, rector of St. Mary's and St. Mark's Churches, Honolulu. The following are excerpts from his letter:

". . . The trip up the Burma Road was certainly an interesting experience, especially since it was made in company with the first convoy over the newly-opened Ledo (or Stilwell) Road. Reviewing the trip briefly, I left Calcutta by plane early on January 23d, hoping to join the convoy before it left Myitkyina. Arriving there, I found I had missed it by four hours, so hopped another plane and caught the convoy in Bhamo that night. Next day we continued on to Namhkam, at which point we were held up four days due to the fact that the Japs still held the stretch of road from Namhkam to Wanting (China), about 40 miles. During the four days in Namhkam, I got to know "the Burma Surgeon," Dr. Seagrave, just returning to his blown-up hospital two and a half years after being driven out. I attended a large feast the natives put on to welcome him back—a feast which included many colorful Burmese dances and songs. I saw the actual workings of the hospital—and witnessed two sickening operations: one on a Jap, the other on a Chinese soldier.

"Finally, the following Sunday the last of the Japs were cleared out of Mong Yu, the junction of the Ledo and Burma Roads up ahead, and the convoy rolled on to China, with interesting welcoming ceremonies at Wanting. . . .

"TIN HAO"

"The China portion of the Burma Road certainly offers some breath-taking views of terraced mountain-sides, with sheer drops of four thousand feet from the twisting road to the gorges below. Wherever we went we were given an enthusiastic welcome by the Chinese: lots of smiles, and upraised thumbs and "Tin Hao's" (very good!) and feasts.

"When we reached Yunnanyi, two days prior to the convoy's arrival in Kunming, I decided to leave the convoy, fly on ahead to Kunming, get some clothes to replace those stolen and prepare my scripts for broadcasting as soon as the convoy was in.

"The two-day stay in Kunming, therefore, was pretty much of a rush. I did manage to attend Mass on Sunday morning at St. John's and to see Fr. Wood, Bishop Gilman, Gilbert Baker and Patty Sherman (Baker), Miss Monteiro, and Mrs. Allen. Also, down in Tali, I ran into Mr. and Mrs. John Coe, who are working at Hua Chung University in Sichow. It was a hurried visit, but I at least got to say hello to all these people, who, one and all wanted to be remembered to you. Fr. Wood is going to Sichow to work now.

CELEBRATION

"As soon as Mass was over I bummed a ride to a point outside Kunming where the convoy was bivouacked for the night, and from which point they were due to roll into Kunming later that morning. I wanted to be able to say I rode into Kunming with the first convoy—and I can say it! As we came in, there were speeches and bands and flags and firecrackers! Then at one I rushed to the air-field, and bummed a ride in General ——'s private plane for Chunking. That night I got off two broadcasts on the convoy, both of which were used back home, according to a wire from the Blue Network.

"So far I've made calls on Dr. Holly Tong and Dr. Wang Shih-Chie, minister of Information, Ambassador Hurley and General Wedemeyer. There've been press conferences . . . and I am gradually learning my way to the OWI, the state department, army headquarters, etc. Since every place you go in Chungking, you have to go on your own two feet, all of it up and down steep hills and steps, getting around consumes time! It will take a little time to get acclimated!"

CUBA

Diverse Activity

On St. Matthias' Day, Bishop Blankingship quietly celebrated the sixth anniversary of his consecration as Bishop of the missionary district of Cuba in a morning service with a group of the clergy at St. Paul's Church, Camagüey, and afterwards conferred with them about the various problems and opportunities of the work, several far reaching decisions having been arrived at.

On the afternoon of the same day, February 24th, the Bishop went to Vertientes with Archdeacon Townsend for the marriage of the Rev. José Agustín Gonzáles, rector of Vertientes, which took place at the Iglesia de San Juan Evangelista. The bride was Señorita Graciela Milián, a member of the congregation and a native of Lajas in the Province of Santa Clara. The Rev. and Mrs. Gonzáles went to Havana and Cárdenas on their honeymoon.

Archdeacon Barrios has been appointed a member of the Cathedral Chapter, which is the first time that the Church of Cuba has had a Cuban on the Cathedral Chapter. The Cathedral has been used mostly by the American and British and British West Indian congregations but at the early service in Spanish an increasing number of Cubans are attending.

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Anglicanism in Prison

By the Rev. Clifford E. Barry Nobes

A WARTIME civilian internment camp in a colonial area, because of the circumstances of the time and area, should be a microcosm. Camp Holmes, Baguio, was just that. In this camp established by the Japanese military authorities for the civilians of the Baguio district, miners from the rich gold fields of Baguio rubbed elbows with businessmen, teachers and other professional men shared space with missionaries. The number of missionaries in the camp was out of all proportion to the number one would normally expect to find in any given district. This was due to the fact that in 1940, the Peking Language School, which trains missionaries of every faith for work in China, had moved to Baguio. When the war broke out, all of these transients as well as the regular resident missionaries of northern Luzon were interned at Camp Holmes.

In December, 1941, the Japanese rounded up all the enemy aliens in the Baguio vicinity, including our resident Baguio workers and the staff of Brent School. However, the vast majority of our Anglican workers lived in the Mountain Province far north of Baguio, and the province was not subjugated until the middle of 1942, so until then there were but few Anglicans in the camp. In May, 1942, the Japanese infantry had reached the Bontoc subprovince and the staff members of the missions at Bontoc, Sagada and Besao were temporarily interned on the Bontoc compound. In June all these were transfered to Camp Holmes in Trinidad valley. This was formerly the home of a company of Filipino constabulary. The Balbalasang staff members had fled before the advance of the Japanese and successfully hidden out in the hills of northern Luzon until April, 1943, when they were captured by the Japanese and brought into Camp Holmes. This gathering of our missionaries meant that there were some 40 to 50 Anglican missionaries and their families imprisoned in the northern camp. In all, there were about 80 Churchpeople, roughly about 16% of the total camp population, in this camp.

Forty-nine of the 80 people acknowledged the American Episcopal Church as their official connection to Anglicanism, and the remaining 31 owed allegiance to the Church of England, either directly or through one of the daughter Churches in the colonies and dominions. Geographically, our flock came from far distant places. One young miner came from Dawson City, Yukon Territory, just a few miles from the Arctic Circle; another Britisher was from Singapore, a scant degree above the Equator; five more were from Australia, and one was a New Zealander. The Philippine missionaries formed the nucleus of the group, so it is not surprising that missionary work continued in camp and several adults were attracted to our communion while interned there.

The Rt. Rev. Robert Franklin Wilner, Suffragan Bishop of the Philippines, was head of the group until his transfer to the Manila Camp at Santo Tomas University late in 1943. Bishop Wilner visited the northern stations after the outbreak of war in December, 1941, and found that the rapid advance of the Japanese from Lingayan Gulf through the central plain had cut off his road back to Manila. The Bishop made the best of it by remaining with us in Bontoc until we were all interned together.

Religious Services

Just before the arrival of the Anglican missionaries in Camp Holmes, permission was granted by the Japanese authorities for public religious services to be held. During the first six months of the camp's existence, the Japanese, not yet knowing how docile American civilian prisoners were, had feared to allow large gatherings in the camp. When they saw that we were all prepared to sit down and wait for General MacArthur to get us out of prison in the proper fashion, they relaxed their former regulations, so from the outset of our internment we were permitted to hold our own services. We started by holding Holy Communion services every Sunday. In November we applied for permission to have a daily service, and the request was granted. It was at this time that all the American Roman Catholic priests, lay Brothers, and Sisters in Baguio were interned. We all felt sure that this meant that the American forces of liberation were knocking at the Philippines' front door. We were allowed only heavily censored Japanese news, so it was quite the thing to read into every little act some hopeful news. Later, when the Romans were transfered to Manila and released there we were equally certain that the Japanese were courting the good will of international Catholicism because of an imminent invasion.

The only available place for Eucharistic celebrations was at one end of a mess hall. We and the Romans shared the single altar we constructed and pooled our altar linens, hangings, and other ecclesiastical paraphernalia. Our Sisters of St. Anne, and St. Mary, and the Roman Sisters from Maryknoll made up the altar guild. The limited amount of time between daylight and breakfast made it necessary for us to coöperate closely with the Romans in arranging the services. Whenever possible, we and they used the same kalendar so as to minimize confusion, but whenever there was a conflict in the Ordo, calling for one color for our service and another for theirs, the Sisters of all three Orders bustled about between the two celebrations redressing the altar for the second celebration.

This same spirit of coöperation manifested itself at Christmas time, when members of both congregations scoured the nearby hillsides for holly, pine and branches, and appropriate greenery for th decoration of the chapel. By the holida season we had moved to a new chape We had transferred a large unused goa pen to a central site in camp and set it u for use as a grade school building an chapel.

From time to time various of the clerg held baptismal services, receiving in al nine children and one adult into the floc Bishop Wilner's presence made it pos sible for us to present Confirmation classe to him on two different occasions. At on of these services, a grandmother and he granddaughter were confirmed. The firs death in camp was that of an Australia communicant, the son of a priest. W conducted that funeral service and severa of the others later on. To meet the nee for instructions and exhortations, w inaugurated a weekly sung Evensong wit sermon. This service proved to be th most popular in a camp where the multi plicity of sects resulted in numerous serv ices of public worship.

While we were thus able to carry o our own devotional life and bring som comfort to a handful of our fellow pris oners, we were chafing under the thoug that the work for which we had come t the islands was being done by a skeleto staff of Filipinos. The Igorot work whic had been done by eight priests was no being carried on, under much more inco venient transportation conditions, by tw newly ordained priests, one deacon, an half a dozen partially trained candidate for Holy Orders. But they did their wor faithfully and God supported the strongly. We had material evidence of th loyalty of our people on more than on occasion. From time to time we woul receive aid in the form of money, o clothing, or food, donated by our nativ congregations at a time when scarci stalked the land. Prices advanced as muc as 10,000%, but right up until the en donations continued to come in.

All the camp work was performed b the internees, without much regard be paid to previous experience, so our mi sionaries had their camp tasks to carry o The Bishop at various times was a gar dener, a kitchen assistant, and a clerk i the camp store. The rest of the clergy at various times filled the following tasks dishwasher, cook, policeman, gardener school teacher, grounds keeper, garbage man, woodsman, woodsplitter, fishcleaner rice cleaner and official looter (in order t get essential community supplies all th houses in the neighborhood were systema tically looted). The Sisters and the wive of the missionaries worked at food prep aration and school teaching.

In December, 1944, the Japanese move the entire camp personnel to old Bilibi prison in Manila. The new camp was indescribably filthy and unsanitary. The building alloted to our 500 internees had formerly been a prison hospital, but had been condemned as unfit for human habi

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ition before the war. Since the war had arted the Japanese had used it to house ilitary prisoners, and the yard was lined ith wooden crosses, grim reminders of e brutality and callousness of the Japase in their treatment of prisoners.

We set to work as best we could and on had the place in fairly sanitary condion. One of our first tasks was to pick a iet cell in an isolated cell block and rnish that as a chapel. Daily services ere held, as in Camp Holmes, but we ust admit that as the Americans came closer to Manila and airplanes came more and more frequently, the attention of our congregation was more often on the skies themselves than on Him whom we believe to be behind the skies. On the evening of February 3d, the Americans entered Manila. When the Battle of Manila was over, we were still in Bilibid, with no other place to go. Our church compound on the other side of the town had been totaly destroyed by shellfire.

It has been a long three years. No one in his right mind would call it enjoyable . . . any fraction of it. But it might have been much worse. We were permitted to have tangible evidence of God with us, and had that not been allowed, we most certainly would not have come through as well as we did. We all of us want now to see what the war has done to our home stations, but we know that we are not physically or spiritually fit to resume the work just yet, and so we anxiously await repatriation so that we may get home soon and be ready to return once again to our chosen work.

EVERYDAY RELIGION

The Ten Commandments

The Law of Love and the Resurrection

By the Rev. Canon Marshall M. Day, D. D.

JUST as the Resurrection altered and gave new possibilities of action to the Lord's body, so it gives new direction and force to His moral teaching. Like so many other sayings, the Summary of the Law had an anticipatory character, not to enter into its full meaning until His victory over death had made life the important thing, and action its manifestation. It is in the light of this that the morality which we have been considering as expressed by the Ten Commandments can be reduced to two simple principles, which are really one, love to God and man.

We now tend to think of the Good News, the Gospel, as the proclamation of the Incarnation, the Christmas story. A slightly earlier generation made it the Atonement, conceived of as the story of Good Friday. But really these are inferences from the Gospel as the Primitive Church understood it. To the first Christians the Good News was: "Christ is risen, and we have seen Him; and He has also given us the Holy Spirit." In the light of these experiences they looked upon the present and found it full of joy and vigor. Life had suddenly become worth while, even to the most hopeless outcast. Life is victor over death right now. We have only to live the life of Christ, mediated to us by the Holy Spirit, to conquer every manifestation of death, whether fear, disease, or sin. The future is filled with joy and hope, the conviction that the victory of good has taken place, and waits only for our clearer perception of it. The past sufferings of Israel, the individual's own spiritual difficulties and struggles, are all changed by Christ's victory. The past, indeed, requires repentance. But in connection with Christ's conquering death repentance has become a joyous thing, at last enabled to bring forgiveness. The old sinful man has actually been slain with Christ, and the new has arisen with Him.

The naïve, uncritical acceptance of these experiences had very early to be modified. It could only be maintained in the expectation of an almost immediate Parousia. If the Lord's Second Coming in glory is at any distance in the future, if God has still a history for the world to live through, if mankind is to live out and develop the implications of God's revelation in Christ, then a firmer, more thoughtful attitude to the Good News must be attained. It must have a richer content, or rather the riches of its content must be investigated and developed, if it is to supply the way of God for the generations to which it has become, not exactly an old story, but an assumed part of the background of thought and life. Nobody pays much attention to backgrounds. To keep the Gospel joy there must be a constant renewing and deepening of the Gospel experience. This requires the three-fold religious activity of thought, worship, and obedience—the work of the Holy Spirit.

Men decry theology as destructive of true religion, but religion either develops a theology or dies. After the first wonder, the statement that Christ is risen inevitably gives rise to the question: "What of it?" It only retains its quality of news as it brings new insights into old truths or as its own implications expand. The mysteries of our Lord's person and character, of the spiritual experience which prepared the way for Him, of the purpose and meaning of creation are constantly unfolding in the light of the Resurrection. It assures us of the continuation of our personal existence and of the ultimate victory of God. It gives us an inkling of what man is to be, and shows us our labor is not in vain. Man must keep trying to understand it and we know we can do so because He has given us the Holy Spirit.

The attempt to do without worship has broken down. No religion can be permanent without a cult. A very important element in the Good News is "and we have seen Him." The Resurrection never was just a fact of past history, to be tested in the library and the debating hall. It is an experience, to be tested like any other experience. And all its three parts are important to the experience; the rising from the tomb, the ascension beyond the conditions of time and space, the sending of the Spirit. These make possible a constant association with Him that will ultimately substitute conviction for belief, and knowledge for reasoning. He is alive, He is here, I can know Him by prayer, by Sacrament, and by any other form of association the circumstances may give rise to. And the longer I associate with Him, the better friends we become, the more Good News there is in His revelation of God and life.

Lastly, our Lord Himself stressed the revelation that comes through obedience. The attempt to lead the good life, with its attendant sense of failure, strengthens our sense of dependence upon Him. Yet we find in His teachings a comparative absence of specific ethical directions. This is because He knew that man had already a pretty fair idea of the basic principles of the good life, at least clear enough to recognize them when shown to him. If there is any truth in the story of the Fall we should expect man to carry into his fallen state some memories of that from which he had fallen. So Christ assumes the principles of natural morality, and of the Old Testament revision of it (both in the Decalog and elsewhere) and instead of destroying fulfils it with a new emphasis. Obedience to these principles is no longer to a blind nature or to human common sense. Nor is it to an inexorable Judge whose first reaction to disobedience is wrath. In the light of the Resurrection and its revelation of the Incarnation and Atonement it becomes an obedience to a Lawgiver who has Himself obeyed the law, even suffering its consequences, who knows by experience the complicated relation between law and justice. It is by trying to obey that we learn the holiness of God, by such successes as we make and by our failures that we learn His power and goodness. And such measure of obedience as we may attain is only possible because He has given us His Holy Spirit.

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The Gospel of the Resurrection

EASTER, 1945, finds the world rejoicing in Christ's victory over death while the machinery of death roars unchecked all over the world. At last, the forces of the United Nations begin to see the end of the battle on one front; and on the other, the battle moves steadily forward toward the heart of enemy territory. One by one, occupied lands have been wrested from the invader. The American people, having been led to be over-optimistic once, are now hoping more cautiously; yet V-E day, at least, doesn't seem to be far away. This Easter is one of hope almost fulfilled striving almost crowned with victory.

But the closer we come to victory in war, the less sig cance seems to be found in the victory of Christ. More more, as the daily newspapers show, our righteous indigna at the wanton cruelty of our enemies seems to be harde into hatred and vengefulness. Already, peace arrangem are being projected with an eye to advantages in the post economic struggle and even to strategic needs for the next

The Easter Collects

Easter Day (1st Communion) *April 1st*

"DELIVERED from the power of our enemy." The resurrection did not abolish sin and death. They remain with us. Temptations continue to assail; we may fall into sin; but the power of sin is broken—sin cannot be forced upon us. The enemy of souls may seem to have won when death comes, but his power to hold is completely done away. We must give the enemy no new hold on us, we must die daily from sin and live with Christ, so that the power of our enemy cannot become effective over us again. In death and in life the souls of the faithful continue in the hand of God; and death, while it separates body and soul, and parts one from earthly connections, becomes the way to life evermore with God in the joy of the Resurrection.

Easter Day (2d service) *April 1st*

"OPENED the gate of everlasting life." That gate, once open, was shut when Adam was expelled from Eden. By His death Christ has opened the gate again. By following Him and serving Him faithfully we may now go through that gate and enter into what was our heritage from the beginning. If we have kept a good Lent, watched by the Cross on Good Friday, and, in penitence, done our best to appropriate to ourselves the life-giving benefits of that death and sacrifice, we can hear with joy the admonition, "If ye be risen with Christ, seek those things which are above." We are bidden not only to enter through the open gate but to journey on in the heavenly country till we come to the throne of God. God puts good desires into our minds that we may continue to do the good things that will lead us through the gate and into the joyous life that lies beyond.

Easter Monday *April 2d*

"BEHOLD Thee in all Thy works." If we were hearing about the Resurrection for the first time what a breath-taking experience it would be! It would "open the eyes of our faith" to many new things. But it is not new to us, though it never seems old. Each year we must try to see more clearly into the depths of its truth and find new ways in which it will help us know the love of God better. Easter brings renewed assurance of continuing life, life which is to go on forever with God; and so, as a part of our Eastertide devotions, we pray that He will open the eyes of our faith that we may behold Him in all His works. Then, as the promises of spring speak to us of a renewal of life in the earth, as the beauty of the world tells of His glory, the message of Easter confirms in us the joyous certainty of life everlasting.

Easter Tuesday *April 3d*

"CELEBRATE with reverence the Paschal feast." What does this imply? "The Second Precept of the Church" instructs us "to receive the Blessed Sacrament three times a year at the least, of which Easter to be one." A captious reading of these words might make an Easter Communion seem to cover the phrase in the Collect. But can this satisfy one who is trying "to attain to everlasting joys?" We cannot be content with this but will be eager to celebrate with reverence this great holy season. How? Surely we must have begun with Lent at least, and under a rule tried to make real spiritual gain, kept Holy Week with special care, and with sincere preparation of soul and mind made ourselves ready for Easter Communion. When we receive the inestimable gift there must be honest effort promised to seek those things which are above, that we may know the risen Christ and the power of His Resurrection.

First Sunday after Easter *April 8th*

TODAY's Collect teaches us that Christ rose for "our justification." Justification is the judicial act of God by which the sinner is declared forgiven, as if he had never sinned, because of Christ's righteousness. To use a different phrase, Christ was raised for our acquittal. His death without a resurrection would not have been a complete victory. By His death He paid our ransom and freed us from the power of sin. By His Resurrection He freed us from the power of death and restored to us everlasting life. His victory can be ours if we keep complete faith in and with Him, put away all malice and wickedness, all wrong thoughts and sinful deeds, strive to lead a pure life, and hold the true faith. If this seems to be a hard task, remember that God is asking us to do what He knows is best for us and He promises His help to enable us to do it.

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Iwo Jima.

DEAR FAMILY: Today, March 14, 1945, is a red-letter day on this battle-scarred little island, now the most advanced outpost of American power in the direction of the Japanese Empire. This morning, at 9:30 Iwo time, the American flag was officially raised over the command post of the V Amphibious Corps Landing Force, and American sovereignty over Iwo Jima was proclaimed.

It was a colorful ceremony. Generals and admirals were present, in their best khaki, and a trumpet sounded "colors" as the stars and stripes were rapidly raised to the top of the mast while all saluted. During the ceremony artillery boomed near by —not in salute but in support of the continuous attack against the remnant of the enemy.

There were many that made this ceremony possible who could not be present. Some of these were the weary men of the Fifth Marine Division, still fighting a bitter hand-to-hand battle on the northern tip of the island. Others, whose heroism made this flag-raising possible, are buried deep in the sandy soil of Iwo, in one of the three large cemeteries where rows of white crosses indicate the high price paid for this small but important forward base. Still others are fighting to regain their life and strength in hospitals here or in rear areas to which they have been evacuated.

Yes, it was a solemn moment. Surely there must have been a lump in many throats as the simple ceremony took place. For the leaders participating knew the high cost, and theirs had been the heavy responsibility of sending men into one of the toughest campaigns in which Americans have ever participated, knowing that many of them would never return.

Yet there is not one of us here who does not realize how vital it was that this inhospitable island be wrested from the Japanese. Already we have seen crippled B-29's land on the Iwo airfield, saving lives and valuable planes that would surely have been lost if they had not been able to put in at this haven. And the increasing raids on Tokyo and other Japanese industrial centers are evidence of what the constant advancing of our bomber line, from the Marshalls through the Marianas to the Volcano Islands, have made possible.

This war was not of our choosing. However much we disliked Japanese national policy in 1941, we had no wish to bomb their cities, kill their people, and destroy their industries. But when they struck at Pearl Harbor, Wake, and the Philippines they started something that we had to finish. And today, with the Philippines again in our hands and bases within easy bombing range of Tokyo, we have made long strides in the direction of that finish.

The men who gave their lives here at Iwo have not died in vain. Their sacrifice has made possible a real advance and brought the war in the Pacific measurably closer to a successful conclusion. The flag that was raised this morning—the flag for which they fought and died—is a memorial to them, and a pledge that the human values for which it stands will be preserved in the world of tomorrow.

Let those who will think of this merely as a sentimental gesture. It is far more than that. It is a symbolic and sacramental act—the outward and visible sign of the inward and spiritual values that have been preserved for a century and a half by the blood of Americans who were willing to fight and when necessary die for them. From Lexington and Concord to Cologne, Manila, and Iwo Jima the line of succession is unbroken, and it will continue unbroken as long as Americans value their heritage of liberty enough to die for it.

This is not a happy day for the men of Iwo Jima—the tragedies of the past month are too close for that, and violent death still stalks the northern reaches of this island. But it is a proud day for us all, from the generals and admirals to the men in the ranks; because it marks a well-nigh impossible job successfully completed. If that does not bring pleasure, it at least brings a sense of grim satisfaction to all of us who have had any part in it, however small.

CLIFFORD P. MOREHOUSE.

No voice from the great powers is raised to question the doctrine of absolute national sovereignty; if such a voice were raised in our own country, how swiftly it would be shouted down!

In such a world, the Crucifixion of our Lord, if it were the end of His story, would hardly be a memorable event. It has happened thousands of millions of times in the past. It is happening to new millions, soldiers and civilians, today. The innocent suffer for the sins of the guilty.

But the Gospel of the Resurrection cuts across this tragic circuit with a shining fact: the fact that suffering and death are not the end; that the world was not too strong for perfect manhood; that the end of the human story is not death, but new life. And the life of the Risen Christ, embodied in His Church, lives triumphantly through the ages, pouring out God's measureless grace for the salvation of the world.

Christ certainly did not return to the earth to please Himself. When He comes to our altars all over the world this Easter, and day by day through the year, He does not do it for His own sake but for ours; and not only for our sakes, but that we may go forth as His missionaries, as cells and organs of His mystical body, to redeem the whole world. We have not got very far with that mission.

An Easter editorial should be full of joy. And indeed, the Church and the whole world can rejoice that in spite of its self-bound wiles and stratagems, God loves it so much that He will not let it go. The Kingdom of God surrounds us and presses in upon us. Wherever we turn we find no abiding place until we turn to Him. All that God asks of us is to take our share in the victory won by Christ, to turn to Him (repent) and grow into the full stature of our manhood by the nourishment of His blessed Body and Blood.

The gospel begins with the cry of John the Baptist, "Repent ye; for the Kingdom of God is at hand." And that is the watchword of the continuing Gospel for today and every day until the Kingdoms of this world become the Kingdom of our Lord and Saviour Christ.

The Philippines

OVERRIDING the news of widespread destruction of missionary property in the Philippines, the news of the safety of the great majority of the staff, as it gradually comes in, is a cause of the deepest gratification and rejoicing. As Fr. Nobes points out in this week's issue, the grueling years of Japanese occupation must be followed by a period of rest and recuperation. Almost the first need of the Philippines will be men and women to relieve the workers who have carried on so heroically.

Where will these men and women be found?

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Service of Thanksgiving for Victory*

(Put forth by the Anglican Society subject to authorization in each diocese.)

BLESSED be the Lord, our Strength, our Hope, and our Fortress, our Castle and Deliverer, our Defender in whom we trust.

Psalm 146. Lauda, anima mea

PRAISE the Lord, O my soul: while I live, will I praise the Lord; * yea, as long as I have any being, I will sing praises to my God.

2. O put not your trust in princes, nor in any child of man; * for there is no help in them.

3. For when the breath of man goeth forth, he shall turn again to his earth; * and then all his thoughts perish.

4. Blessed is he that hath the God of Jacob for his help, * and whose hope is in the Lord his God.

5. Who made heaven and earth, the sea, and all that therein is; * who keepeth his promise forever.

6. Who helpeth them to right that suffer wrong; * who feedeth the hungry.

7. The Lord looseth men out of prison; * the Lor giveth sight to the blind.

8. The Lord helpeth them that are fallen; * The Lor careth for the righteous.

9. The Lord careth for the strangers; he defendeth th fatherless and widow; * as for the way of the ungodly. h turneth it upside down.

10. The Lord thy God, O Sion, shall be King for ever more, * and throughout all generations.

The Lesson—1 St. John 4: 7-21, or Revelation 21: 1-4

Hymn 146 (old 428)

GOD BLESS our native land;
Firm may she ever stand
Through storm and night:
When the wild tempest rave,
Ruler of wind and wave,
Do thou our country save
By thy great might.

For her our prayers shall rise
To God above the skies;
On him we wait;
Thou who are ever nigh
Guarding with watchful eye,
To thee aloud we cry,
God save the state! *Amen.*

THE LORD be with you,
And with thy spirit.
Let us pray.
Lord have mercy upon us
Christ have mercy upon us
Lord have mercy upon us.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

O ALMIGHTY GOD, who are a strong tower of defense unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Savior and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is

*If sufficient requests are received, copies of this service will be made available in leaflet form at 5 cents each, 3 cents in quantities of 10 or more, and 2 cents in quantities of 50 or more, plus postage. Send order to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis.

"NOW IS CHRIST RISEN!"

LIFE of life, Thou Fount supernal
Of those waters ever welling,
Welling unto life eternal
In believing souls, foretelling
Through the coming ages glorious
Man on earth o'er sin victorious!

From the gates of hell returning,
Where to long imprisoned spirits
Still for their deliverance yearning
Thou proclaim'dst Thy glorious merits,
Led'st them through the awful portal
To be crowned with life immortal;

Lo, the day of days forespoken!
Morn, of mornings all, transcendent!
When Thy body forth hath broken
From the grave in life resplendent!
To all flesh forever telling
Flesh was formed for God's indwelling.

Then, their mission high preparing—
Thee to preach to every nation,
Told'st Thy chosen of Thy sharing
Powers of God, that Thy salvation
To the marge of earth extending
Should avail till time unending.

Thee at God's right hand in glory
Voice of men and stars of morning
Laud and praise; and tell the story—
Light and love from Thee adorning
All the wonders of creation,
Crowned in Thine Incarnation!

LAIRD WINGATE SNELL.

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the fruit of righteousness, that they may become the Kingdom of our Lord and Savior Jesus Christ. *Amen.*

ALMIGHTY GOD, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy Holy Name; through Jesus Christ our Lord. *Amen.*

O LORD God of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the soldiers and sailors and aviators of our country. Ever support them in all that they have to do and keep them safe from all evil; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, whose dearly beloved Son gave himself to the bitter Cross that we might live, we give thee humble and hearty thanks for the innumerable deeds of love and self-sacrifice by the men of the armed forces of the United Nations which have made this victory possible, and we pray that on them and on all who have strived to help in this work may rest thy richest blessing. Grant that we may never forget what we owe to them, ever cherishing their names in devoted affection and honor; through Christ, our Lord. *Amen.*

O MERCIFUL Lord, we pray thee heal the wounds of the multitudes suffering from the cruelties of war, and give to all those who are bereaved comfort and peace, through Jesus Christ, our Lord. *Amen.*

ALMIGHTY GOD, our heavenly Father, in whose hands are the living and the dead; We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *Amen.*

O BLESSED Lord and Master, who hast taught us that in thy service there is perfect freedom, grant to the enemies of righteousness and peace that they may turn from evil ways and learn to love the eternal principles of justice and good will. And grant to us that by our words and deeds we may help them to attain this great good; through Jesus Christ, our Lord. *Amen.*

THE GRACE of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with them and with us evermore. *Amen.*

Te Deum laudamus

WE PRAISE thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the powers therein;

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

GOD THE FATHER, God the Son, God the Holy Ghost, give us his peace and arm us for continual effort in his service. *Amen.*

"I WILL GO UNTO THE ALTAR OF GOD"

HERE is thine Altar seemly set;
But art thou only here?
What of the snow wastes reddened yet;
What of the jungle's treacherous shape;
What of each lost boy's straining face;
Of the hot desert's thirst and fear;
Of eyes that stare and wounds that gape?
Is not thine Altar even there,
Proclaiming love and grace?

Thou didst an eternal Altar give
Unto an agonizing world.
Nor facile shouts — nor flags unfurled —
Nor feverish day — nor quiet night —
Shall conquer what shall ever live:

Thine Altar, where the lily blows;
Thine Altar in eternal snows;
Where every river coolly flows;
Where willow sweeps or orchid glows;
Thine Altar in the burning sands;
In gentle or in dreadful lands;
In hearts no human satisfies;
In children's trust — in old men's eyes . . .
In all the complex ways of earth
Thine Altar has unceasing birth.

LOUISA BOYD GILE.

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The Living Christ

By the Rev. B. S. Murray

THOSE who read THE LIVING CHURCH must, as they often repeat those three melodious words, be reminded of the Easter fact of the living Christ, who by His Resurrection made immortality sure and transformed death into a narrow star-lit strip between the companionship of yesterday and the reunion of tomorrow.

The living Christ, the living Church, and the living Message, a great trio, which proclaim not a moral principle, nor a logical proposition but a living Presence. As we journey down the future's broadening way we need fresh courage and unwavering faith to rediscover the presence of that Unseen Companion who reveals Himself as the ever-present Lord. Everything that prevents that must be eliminated. No one, nothing, but the living Christ must rule our hearts. We need Him.

Grateful are we to the historians and critics who have labored hard to give us the real Christ and, especially in their work upon the teaching, it must be said not without fruit. Yet, despite all the consecrated leadership in the Church of God, there are far too many who do not really *know* and possess Him in totality. The centuries ask, "What are we doing with our Risen Lord?" Of course Easter commemorates the most amazing and significant event of all time—the Resurrection of Jesus Christ. But unless it draws us closer to God and brings the Prince of Life more dynamically into our daily lives we have missed the true Easter experience. It was just this that Peter "the rock-man," John the Beloved, and Paul the Dauntless possessed for they wrote about One who had made on them the impression of something heavenly, mighty, beautiful beyond all that was human and who opened new powers in, and disclosed new horizons to, their souls. Polycarp and Augustine, Bernard and Ignatius, Tyndale and Livingstone, are still remembered because having found abundant life in the Risen Lord, welcomed fire, cross, and wild beasts if only they might "attain unto Jesus Christ." Nor is His power limited to the past. The living Christ who belongs to the ages is an invisible world power operating in the interior of human hearts the same yesterday, today, and for ever. And the force seems as continuous, as persistent, and as penetrating as that of gravitation. Why? Because He is both human and divine, not only a figure in history, but as the eternal Now.

> God may have other Words for other worlds,
> But for this world the Word of God is Christ.

"Go tell" then that Jesus lives! No power can destroy His Spirit. Sculptors, painters, poets, musicians, architects and orators, inspired by His creative power, seek to express His purity, sacrificial spirit, aspiring ideals. Hospitals, schools, libraries, homes, family ties and in the social virtues of justice, freedom and brotherly love, each proclaim He lives. As we face a changing world order, we must follow the living Christ as interpreted by the living Church always endeavoring to hold true to the basic spiritual values. Through sacrament and prayer, Christ endows us with grace so that we can see life clearly and steadily even though we are in the midst of din and confusion and daily challenges us to know that only the good is immortal.

Alleluia! Christ is risen! He is not dead! Death had, but could not hold Him. He arose and His resurgent life brings life to all who life desire. Not only on Judea's hills, Samaria's plain, by Galilean lake, lives He today. But in old China's vales, by India's paths, on African trails, in the global theaters of war, everywhere where people are, there you find Him walking unseen but not, Oh not, unknown, living and bearing life, forevermore. Fortunate are we who possess in all its richness the Catholic faith. Through the avenues of sacrament and prayer comfort is offered us. Like that blind man who as he listened to his good wife read the immortal words of St. John 11:25, 26, bids her: "Read that again, mother, where it says: 'I am the Resurrection and the Life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me *shall never die.*'"

Our holy Mother, the living Church, daily issues a trumpet call to all her children everywhere to live cheerfully and die fearlessly. That we should live in God and do His work she challenges us. This demands that we appropriate to ourselves the power of His Resurrection. It *is* o for when the Prince of Life rose from grave it was to give His risen life others, to endow them with the splen of its grace and the glory of its immort ty. From the grave He came to be Prince of Life, the living Christ. To Church He imparts the plentitude of own life. "Because I live, you shall also." Thereby are we made partakers His Resurrection. He is the first fruits them that sleep.

Catholics may therefore here and n experience, if they will do so, the sup natural life, the new-born life, the res rection life, life from the Risen Christ. endows them with a knowledge of tru which comes only through divine revel tion; it gives them courage and confiden in the hour of trial; it inspires them wi strength and zeal in arduous duty of bu densome responsibility; it enables them attain qualities of character which t world's most careful culture cannot secur All of which comes from the energies of new life, joyous and victorious, unatra of death, the gift of the Victor of Life.

Of the future life the Easter messa brings assurance. The Resurrection prove the greatness of the One who died and it His risen life that enables Him to app to men the merits of His death and to f their personal Friend and Helper. I anthem and carol, in sacrament, prayer and Bible study, affirm that Christ risen! Death is conquered. Sin is defeate Now we can reckon ourselves dead un sin, but alive unto God and face the lar issues of the living Church with the c tainty of ultimate victory. Alleluia! Chr is risen! Now we can both believe in, proclaim, *the living Christ!*

AN EASTER CAROL

LATELY across the weary earth
We sang of our small Saviour's birth,
Cradled within the fragrant hay;
Singing our joyous "Christ is born!"
Now, following the painful way,
We learn (oh, comfort born of need)
That Christ the Lord is risen indeed!
We see in every anguished land
His Chalice passed from hand to hand,
For blood is life and blood is spilled
Where ever life is strongly willed.

Christ of the cross — of grief and tears —
As well as of the lilies pale;
Risen — Thou conqueror of fears,
Grant us Thy vision and Thy Grail.

LOUISA BOYD GILE.

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The Call

By the Rev. Bonnell Spencer O.H.C.

TWO FACTS stand out as we celebrate the centenary of the reëstablishment of the religious life in the Anglican communion. The first is that it has been accomplished. This is tremendously significant. It demonstrates that the soil and climate of our communion is capable of producing this essentially Catholic fruit. It puts the question of our Catholicism beyond dispute.

The second fact is not so encouraging. For the last few years many of our biggest and oldest communities have barely been holding their own in this country. The number of recruits has not exceeded, in some cases not even equalled, the losses of active members through sickness, old age, and death. There has been little opportunity to engage in new ventures, to open new fields; and in some instances already existing works have had to be closed or curtailed. This fact should give us pause. God has restored the religious life to us. Are we letting it die again through lack of support?

What is the reason for this dearth of vocation? Does it mean that our Catholicism, though present, is so feeble that it can produce only a limited quantity of fruit? Does it mean that the zeal and enthusiasm which restored the religious life is petering out? Was the revival one final effort, a swan song, that exhausted the strength of a withering branch of the Church?

It may be so. It may be that God can find no hearts in this generation to kindle with the loving zeal that will flame into the bright torch of monasticism. But before we succumb to the despairing conclusion, we ought first to examine whether there are other explanations. Is it possible that both God's call and the willingness to respond are present today but for some reason the two are not coördinated?

The Changed Situation

There are grounds for thinking this may be so. Those who know the religious life from within realize that it has undergone a change in the last few decades. This change was inevitable and is a sign of a deepening of grasp on fundamental principles. But it has brought new factors into the situation. The religious orders are now capable of absorbing and giving a fruitful vocation to a different group of people.

To do this, however, new sources of recruits must be tapped. This in turn requires that the appeal of the religious life be presented to the Church in a way that will make these factors apparent.

Perhaps the essence of this change can be put simply by saying that the time has come for the Church to look upon the religious life as an ordinary vocation. It is not something only for the elite. It is open to the common man. The pressing need today is not for spiritual giants but for the rank and file. We need numbers, large numbers, to give solidity and continuity to the community life.

There may be some, even in the religious orders, who will at first be inclined to dispute that statement. It is true that in many communities the pressing need at the moment is for leaders. Houses have to be closed because there are not enough people capable of being put in charge of all of them. But the essence of the problem really comes down to lack of sufficient numbers of workers.

The real reason why it is hard to find enough heads of houses is that the job of being in charge of an understaffed house is a superhuman undertaking. Besides being the immediate religious superior of the members of the order stationed there, it usually involves raising the funds to support the house, running the local work —often a large institution—acting as one's own secretary and taking a full share of housework and other chores. To find one person capable of doing all that and of living the religious life in the bargain is inevitably difficult. The surprising thing is not that there are too few such people available in the orders, but that the supply in the past has been maintained at all.

The answer to the problem of insufficient leaders, therefore, is not to clamor for God to supply us with more geniuses to fill these posts. The solution, as we said above, is greater numbers. With them the jobs now concentrated in the hands of a few exceptional people could be broken up into several units which ordinary people could handle. This not only would safeguard the continuity of present works and permit further expansion; it would also make the work itself more of the community enterprise which it ought to be in the religious life.

Pioneers vs. Community

In our established orders, everything is ready to enter this new and deeper phase of the religious life as soon as the Church sends us the men and women with which to achieve it. The first problem is to get it over to the Church that the vocation to monasticism is a call to ordinary people to give themselves to the service of God in a normal life of prayer and work.

It could not be so in the early days. The refounding of the religious life called for pioneers, spiritual giants who could blaze new trails through forests unexplored for 300 years. They had to be rugged individualists who were not afraid to venture into the unknown. Insuperable obstacles had to be surmounted by the grace of God. Doubts, misunderstandings, failures had to be fought through daily. They had only the haziest idea where they were going and no living guides to point the way. They had to set out alone, with the scorn, ridicule, and discouragement of the world ringing in their ears, and with the knowledge that many in the Church which they were striving to lead to higher things would use every weapon, fair or foul, to thwart their enterprise.

Some of those pioneers are with us still, the towering, deeply-revered souls whom many communities number among their senior members. Others, who have gone to their reward, still live as vivid memories in our minds. We are inclined to point to them and say, "That is the Religious Life." It is well that we should. They are worthy examples of the heights to which monasticism can rise; their zeal and courage we should seek to imitate.

But there is another sense in which the identification of the religious life with its pioneers is perhaps unfortunate. For, strange as it may sound at first, they are not typical of it. A moment's thought, however, will show that this is true. When they sought the monastic life, they were not able to enter a community. They had to found the community, or join themselves to a few others who were striving toward that end. They could not submit themselves to an established routine of prayer and work. They had to create the routine. They could not lose themselves in a living tradition. They had to work out anew the first principles. They could not surrender to a common enterprise. They had to start a new venture. They could not take the lowest place in the ranks. They had to raise the army.

Individualists

That was their cross. As to Abraham of old, God gave them the Promised Land. They lived in it, died in it, were buried in it. Their children inherited it from them. Yet like Abraham they were never in the full sense settled inhabitants. They dwelt in tents, sojourners in the land. They took possession of the religious life and made it their own. But their vocation itself never permitted them to be native to it. It was always a matter of deliberate and self-conscious effort. They could not relax in it as in something which had been theirs from time immemorial.

They had to be individualists to undertake the work. It took tremendous personal stamina to persist in the face of discouragement and opposition. When they succeeded they found themselves surrounded by a community in which they still held a place of special privilege and esteem as its pioneers. Under God, it was a work of their hands. They could never completely subordinate themselves to it.

The creative energy which enabled them to reëstablish the religious life had to continue to find new outlets once the community was started. This applies, not only to the actual founder but to most of those who joined themselves to him in the early days. Certainly that was true in the Order of the Holy Cross. The first members lived together, worked together, united their efforts to found the community. But then, as it were from a common center, each struck out in his own way. They banded together, but they remained pioneers.

One example will suffice to illustrate this. In 1906 there were exactly seven life professed members of the Order of the Holy Cross. They were operating three

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separate establishments—the monastery at West Park, St. Andrew's School, and Kent School. The magazine was being edited. Most of the groups of associates had been formed. And they were answering calls from parishes to conduct missions and retreats. With seven members! Not much chance for community life.

Spiritual giants! We thank God for them. For without their dynamic energy the religious life would never have been restored to our communion. But times have changed. Religious communities have been founded. Today one does not have to measure up to the stature of the founders to be a monk or a nun. There is a place in the ranks for you and me. And to some of us God is saying, "Come, follow me."

To us, what does the call mean? It is still a call to love and high adventure. It is a call that begins in discipline and sacrifice and ends in freedom and joy. It is a high, a noble calling. Yet it is one that can be answered with our ordinary talents and abilities. It involves no more than the exercise of those ordinary virtues we received in Baptism—faith, hope, love.

Faith

It is a call to faith. It involves trust that God will continue to provide through the religious communities, as He has so generously in the past, for the material needs of their members. It means faith that the abundant life does not depend on a multitude of possessions and gadgets, that these may be cheerfully surrendered for the pearl of great price and the treasure hid in the field of humble service. The religious believes that, even in this our day, we need not be careful and troubled about many things, but we can choose that good part which shall not be taken away. We do not have to lay waste our powers in getting and spending, nor indulge in vaunting ambition which overleaps itself. We can find peace in the hidden ways of life, and by selling all we have to give to the poor, we not only find treasure in heaven, but also receive a hundredfold, now in this present time, of contentment, achievement, and joy. That is what the vow of poverty involves.

Hope

It is a call to hope. It means the hope that God can take our feeble desires and faint efforts and transform them into the power to live for Him. The religious expects that, by a sincere use of the disciplines and protections of the monastic life, the impulses and appetites of our nature can be brought under control. He believes that God can still bestow upon men and women the gifts of continence, purity, and holiness, that in spite of Freudianism, consecrated virginity is neither frustrated nor barren. In silence and retirement the graces of prayer find fertile soil to flourish, and even the heights of contemplation beckon the athlete of God. The heavenly Bridegroom still seeks espousals with the souls of men. The vow of chastity is the door we enter in that hope.

Love

It is a call to love. This means the giving of oneself to God without calculation and without stint. The religious aims to subject his will in all things to the will of God, hearing His voice in the Rule, in the customs of community life, in the commands of his superiors, in the wishes of his brethren. At times, this may involve giving up, for sacrifice, disappointment, and humiliation are part of the Christian life, the way of the cross. Yet for most religious the price is no higher than is found in many other vocations—the parish priest, for example. At times, it means giving in, for charity demands self-restraint, forbearance, humility. Yet again this is involved in all Christian family life. It is the way of love, and no true love can be satisfied with less than all. But he who loves longs to give, and finds in the vow of obedience no galling yoke.

Faith, hope, love—no more. Every Christian is equipped in Baptism with the powers he needs to respond to a call to the monastic life. One does not have to bring high intellectual ability, though if one has it, the cloister can raise these talents to the power of St. Bernard, a St. Anselm, a St. Bonaventura, a St. Thomas Aquinas. One does not have to bring exceptional gifts, although the religious life can develop to the full the gaiety of a St. Francis of Assisi, the poetry of a St. John of the Cross, the organizational skill of a St. Ignatius Loyola, the missionary zeal of a St. Francis Xavier, and can turn the tuberculosis of a youthful St. Teresa of Lisieux into a pillar of flaming love to light and guide a darkened age. But it requires none of these gifts. It can accept our humble offering and we can take our place in the procession of millions of nameless monks and nuns who have carried the light of Christ down through the centuries and, what is more important, in the choir of human hearts upsurging to the throne of God.

The Tidings

There must be many men and women in our communion longing for such a call. The problem is to sound it in their ears. Many hardly know of the existence of the religious life. Others have heard of it only as a strange, exotic vocation. Others still may be holding back in humble fear that they are not worthy to follow in the steps of the great pioneering founders. They need to be reassured that such heroic stamina is no longer an entrance requirement. By the grace of God the orders have been established. Now we have but to give ourselves to be guided, trained, molded, gently and lovingly, into the monastic life.

Let us hope and pray that the clergy and other friends of the religious life will take the centenary as an occasion for the presentation of religious vocation to the rank and file of our communion. Those who feel themselves in any way drawn to a deeper dedication of themselves to God should be urged to consider the monastic life. And they should be told how to go about it. The ignorance on that subject is almost unbelievably widespread.

The proper procedure is first to visit one or more religious houses as a guest. This enables a closer view of the life and permits interviews with religious. There is no better way to dispose of a host of phobias and misconceptions.

If the first impression is favorable and subsequent prayer and thought gives hope of a vocation, the next step is to seek an interview with the superior of the order to which one feels drawn. The question of vocation should be discussed with frankness and thoroughness. In the light of this the aspirant can decide whether to go on and the superior will decide whether he or she is acceptable.

Now comes the crucial moment when more vocations are lost than any other. If the aspirant still feels drawn to the religious life, what is the next step? To sit down and imagine what it would feel like to be a monk or a nun, and on that basis to decide whether to apply for admission? To discuss it with various friends who know nothing about monastic life? To wait for an angel from God to arrive with personal instructions? A thousand times, no. The next step is to try one's vocation, to put it to the test.

There is only one way to do this. Go to a religious house and begin to live the life. For monasticism is a life, and no one can have the slightest idea what it is like until he or she has lived it. Religious orders know that and therefore they always provide a period of postulancy before one even becomes a novice. That is a time during which one lives under the Rule, but there are no commitments, either on the part of the aspirant or the community, that the relationship will continue. It is frankly a time of testing and no one is surprised, offended, or disgraced if the answer to the test is no. The only way to find out if one has a vocation is to apply that test. It is impossible to make an intelligent decision until one knows what one is deciding about. The way to find out what the religious life involves is to live it. Nobody was ever hurt by spending a few months in a religious house, and many who come in doubt have remained to stay.

The religious life has been reëstablished among us for 100 years. It is over the worst of its birth-pangs. It is ready to move on to bigger things. Our monasteries and convents are equipped to receive and train large numbers of applicants. The community life, the worship of choir, the many works are all going on. The aspirant can slip quietly into place in the ranks. He will find competent guides to point the way, fellow-travelers to lighten the journey with good companionship. There will be opportunities for surrender, for sacrifice, for self-giving; there will be moments of trial, of doubt and questioning, of difficult perseverance. The religious life is always the way of the cross. But though at times it be steep, the trail is now well blazed, the path has been worn by many feet and the light of Christ shines beckoning and encouraging all along the road.

CHURCH CALENDAR

April

1. Easter Day.
8. First Sunday after Easter.
9. Annunciation B. V. M.* (Monday.)
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

*Transferred from March 25th.

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BOOKS

JEAN DRYSDALE, EDITOR

Two Prophets

MEET AMOS AND HOSEA. By Roland Emerson Wolfe. New York: Harper and Brothers, 1945. Pp. xxx+180. $2.00.

Some years ago a penetrating study by Dr. Wolfe, entitled *The Editing of the Book of the Twelve,* appeared in *Die Zeitschrift für die alttestamentliche Wissenschaft.* In that article the author showed how the oracles of the Minor Prophets had been elaborated and related to the ever changing circumstances of Israelite life by a succession of redactors, and isolated the utterances of the prophets themselves from this later (and often significant) material. *Meet Amos and Hosea* is in part based upon the conclusions there established. Dr. Wolfe presents a new translation of what he believes to be the authentic utterances of these prophets. The Book of Amos, he holds, "contains the remains of approximately 12 separate addresses delivered on various occasions. In the case of Hosea the number is 15." Each unit is prefaced with an introduction, and followed with a short commentary in narrative form, very well done. In addition the author provides a summary of the teaching of each of the two prophets, brief but adequate, though one may raise the question whether he has not perhaps gone too far in suggesting that the idea of a "chosen people" is really incompatible with the thought of Amos. Amos 3:2 certainly affirms the divine choice of Israel. What the prophet was condemning there seems to have been the implications his contemporaries were drawing from the nation's experience of standing in a unique relationship to Jahveh.

Dr. Wolfe seems implicitly to reject the theory that the prophets were ecstatics. This, in the opinion of this reviewer, constitutes something of a defect in the book, for it leaves both the rhythmical form of the prophets' utterances, and the sense of immediacy which characterizes them, without an adequate explanation.

But these are relatively minor flaws in an excellent little book which has been much needed and which should be widely used.

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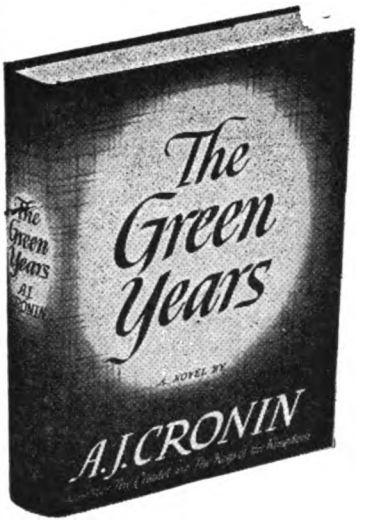

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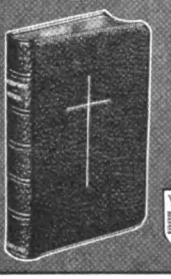

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NEW JERSEY

Investment Trust

The Diocesan Investment Trust, as authorized by the convention in May, 1944, has been formed in the diocese of New Jersey. Similar trusts in operation in the dioceses of Massachusetts, New York, etc., are performing a much needed service to investors.

A common trust fund has been set up for the purpose of furnishing investments to the convention and to the trustees holding funds for the benefit of the missionary, religious, benevolent, charitable or education purposes of the diocese, and to any church, parish congregation, society, chapel, or mission of or connected with the Church in that diocese. The trust is particularly helpful to societies in the proper diversification of capital funds.

The trust in the diocese of New Jersey is under the management of a board of nine trustees, consisting of the Bishop of the diocese, *ex-officio*, and eight other trustees: four elected by the diocesan convention and four by the board of trustees.

The original value of shares in the trust is $10 per share. Although normally it is expected that subscriptions for shares will be made in cash, the canon provides that the trustees may accept, if they see fit, negotiable securities in exchange for shares in the trust. Expenses of the trust will be paid for out of its income. However, shareholders will be relieved of such corresponding expenses as custody charges, investment fees, and so forth.

ARIZONA

New Parish House at Clifton

A new parish house, costing $8,000, is now being constructed at Clifton, Ariz. A frame building of same construction as St. Philip's Church, it will meet a great need in this growing work, affording recreation room, several classrooms and a kitchen. The Rev. O. W. Nickle, vicar, who has been in the Clifton field for five years, has made an enviable record of progress. For instance, in Morenci, another field under his direction, united services are now being held, with Mr. Nickle in charge.

ROCHESTER

Avon Churches Unite For Lenten Forums

The Episcopal, Methodist, and Presbyterian churches of Avon, N. Y., united during Lent in holding a Sunday evening forum in the Presbyterian Church on "The Cost of World Order." The subjects for the five forums, which were attended by an average of 50 people, were the Economic Cost, the Social Cost, the Political Cost, the Cost to World Fellowship, and the Cost to Service Personnel.

Chaplain Andrew Blackwood jr., of the Sampson Naval Training Center at Sampson, N. Y., in the final forum stressed four reasons why there will be a problem in absorbing members of the armed forces into the civilian population after the war. First, because of the military system soldiers and sailors lose their initiative. After the last war the people of Germany gave their initiative to Hitler. Secondly, there is no privacy among the military forces. Private thoughts might endanger the lives of comrades. Men are not trained to stand alone. After the last war Italians followed Mussolini and Germans followed Hitler. It could happen here. Thirdly, the armed forces get a new slant on property rights. Everything is cheap in the army because the government owns it. In the fourth place, the 13,000,000 men in the armed forces have no emotional security. To them money means nothing in terms of financial security. They can make plans for only a few days at a time. To soldiers, violent change is the order of the day. The possible political repercussions are tremendous.

ALASKA

Miss Nancy Wilson Appointed To Fort Yukon Hospital

Miss Nancy R. Wilson has been appointed for missionary service at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, the National Council's Overseas Department announces.

Miss Wilson is the daughter of the Rev. James M. Wilson, since 1930 superintendent of St. Luke's Hospital, Shanghai, China. She has been a staff nurse of the Frontier Nursing Service, and is widely known through a picture story of her work in the Southern Mountains which appeared in *Look* magazine last January. She was born in Hangchow, China, and hopes to work in China after the war. She is 28 years old, and is a graduate of the nurses' training school of the Children's Hospital, Louisville, Ky., also of Simmons College and the General Assembly Training School. She is a graduate also of the Frontier Nursing Service's Graduate School of Midwifery.

In Alaska, Miss Wilson will succeed Miss Laura Lenhart, who will come home on furlough.

Mrs. M. C. Edmunds Elected Woman's Auxiliary President

Mrs. M. C. Edmunds, a member of All Saints, Anchorage, Alaska, has been elected president of the Woman's Auxiliary of that missionary district. She succeeds Mrs. John B. Bentley, wife of the Bishop, who resigned after a long term of service. Mrs. Edmunds, before her marriage, was on the staff of the Hudson Stuck Memorial Hospital at Fort Yukon. She was a member of Grace Church, Mt. Airy, Philadelphia, before going to Alaska.

Bishop Bentley commented, "We are fortunate in having Mrs. Edmunds to fill this important post. Before her marriage

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was a member of our staff at the spital at Fort Yukon. She is a member All Saints Parish, Anchorage, and has ays been active in the work of the oman's Auxiliary and in every good rk for the Church and the community. r. Edmunds, who is superintendent of Anchorage district of the Alaska Road mmission, is a vestryman of All Saints rish, and a member of the Council of vice in the missionary district of Alas- The Edmunds have three children, a who is in the army, and two daughters, th nurses."

iss Olive Brower, Nurse, o Join Nenana Staff

Miss Olive C. Brower, registered nurse, ill joint the staff at St. Mark's Mission, enana, Alaska, during the month of lay.

At present Miss Brower is studying at Vindham House, New York, and previusly she has attended Rockford College, Rockford, Ill., Edinburg Junior College, Edinburg, Texas, St. Luke's Hospital Training School, Chicago, and the Uniersity of Michigan, where she took public ealth nursing.

Miss Brower has worked as a staff nurse in minor surgery at St. Luke's Hospital, Chicago; staff nurse in communicable diseases, University Hospital, Ann Arbor, Mich.; dormitory nurse, Ann Arbor; camp nurse, Camp Interlochen, Mich.; staff nurse, Henry Street Visiting Nurse Service, New York City; and has been a midwifery student at the Maternity Center, New York.

LOS ANGELES

Honor Leaders of English-Speaking Union

In memory of Sir John Adams, the noted English educator and Churchman, and Lady Adams, a tablet was dedicated at St. Alban's Church, Westwood Village, Calif., on March 15th, by Bishop Stevens of Los Angeles. An address in appreciation of the work of Sir John and Lady Adams was made by Dr. Ernest Carroll Moore, former provost of the University of California, Los Angeles, at which institution Sir John Adams taught for a number of years. Both of the distinguished writers so honored had been for a number of years leaders in the English-Speaking Union.

NEW HAMPSHIRE

"Togs in a Towel"

"Togs in a Towel" is the name of a plan to aid ill-clothed boys and girls of Europe, in use at Grace Church, Manchester, N. H., where the Rev. Bradford Young is rector. Mr. Young explains the plan by saying that everything must be new. "Mothers can help by knitting a sweater, or stockings, or perhaps by making a dress or a boy's shirt. Bundle for a boy should include a woolen sweater, two suits of underwear, two pairs of knee socks, a small toy (no war toys), short trousers and shirt. Then add a toothbrush, two handkerchiefs, comb, wash cloth.

"Togs for a girl should have a dress or blouse and skirt instead of the trousers and shirt. Add a tablet and pencil for either boy or girl. Colored pencils, but no crayons.

"These things are wrapped in a big towel, and the children of the parish put their names and addresses on the bundle."

MASSACHUSETTS

Reëducation for Peace

"The conditioning of men's minds for war is unfavorable for a just peace," said Prof. Henry J. Cadbury of Harvard University, chairman of the American Friends' Service Commission, when he addressed the last session of the course on "Christianity and the Postwar World," March 22d, in the diocesan school, Cathedral Church of St. Paul, Boston. "Just about two years ago," he continued, "a commission of the Federal Council of Churches produced, under leadership of John Foster Dulles, a very able statement of principles for a just and durable peace. The six pillars they designated are, in brief: international coöperation, economic coöperation, peaceful change, autonomy of peoples, armament control, and religious liberty."

Professor Cadbury holds that the foregoing principles are valid but that the American people and their leaders are not prepared or willing to accept them; like other nations, we need reëducation—a need due in large part to the war itself. "Being involved in a war," he continued, "involves accepting certain illusions. It is necessary to accept the war as inevitable or necessary, as just, and promoting at least our own welfare. But in every belligerent country such a total mobilization of mental and moral support involves exaggerations and even untruths while the war is going on; and, when the war is over, those untruths injure our perspective and prevent intelligent postwar planning.

"Conversely, every war is followed by disillusion. Disillusion is often more damaging than illusion. The disillusioned blame the wrong things for the failure that follows war's train. Even victory proves hollow and undesirable; but the disillusioned, instead of blaming war itself, blame somebody for starting it, or somebody for spoiling the peace they hoped it would bring."

Areas of illusion and disillusion are partly practical and partly moral, Dr. Cadbury explained; and the latter are the special concern of Churches and Churchpeople. "They include the fallacy that because the enemy are in the wrong, we are in the right; that because the end is good, the means—any means—are justified. It is supposed that right and wrong are identified with the distinction between military aggression and military defense, or that some nations have not such disproportionate advantages as to give them a responsibility for behavior much better than minimum decency."

Dr. Cadbury closed by saying that the

THE REAL AMERICA

The real America is not dead, just preoccupied with the war. The great moment for freedom in America and therefore in the world, will come after Victory.

A post-war awakening to what has been happening within the nation will jar the citizenry into vigorous action and thwart our trend toward the "hell" into which other nations fell when their state-ism reached the totalitarian level.

When Freedom's great opportunity arrives the clergy of America can be counted upon for vigorous, courageous leadership on behalf of Christian, American, anti-Collectivist, anti-Stateist ideals.

Fourteen countries were collectivised between 1926 and 1939 in the death march of nations. In each instance leaders and impractical idealists assured the people that basic freedoms and spiritual ideals would be preserved. None were! None ever can be! Where the state is all powerful, there is no place for God!

Help prepare for Freedom's big moment! The nation has a right to expect the clergy to lead this fight. Associations of business men, farmers, professional men, responsible labor leaders as well as rank and file citizens need leadership at the spiritual, non-partisan level.

Are *you* interested in receiving the monthly bulletins of this ten year old, expanding Crusade? Have *you* had experiences that will enhearten and help your fellow-ministers to be effective in this "Fight for freedom"—for constitutional government, the democratic process, free pulpit, free speech, free enterprise, free assembly and free press—the freedoms *belonging* to man, a child of God? Lt us hear from you!

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belligerent mind must be demobilized and reëducated; and that America's responsibility and opportunity is tremendous; and in America no force is more available or better than the ideals of religion.

On the Way

Trinity parish, Randolph, Mass., is on the way to having a new church and parish house, a model of their kind. The necessity arose when the lovely little church recently purchased from another communion was demolished by fire on an October Sunday morning.

Bishop Sherrill has promised to match dollar for dollar up to $10,000, for a new fabric. Archdeacon Herbert L. Johnson, in whose area the parish is located, has inaugurated a plan in which he so thoroughly believes that he presented his own check for $200 as he announced it. Approximately 100 families are attached to the parish, and through the multiplication of each family unit by its relatives and friends all over the United States, the goal is possible of accomplishment. Consequently, 25 families will raise $200 each through their personal gifts and the gifts of those whom they reach; 35 families will raise $100 each in the same fashion; and 40 families will raise $50 by working on the same plan.

Parish officials engaged in this enterprising project are the Rev. Lawrence A. Nyberg, rector, Harry Williamson, senior warden; Albert Watmough, junior warden; and Walter F. Ames, Melville T. Isaac, Roland I. Nevers, Harry Holmes, Frederick J. Sheehan, Michael Wilson, vestrymen; and Harold B. Whitehouse, treasurer. Harold Crampton is clerk. The Young People's Fellowship has asked the privilege of raising $500 to replace the pulpit, which automatically brings a matching sum, making $1,000 in all.

Race Relations Tensions Among Children Studied

The effect of race relations tensions among children was discussed at the annual meeting of the Church Home Society in Emmanuel Parish House, Boston, March 19th, with the Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, Mass., and the Rev. Kenneth dePoulain Hughes, rector of St. Bartholomew's, Cambridge, Mass., as speakers. Both are leaders in better interracial relations: Mr. Hunter as head of the Good Neighbor Association of Mattapan, Hyde Park and Dorchester; Fr. Hughes, in charge of a splendid Negro parish, and widely known as an authority on race relations, especially as they affect his own people. Reports were given showing the effects of the society's work with over 700 children during the past year.

Officers and directors, all reëlected to office, are: president, Lincoln Baylies; 1st vice-president, Mrs. Arnold W. Hunneman; 2d vice-president, Mrs. Thomas Barbour; treasurer, William V. Tripp jr.; assistant treasurer, Ralph Barrow (also the executive secretary); clerk, Miss Gertrude Hooper. Directors for the next three years are: Mesdames Courtenay Baylor, Samuel S. Drury, John H. Fay, Edward D. Harlow, John S. Howe, John A. Mason, and Mr. William V. Tripp jr.

TEXAS

Layman Gives $1,000,000 To Church Hospital

One million dollars was given to the Episcopal Church of Houston, Texas, by Mr. and Mrs. H. R. Cullen, wealthy Houston philanthropists, culminating a "gift week" in which they gave away $4,000,000.

Bishop Quin said the money will be used for postwar construction of an Episcopal hospital in Houston.

Cullen, independent Texas oilman, and his wife also made contributions of $1,000,000 each to Houston's Hermann, Memorial, and Methodist hospitals a few days earlier.

SALINA

To Consecrate St. Anne's Church—Formerly Unused Schoolhouse

St. Anne's Church, or "The Little White Chapel" as it is better known in McPherson, Kans., will be consecrated April 9th and 10th by Bishop Nichols of Salina. The McPherson congregation, which numbers about 40 communicants, solved the problem of getting a church by converting a schoolhouse that was unused after the area where it stood became a military camp. It was moved more than 40 miles to McPherson.

SOUTHERN VIRGINIA

Newport News' First Midday Lenten Services

The Christian Doctrine of God, Forward in Service theme, was the basis of midday service during Lent at St. Paul's Church, Newport News, Va. The Rev. Theodore V. Morrison, rector, believes this to be the first time such services have been attempted in the city. Thousands of war workers off for lunch pass within a few steps of the church door, he said, and the results have been gratifying, attendance increasing each week. The services were exactly 20 minutes, Monday through Friday of each week.

"Prior to Ash Wednesday," Mr. Morrison said, "the vestry took the responsibility for conducting an every home visitation, to discuss the Lenten program and invite interest and coöperation. Printed material was left at each home, with a schedule of the services. The visitations have contributed to greatly increased attendance at Confirmation instructions, the children's Friday services, Church school and Bible classes, etc. The nature of the themes has stimulated the circulation of Church periodicals and the sale of worthwhile books for Lenten reading, which are on sale at the church."

Among the speakers were the Rev.

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Carter H. Harrison, Hampton; the Rev. Stiles B. Lines, Virginia Beach; the Rev. Julien Gunn, Newport News; the Rev. Roderick Jackson, Portsmouth; the Ven. Norman H. Taylor, Norfolk; the Rev. L. A. Taylor, Newport News; the Rev. H. Bernard Lipscomb jr., Newport News; and the Rev. James W. Kennedy, Richmond.

"Most of the men present at the services were from the great shipyard nearby. It is significant that the busiest and hardest-worked men of the city, the shipbuilders, attend services more regularly and in larger numbers than any other group," Mr. Morrison concluded.

OREGON

Mortgage Burned at Trinity Church, Portland

The mortgage on the new parish house of Trinity Church in Portland, Ore., was burned at the annual parish meeting this year. The building, begun in 1938, was completed in 1939 at a cost of $110,000. The parish has paid in full a debt of $55,000 over a period of five years.

Further news of progress was brought out at the meeting. During the past eight years, there have been 765 confirmations at Trinity—161 during 1944. In 1937, the parish had 596 communicants. At the end of 1944, there were 1,400.

The Rev. Lansing E. Kempton has been rector of Trinity since 1937. In June, 1944, the Rev. L. Franklin Evenson joined the staff as curate.

Extensive improvements are planned for the future, including memorial windows for the church to be made by the Charles Connick studios of Boston, as well as improvements in the chancel and sanctuary.

SOUTH FLORIDA

Camp Wingmann Schedule

The Board of Managers of Camp Wingmann, owned by the diocese of South Florida, has made announcement of the sessions to be held this summer. Bishop Wing is chairman of the Board with the Suffragan Bishop-elect, the Rev. Henry I. Louttit, as assistant chairman. The Rev. William L. Hargrave of Ft. Pierce is treasurer and Morton O. Nace of Tampa is secretary.

The first of the sessions on June 2d and 3d will be a conference for laymen. Dan B. Weller of Auburndale will be chairman of the conference. The Adult Leaders' Conference will be held from June 3d to 9th with the Rev. W. Keith Chidester of Winter Park as director.

The young girls' session will open on June 11th with Camp St. Mary, the younger girls' camp ending June 23d. The Rev. Mason Frazell is chaplain and Miss Alcesta Tulane of St. Petersburg is director.

Camp St. Andrew for boys opens June 25th and closes July 7th. The Suffragan Bishop-elect will serve as chaplain of this session and also of Camp St. Mark, the young people's camp, which opens on July 9th and closes July 21st. The Rev. William L. Hargrave of Ft. Pierce will be director.

St. Andrew's Parish in Tampa will use the camp for one week following the close of regular camp sessions under the direction of Morton O. Nace. Several other congregations are also planning to use the property during the summer months.

Orthodox Unite In New Congregation

Russians, Carpathians, Serbians, and Yugoslavs of South Florida will be united in the organization of St. John's Russian Orthodox Church in Miami, Fla. The Rev. John Obletiloff of SS. Peter and Paul Church, Lakewood, Ohio, has come to Miami to form the new church at the request of Archbishop Vitaly of New York, and with the approval of Metropolitan Theophilus of San Francisco.

ALABAMA

Bishop's Dollar Fund

When Bishop Carpenter mentioned to a friend, soon after his consecration in 1938, that he was starting a "Bishop's Dollar" fund, whereby communicants would be asked by mail to contribute a dollar each to an emergency fund, the friend declared the plan would not work. But last year well over $3,000 was contributed. One contribution came in an envelope sent out in the first mailing, six years before! Among the odd expenditures made out of the fund are three items for "juke boxes," for three teen-age clubs in parish houses in Alabama.

Lenten Preachers

A notable group of Bishops were listed as Lenten noon-day preachers in the Church of the Advent, Birmingham. They were: Bishop Carpenter of Alabama, Bishop Spencer of West Missouri, Bishop Keeler of Minnesota, Bishop Gravatt of Upper South Carolina, Bishop Dandridge, Coadjutor of Tennessee, Bishop Juhan of Florida, and Bishop Clingman of Kentucky. On Tuesday nights the Birmingham churches had union services, rotating the meeting place, with the noon preacher as speaker.

THE CRUCIFIX: A PARADOX

BRIMMING nought,
Bounty of emptying,
Lavish nakedness,
Excess of poverty,
Acquisitive loss,
O Heavenly Alchemy,
Thy thirsting floods the world.
Lo, even the Tree has died
To make Thy Cross!

VIRGINIA E. HUNTINGTON.

NEW YORK

Professor Karpovich Speaks

Prof. Michael M. Karpovich of Harvard University addressed a large gathering March 11th, on "Christianity and Nationality," in the Russian Pro-Cathedral, New York City. The lecture, which was based on the writings of Vladimir Solovyev, was under the auspices of the Orthodox and Anglican Fellowship. The audience included many Russians, Serbians, Greeks, and other Orthodox, in addition to Anglicans. Professor Karpovich spoke in English.

VERMONT

Church School Teachers' Institute

The first of a series of Church School Teachers' Institutes sponsored by the Department of Religious Education of the diocese of Vermont was held at St. Paul's Church, Burlington, Vt.

The Institute opened with Evensong in St. Paul's Church, at which the children's choir did the singing. After supper the group divided into sections. Miss Marjorie Munich, parish worker at St. Paul's, conducted a discussion of the work with primary children; the Rev. J. Lynwood Smith, conducted a discussion of teaching intermediates; and the Rev. Harry H. Jones, rector of St. Stephen's Church, Middlebury, Vt., conducted a discussion of the problems of senior children.

At the close of the discussion Bishop Van Dyck addressed the whole group.

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And Jesus is not only The Resurrection, but He is also The Life, the *Way* of Life, "The Lord and Giver of Life," and through Him we learn how to live here, under every condition—whether in war or in peace—the sort of life that we shall continue to live in Paradise.

All of God, all of Jesus, all of life comes to us through doors, the doors, the many doors of our hearts. May you love God and Jesus so at this Eastertide that *every* door of your heart may be open to Him, that He may come in and be YOUR Resurrection and YOUR Life.

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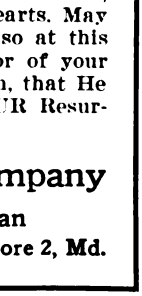

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Thomas N. Brincefield, Priest

Funeral services for the Rev. Thomas N. Brincefield, 60, retired, were conducted March 15th at St. Phillip's Church, Durham, N. C., by the Rev. David Yates, rector. Burial was in Oakwood Cemetery at Statesville, N. C.

The Rev. Mr. Brincefield died March 13th at his home in Durham. A native of Amity Hill in Rowan County, he was the son of the late John Allen and Mary Ann Brincefield. He retired to Durham last November from Como, Miss. He attended Wofford College in the diocese of Arkansas, and was ordained priest in 1916 by Bishop Winchester. He served as rector of churches in Stutgart, and Warren, Ark.; Windsor, Chocowinity, and Aurora, N. C.; before going to Como, Miss., as rector of Holy Innocents' Church in February, 1927.

Surviving are his wife, the former Ann Stafford of Havana, Ark.; his mother, Mrs. Mary Ann Brincefield; two sons, John F. of Suffolk, Va., and Ray Nelson Brincefield of Raleigh, N. C.; two brothers, Edward L. of Durham, and Will Brincefield of Salisbury; and one sister, Mrs. Polly Ann Bostian of El Paso, Texas.

Samuel R. Colladay, Priest

The Very Rev. Samuel R. Colladay, dean emeritus of Christ Church Cathedral, Hartford, Conn., died March 20th in the Hartford Hospital.

Dean Colladay, who was born 76 years ago in New York City, retired in October, 1926, after serving 17 years as dean of the Cathedral. He had been rector of Christ Church for two years before it became the Cathedral of the diocese of Connecticut. He was called to Christ Church from St. James' Church in West Hartford, Conn.

Dr. Colladay received his A.B. degree from the University of Pennsylvania in 1891. He studied at Philadelphia Divinity School for two years, and then until 1894 attended Berkeley Divinity School, where he received the B.D. degree and in 1919 his Doctorate. He was a member of Phi Beta Kappa.

Ordained deacon in 1894 and priest in 1895, he was assistant rector at St. James' Church, Philadelphia, from 1894 to 1896; rector of the Church of the Messiah, in that city from 1896 to 1900; and of Christ Church, Middle Haddam, Conn., from 1902 to 1906. Dr. Colladay was professor of literature and New Testament interpretation at Berkeley Divinity School from 1900 to 1908, and dean of St. Mark's Cathedral, Salt Lake City, Utah, from 1909 to 1916.

The dean was a deputy to the General Conventions of the Church in 1919, 1922, 1925, 1928, and 1934.

Surviving are a widow, Mrs. Mary Hill Colladay; a daughter, Mrs. Elizabeth Excell, in England; and two sons, Montgomery Colladay and Charles Colladay; and five grandchildren.

John Forry Hamaker, Priest

The Rev. John Forry Hamaker, retired, died March 15th at his home in Raleigh, N. C., at the age of 61 years. Funeral services were held from the Church of the Good Shepherd, Raleigh, on March 17th. Burial was in Montlawn. The Rev. Mr. Hamaker had retired in August, 1942, because of poor health.

Born in Allentown, Pa., in 1883, he attended the University of Pennsylvania and the Philadelphia Divinity School. He was ordained priest in 1911 by Bishop Darlington.

He served as curate of St. Anne's Church, Brooklyn, N. Y.; and of St. George's Church, New York City; vicar of Trinity Church, Ashland, Ore.; of St. Paul's Church, Visalia, Calif.; and of St. Paul's, Greensboro, Ala. In 1918 and 1919 he served overseas as a YMCA secretary. He was rector of Calvary Church, Wadesboro, N. C., from 1922 to 1936; and of Trinity Church, Mount Airy, N. C., 1936-1937; and priest in charge of St. Paul's Church, Smithfield, N. C., from 1938 until his retirement in 1942.

Surviving are his wife; two daughters, Mrs. Fred J. Cox jr., of Wadesboro, N. C., and Mrs. Joseph V. Baglio, who is a private first class in the Marine Corps at Cherry Point; two brothers, David L. Hamaker of Ephrata, Pa., and Amos L. Hamaker of Lancaster, Pa.; and a grandson.

Mrs. Bartow Bee Ramage

Ethel Purvis Ramage, a communicant of Ascension Parish, Amherst, Va., died at her home in Sweet Briar, Va., on December 17th.

Mrs. Ramage came into the diocese of Southwestern Virginia in the autumn of 1928 and from that time has been a vigorous and deeply appreciated worker in the parish and in the diocese. Bishop Jett in 1935 appointed her to introduce throughout the diocese the plan for uniting all the work of the women of a parish under the Woman's Auxiliary. As chairman of the James River Convocation she was untiring in her visits to branch after branch, carrying a lucid and enthusiastic message. In the parish she gave generous service through the Auxiliary, through Bible teaching, and through private ministrations. Frequently she was called upon to give counsel in parish affairs, and her opinion was regarded with respect.

She had a rich experience to draw upon. As the wife of the Rev. Bartow Bee Ramage, for 20 years rector of St. Andrew's Parish, Forth Worth, Texas, she had not only the varied opportunities for service in parish life, but also the privilege of attending as diocesan delegate and often as president of the branch of the diocese of Dallas a long series of Triennial Conventions. Attending as she did ten of these general church meetings, she followed with absorbed interest the development of the work of the Woman's Auxiliary. She knew Churchmen and Churchwomen from all

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DEATHS

over the country, as their adviser and their co-worker. She was a zealous student of the history of the Church, of its principles and of its practice. In the summer of 1929, at the Blue Ridge Conference held at Frederick, Md., she gave a course based on the Report of the Jerusalem Conference on the World Mission of Christianity, in which as lecturer she shared knowledge garnered through the years.

EDUCATIONAL

SEMINARIES

Theological Education Offering

The offering for theological education this year amounted to $30,836.03, Dean Allen Evans, chairman of the project, announces. Last year's total was $17,933.07. All of the seminaries have reported except Sewanee. The largest amount was designated for General Seminary, $8,219.91. Next was Virginia, $4,897.71. Seabury-Western received $3,397.09; Nashotah, $3,083.10; Divinity School of the Pacific, $2,812.44; Philadelphia, $2,644.00; Cambridge, $2,409.78; Berkeley, $2,257.50, and Bexley, $1,054.50.

COLLEGES

Columbia University Conference On Religion

The third annual Columbia University Conference on Religion, held March 19th to 23d, opened Monday afternoon in Earl Hall, Columbia, New York, with Dr. Bernard J. Bamberger, rabbi of the West End Synagogue, as speaker. The Menorah and Seixas Societies of the students of Columbia kept open house for the invited guests. Tuesday, Fr. Vincent Holden, Paulist, spoke and the Newman Club kept open house.

The meeting on Wednesday afternoon was under the auspices of the three chaplains at Columbia: The Rev. George B. Ford, Roman Catholic; Rabbi Isidor B. Hoffman, Jewish; Dr. E. Mowbray Tate, Protestant. The acting chaplain of the University, the Rev. Otis R. Rice, Anglican, joined with them. There were no set speeches, but an open discussion, on the subject, "Religion in College Education." Both faculty members and students took part. At noon, there was a chapel service, at which Prof. William E. Hocking, of Harvard University, was the preacher. Dr. Hocking spoke also at the faculty luncheon, after the service.

Thursday the students gave a luncheon, at which Prof. Reinhold Niebuhr, of Union Theological Seminary, was the speaker. Dr. Niebuhr preached at the noon chapel service. The University Christian Association was in charge of the afternoon meeting at which the Rev. Paul Sherer pastor of the Lutheran Church of the Holy Trinity, was the speaker. On Friday the program consisted of Passover

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Mounts of Transfiguration

By SUZANNE A. RANLETT

ONCE, the Master led chosen friends up into a "high mountain," to pray; and granted them to be with Him as He prayed, when He was transfigured into heavenly form and clad in "glistering whiteness"; further, they were allowed to realize the Father and to hear His voice declaring, "This is My beloved Son." *Once,* mortal men beheld the transfigured Son in communion with the Father. *Once!*

What of the many times when Jesus went alone "up into a mountain" to pray? When no human eye beheld and no human ear heard? When the Son was with His Father, drawing—may we reverently think?—new power for His work of man's salvation. May it not be that in that transcendent communion, He clothed in "glistering whiteness," entered into glory?

Perhaps, a devout soul praying by night and lifting up his eyes might have seen a glow on a summit and, not knowing why, might have been drawn very near to GOD.

There was a night when Jesus sent His followers across the sea and went "up into a mountain" to pray. A storm arose and raged perilously. But the Master, wrapt in heavenly communion, yet remembered His disciples and turned from the "holy mount" to speed to their help. Perhaps with special power, fresh from His heavenly tryst, He walked serenely over the turbulent sea. The terrified disciples did not know Him and whispered, "It is His Spirit." Was He luminous through the darkness? Did there linger over Him the passing brightness of transfiguration? Soon He spoke: "It is I; be not afraid!" And, as He went up into the ship, the wind ceased and the angry waves calmed. All was well with Jesus in the boat, Jesus come down from a mount of transfiguration.

EDUCATIONAL

and Easter music. There was also a film shown, entitled, "Americans All."

As in the two previous years, the greatest value of the conference lay in the cooperation of the three faiths, most particularly as shown by the students, Roman Catholic, Jewish, Protestant, and Anglican. The interest and enthusiasm of the young men and women, and their mutual courtesy were memorable.

PRIMARY SCHOOLS

Christ Church Academy Needs

A modern school with ample playground space and teaching facilities for boys and girls through high school, with training in the trades, is the hope for the future of Christ Church Academy, Colon, Republic of Panama. Such a school does not exist today in Colon, a city of 30,000, where so few schools are available that many children can not attend. No school for West Indians or Colored children carries through high school or teaches the trades.

Established in 1906, Christ Church Academy is the oldest school in the city. It was founded by the Church of England and turned over to the Episcopal Church when it was given jurisdiction in this part of the world. The school is coeducational and is for West Indians and Panamians from the first grade through the ninth. Tuition is according to the means of the pupils. At present there are 180 pupils (capacity enrolment) with a headmaster and six assistants. The building, being of wooden construction, has deteriorated to such an extent that a new building is imperative.

Writing of the school's need and its opportunities for missionary work, the Rev. George F. Packard, rector of Christ Church, Colon, says, "When I look through THE LIVING CHURCH school issues and see the equipment, playground space, and other activities of the Church schools and realize the present lack here in Colon, I feel sure the Church would respond if they but knew of the conditions and opportunities. We have a wonderful opportunity to do magnificent work in this mission field by doing something for the future of these people."

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CHANGES

Appointments Accepted

...on, Rev. **William Colin**, formerly locum tenens ...St. Mary's Church, Ardmore, Pa., became rector ...St. Mark's Church, Mount Kisco, N. Y., April ... Address: St. Mark's rectory.

...pp, Rev. L. **Dudley**, associate rector of Trinity ...rch, Newport, R. I., will become rector of St. ...'s Church, Catskill, N. Y., April 9th.

...in, Rev. **Edward P.**, dean of St. Paul's Cathe... Fond du Lac, Wis., will become rector of St. ...rew's Church, Madison, Wis., May 1st.

...rest, Rev. **Charles L.**, formerly priest in ...e of Christ Church, Dallas, Texas, became ...r of St. Christopher's Church, Oak Park, ... March 1st. Address: 645 S. East Ave., Oak ...

Ordinations

Deacons

...ew Hampshire—**Percy E. Johnson**, lay reader, ... ordained deacon in Trinity Church, Tilton, ...H., by Bishop Dallas of New Hampshire on ...ch 17th. He was presented by the Rev. Walter M. Hotchkiss and the Rev. Charles T. Webb preached the sermon. The Rev. Mr. Johnson will have charge of Trinity Church, Tilton, and St. Jude's Mission, Franklin, N. H.

South Florida — Robert Godard Donaldson was ordained deacon March 11th in All Souls' Church, Miami Beach, Fla., by Bishop Wing of Florida. He was presented by the Rev. J. Mitchell Taylor and the Bishop preached the sermon. The Rev. Mr. Donaldson is curate of All Soul's Church, Miami Beach.

Priests

Arizona—Weckworth, Rev. **Edward J.**, was ordained priest March 11th in Christ Mission, Florence, Ariz., by Bishop Mitchell of Arizona. He was presented by the Rev. Joseph Gregori and the Rev. R. G. Witt preached the sermon. The Rev. Mr. Weckworth is assistant of the Spanish Episcopal Mission, Phoenix, Ariz.

Western Michigan—Kundrat, Rev. **Michael** was ordained priest February 10th in St. Paul's Church, Muskegon, by Bishop Whittemore of Western Michigan. He was presented by the Rev. William T. Reeves, Jr., and the Very Rev. H. Ralph Higgins preached the sermon. The Rev. Mr. Kundrat continues as assistant at St. Paul's Church, Muskegon, Mich.

Wyoming—Hoadley, Rev. **Sidney Aaron**, was ordained priest in St. Matthew's Cathedral, Laramie, Wyo., March 11th by Bishop Ziegler of Wyoming. He was presented by the Very Rev. D. B. McNeil and the Rev. William J. Appel preached the sermon. The Rev. Mr. Hoadley is vicar of St. John's Church, Green River, and of Garden Church, Eden, Wyo. Address: St. John's rectory, Green River.

Corrections

In the L.C. issue of February 18th, the address of the Rev. F. H. O. Bowman was incorrectly given. It is 212 East Jefferson St., Bloomington, Ill. In addition to becoming rector of St. Matthew's parish, Bloomington, Mr. Bowman will be student pastor of Illinois Wesleyan and Normal Universities.

In reporting the death of the Rev. **Edward Bouldin Burwell** in the L.C. issue of March 11th, his name was incorrectly spelled Edward Bauldin Burrell.

CHURCH SERVICES

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LETTERS

The Recy Taylor Case

TO THE EDITOR: Our attention has been directed to your editorial discussing the Recy Taylor case in your March 4th issue. In the interest of acquainting your readers with the facts in the case, may we present the following information?

1) In the state of Alabama there exists a committee working on behalf of Mrs. Taylor. This committee was formed after two local investigations of the case had been made and after the Southern Conference for Human Welfare had also investigated the case. It was only after local Alabamians were convinced of the injustice accorded Mrs. Taylor, that they sent out an appeal to the nation as a whole to support the case and to help secure justice for Mrs. Taylor. The Committee's address is Room 921, Massey Building, Birmingham, Ala. Its secretary is Mrs. Caroline Collier Ballin.

2) We do not know what "additional facts" your local correspondent may have. But apparently they are unknown to the editor of the Birmingham *News*, a leading white paper of Alabama, which as you can see from the enclosed clippings has called for the indictment of the young men. You can be sure that this paper would not have voiced such an opinion if there were not strong local sentiment in favor of the indictment and if many local people did not believe that the action taken by the Henry County Grand Jury was a gross mockery of justice.

3) Apparently the Governor's office considered the case grave enough to warrant an investigation. Two investigators were assigned to the case. When they reported to the Governor, he called in the Attorney-General and instructed him personally to assist in the case. After further investigation, it was decided that the case should again be presented to the Grand Jury for indictment of the six young men, one of whom made a complete confession to the investigators from the Governor's office.

It is indeed surprising to find a Church magazine that would condone this callous indifference on the part of the Grand Jury of Henry County. One need not labor the point that inter-racial relations will be progressively caused to deteriorate if and as the Negro community comes to feel that the treatment accorded them under the law falls short of accepted democratic standards.

GLENDA SULLIVAN.

Montgomery, Ala.

Editor's Comment:

If the Committee for Equal Justice for Mrs. Recy Taylor had not flagrantly prejudged the case, vilified an entire community, and overemphasized the element of race, it might be in a better position to serve the ends of justice. The oldest of the boys involved was 19, the youngest 14—which suggests that the problem has more the pattern of juvenile delinquency than of adult crime. Testimony was presented to the Grand Jury purporting to show that prostitution was involved in the case. Might it not be that, weighing pros and cons, the grand jury was right in concluding the evidence was insufficient to place six minors under indictment as felons?

With regard to Miss Sullivan's numbered paragraphs, (1) there are only five Alabamians on the letterhead of the national committee, while there are hundreds from other states; (2) The Birmingham *News* argued only that there ought to be a public trial for the sake of meeting public clamor ("one does not have to feel that these boys are guilty

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to be convinced that the way the case now stands is wholly unsatisfactory"); (3) The attorney general's statement, issued to show that he had fulfilled his duty of obtaining an indictment if possible, did not indicate that he thought the grand jury had failed in its duty of deciding whether the evidence warranted an indictment.

Interracial relations are not helped by dragging the race issue into matters where it is a red herring. Juvenile delinquency is a frightful problem, no matter what the color of the juvenile. Both sides in this matter are in need of the organized judicial and welfare processes of the community, though in just what way we cannot judge at this distance. We do know, however, that the Committee for Equal Justice for Mrs. Recy Taylor, by its abusive and prejudicial utterances, has damaged and perhaps wrecked the possibility of a constructive judicial approach.

Bounden Duty

TO THE EDITOR: We of the laity have read Major Dubois' article, "Judgment at the House of God," with a great deal of interest, and much anxiety. It is not generally known by the laity, that in this Church of ours, there are two schools of thought regarding our Lord's own service, the Holy Eucharist. On page 81 of the Prayer Book we read these words—"We beseech thee to accept this our bounden duty and service." Now the definition of bounden is obligatory upon one, also necessary as a duty. In short to be present at the Lord's own service on the Lord's own day, is not only a loving obligation upon each and every one of us, but it is a blessed privilege as well.

However, the two schools of thought do not agree on this basic fundamental principle of worship. If down through the years, under God, they had agreed, it may be the tragic story by Major Dubois might never have been written.

JOHN T. PRICE.

Washington, N. J.

Reunion With Rome

TO THE EDITOR: It seems to me that it is hardly fair to the majority of those in the Anglican Communion known as "Anglo-Catholics," to allow unanswered the charge in certain circles that they are actuated by a desire to come within the Roman Obedience and under Papal jurisdiction. I am sure that the greater number of Anglo-Catholics will deny this flatly and unreservedly.

It is probably true—but we fancy that the number is relatively small—that there are some who do wish for reunion with Rome and who are willing to acknowledge the supremacy of the Pope. These delude themselves into thinking that such reunion could be arranged without conditions which would be suicide and which the Anglican Communion could never accept. In their admiration for Roman Catholics, for their firm adherence to the Faith, for their faithful attendance at Church, for the real devotion in their lives, and for their strong upholding of certain moral standards—in the praise of which we must all agree—they forget the facts of history. The claims of Rome to supremacy, jurisdiction, and infallibility are unscriptural, unapostolic, and were helped partly by the accident of the fall of the western Roman Empire, partly by forged decretals in the early ages. And they also forget that while Rome is a great part of the Holy Catholic Church, the Papacy is also a temporal state and acts as a political body. Surely we cannot approve this!

The Anglican Communion has everything that the Church of Rome can give that is desirable. And in addition, it has its own special claims to the love and loyalty of its members, as for instance: The worship of God in a tongue understanded of the people, the individual liberty of its members within the limits of the Faith, the freedom from superstitious practices, and the avoidance of questionable ways of making money. The advocates of reunion with Rome, as presently constituted and ministered, are doing a great harm to the Catholic cause. I feel sure that Anglo-Catholics generally will while admiring and praising all that is good in the Roman Obedience, have no desire to be part of it.

Sometimes one wonders, if after all it is the mind and will of God that, visible union should come! Would not Our Lord's words be fulfilled by a more practical and realistic ideal: intercommunion amongst all true parts of the true Church?

Since Anglicans know that the validity of their Orders and Sacraments are a matter of fact, not of opinion, they do not need the approval of Rome nor union with the See of Peter. And we may believe that although the Church on earth is divided, the faithful of all parts have invisible union with each other in Christ through the Sacraments.

In praying and working for reunion with all parts of Christendom, there should always be the rightful reservation that the integrity of faith and practice be preserved as applied to Protestant bodies, and that our Catholic, Apostolic, and autonomous position be accepted as applied to Rome.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.

Philadelphia.

"A Cave of Adullam"

TO THE EDITOR: The number of clergy on the list of the secretary of the House of Bishops as published in the current LIVING CHURCH ANNUAL suggests the need of revision or amplification of Canon 62, Section 2 (new numbering). When the canon was first passed it provided that ministers whose status and whereabouts were uncertain could be transferred to a Presiding Bishop's list. Later this was made a list of the secretary of the House of Bishops. Most of the bishops, including the writer, have taken advantage of this list to write off peripheral and unresponsive members of their diocesan families. The result is a list of about 125 men who are without Episcopal direction and for whom there is no provision (except of the vaguest sort) for termination or change of status.

Obviously what is needed are additional paragraphs to Canon 62, Section 2, which will provide (1) that no minister on the secretary of the House of Bishops' list is authorized to perform any ecclesiastical function within any diocese except with the express approval of the bishop and upon the bishop's specific request that the minister be transferred to his jurisdiction, and (2) that failure to report and request reinstatement on a diocesan list be deemed by the Presiding Bishop an *ipso facto* renunciation of the ministry and grounds for removal therefrom. Probably six years grace should be allowed a man before removal, but unless some such remedy is applied we shall go on using the secretary's list as what the late Bishop Hall called "a cave of Adullam."

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STRICTLY BUSINESS

IN SAN FRANCISCO, I had gathered, the delegates are going to assemble for the United National security conference in an attempt to provide for some sort of peaceful world, and it's a bit depressing that squabbling has already begun—about whether the pastor who may be asked to say prayers is to be Roman Catholic or Protestant. "Why are ye fearful, O ye of little faith?"

* * *

ELEANOR HARVEY, six-year-old daughter of Canon and Mrs. B. H. Harvey of Manila, wrote her grandmother in Massachusetts: "I like Santo Tomas Camp now that we have Life Savers!" Asks grandma: "Candy or the U. S. Army?"

* * *

IS YOU IS, or is you ain't Episcopalian?

Religious News Service, in January, 1944, sent out a news release saying plans were underway to make the *Churchman* an "undenominational publication." The magazine carried then, and still does, this masthead statement: "An independent Journal published under the sponsorship of The Churchmen Associates, Inc. to promote the application of the spirit and ethics of Jesus to every relationship of the social order," and no statement regarding its denominational position.

When THE LIVING CHURCH wired to confirm the release, this message came from the editor of the *Churchman*: "No basic change in policy. Paper has long been essentially inter-denominational and will be increasingly so. . . ." Later the associate editor wrote expressing the editor's appreciation for the "fine way you handled the news of our paper's becoming more and more undenominational."

The matter came up again this January when a *Churchman* representative assured our New York office no change had been made and the publication was still Episcopalian. I telephone the magazine's office. "The *Churchman*," said the associate editor, "is interdenominational and independent. We like to call it supra-denominational."

And the editor telephoned an hour later, my question apparently having caused some consternation. "The *Churchman*," said he, "has made no basic change in policy." I asked, "But would you say it is an Episcopal magazine?" He replied, "Yes, though it transcends denominationalism." Feeling a magazine, like anything else, can't be all things to all men, I inquired: "Surely you don't want it included in *The Living Church Annual* for 1946 under the heading of 'Church Periodicals'?" (*Church* is there used in the sense of *Episcopal Church*.) But the editor does.

Considering everything — undenominational, inter-denominational, supra-denominational, and transcending denominationalism—the answer seems to be: "Is you ain't!"

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Progressive Education

"JUST what is this progressive education we hear about? Give me a short and simple explanation," you ask. "In a word. . . ."

I'll try, but since the new method is a complete change, a new approach, it's not easy to put it into a word. Here is the contrast: Old style (authoritarian) says sternly, "Learn it. Or else!" New style (progressive), says, winsomely, "Let's find out—together."

The first stresses factual knowledge. It might be called the fill-and-drill method, for its object is to equip the pupil with the essentials of knowledge. At the end of the term he passes the test, or he doesn't. He knows the subject, or he does not. We have all been through it. We have the remnants of a liberal education, and some of them come in mighty handy at times.

The newer education stresses activity, the fun of discovering, the richness of living, and the importance of becoming what God intended you to be. Such would clearly appear to be Christian motives. Below are given the seven principal aims of this method. They are much boiled down for this space, so read them carefully. I suspect you are already using some of them in your own teaching.

PRINCIPLES OF PROGRESSIVE EDUCATION

1. Respect for personality. Teach each child as he is, with his present equipment—habits, attitudes, interests, skills, and potentialities. See his own imagination, curiosity, fears, repressions, pleasures, and enthusiasms. See your class not just as "typical fifth-graders," but as an assembly of vital personalities, about each of whom a character sketch might be written.

2. The social origin of personality and character. All we know we have learned among people. Hence, group consciousness is stressed. Your class is itself an instrument, a world-in-little where life is worked out under loving leadership. You will know the value of discussions. Sometimes you will have the pupils direct the classwork.

3. The teacher is a guide, not a taskmaster. The old warfare of the school room is ended. Courtesy, comradeship, and fellowship in learning through doing is the prevailing atmosphere. The two camps of teacher *vs.* pupil no longer stand opposed. "We" is the password.

4. The experimental attitude all through. All old materials and methods are open to criticisms. Originality and ingenuity are to be given free space. Indeed, if you haven't these qualities, you'd better not tackle any course or "unit" which employs the progressive methods. No two classes will do their work in the same way. Above all, there is to be much research and original observation. The method of assignment to "find out" will prevail, and willing study (when you can work it) takes the form of joyous exploration.

5. The individual rises through creative intelligence. Each child, as he enters the class, "smells of his home." He is the resultant of all his years thus far. Whether he will continue in that groove or develop beyond it, depends on the inspired teacher. He sees in each pupil, in spite of a commonplace origin, the possibilities of genius. In spite of the inertia of inherited culture, the pupil may yet be stimulated to rise above it. Many people are cowards, or capitalists, or peasants, or snobs, or sensualists—or whatever—from their high-chair days. Only a great teacher may inspire them to rise above these limitations.

6. The school must be immersed in life. Things done are for a real purpose. Projects are worth while in the world. The events of the real world are materials for the class room. Virtues are today's decisions, not the tag-line on a Bible story.

7. Activity—joyous, personal, with inward enthusiasm. Every worker with children now recognizes this. But the trouble all too often is, "What activity?" Certain stock activities have long been used by all teachers. Here we frankly need much pooling of experience and inventiveness.

CRITICISMS

There are plenty of educators who criticize the new way. It lacks discipline, purpose. Being self-motivated is only a hair-line from being self-indulgent, inconstant, procrastinating, and finally, incompetent. And our customers, the little imps, are sometimes quite wise to our ways.

One such folded his arms defiantly and announced, "I won't do it! Go ahead and motivate me." But more often it works, provided the teacher truly cares for his pupils, and has a living grasp on his religion. We need in life not only a charming teacher, but, at times, a tough boss.

Abruptly, I give you the contrast thus: Progressive education *seems* at points to be akin to subjective, liberal Protestantism. Education by drill *seems* to be closer to the historic Catholic faith. And yet, at long last, we may have to combine the two in the interest of truth. True education requires both *feeling* and *conforming*.

Possibly the most dramatic criticism of the progressive attitude at the moment is the present condition of the educational program in the Episcopal Church. We have no curriculum, syllabus, or subject-list. We are having loads of fun getting up personality courses. But we aren't getting anywhere!

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about *your* teaching problems.

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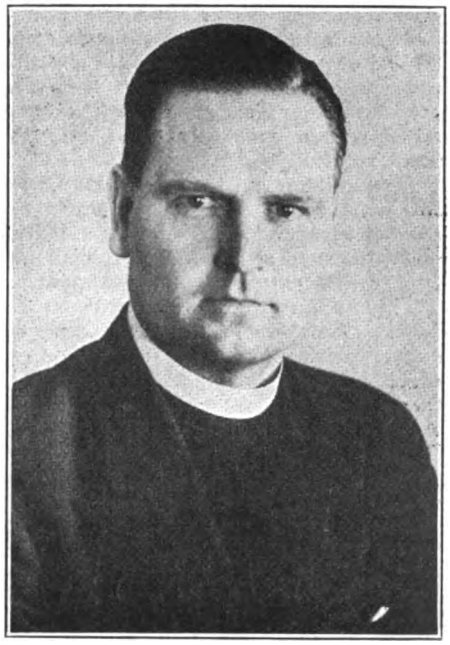

BISHOPS-ELECT TO BE CONSECRATED

(Left) The Rev. Donald B. Aldrich, Coadjutor-elect of Michigan.

(Above) The Rev. Bravid W. Harris, Bishop-elect of Liberia.

(Right) The Rev. Conrad H. Gesner, Coadjutor-elect of South Dakota.

EPISCOPATE

Consecration Orders for Three Bishops-Elect

The Presiding Bishop has taken order for the consecration of the Rev. Conrad Herbert Gesner, Bishop Coadjutor-elect of the missionary district of South Dakota, the Rev. Bravid Washington Harris, Bishop-elect of the missionary district of Liberia, and the Rev. Dr. Donald B. Aldrich Bishop Coadjutor-elect of Michigan.

Mr. Gesner's consecration will take place in the Church of St. John the Evangelist, St. Paul, Minn., at 10:30 A.M., May 2d, with the Presiding Bishop as consecrator.

Co-consecrators will be Bishop Roberts of South Dakota, and Bishop Keeler of Minnesota.

The Bishop-elect will be presented by Bishop Atwill of North Dakota, and Bishop McElwain, retired, of Minnesota.

Bishop Keeler will be the preacher, and the attending presbyters will be the Rev. Joseph N. Barnett of Grace Church, Wabasha, Minn., and the Very Rev. Leland W. F. Stark, Calvary Cathedral, Sioux Falls, S. D.

The Litany will be read by Bishop Cross of Spokane, and the registrar will be the Rev. John H. Fitzgerald, secretary of the House of Bishops.

The consecration of Mr. Harris will be on April 17th, at the Church of Christ and St. Luke's, Norfolk, Va., at 10:30 A.M. The Presiding Bishop will be consecrator, with Bishop Brown of Southern Virginia and Bishop Penick of North Carolina as co-consecrators.

The Bishop-elect will be presented by Bishop Barnwell of Georgia, and Bishop Goodwin of Virginia. Bishop Penick will preach the sermon.

Attending presbyters will be the Rev. J. Clyde Perry of St. Mark's Church, Birmingham, Ala., and the Rev. Richard B. Martin of Grace Church, Norfolk, Va.

The Litany will be read by Bishop Powell of Maryland, and the Rev. Norman E. Taylor, executive secretary of the diocese of Southern Virginia, will be deputy registrar.

The consecration of the Rev. Dr. Donald B. Aldrich, Bishop Coadjutor of the diocese of Michigan, is to take place in St. Paul's Cathedral, Detroit, at 10 A.M., May 4th.

Bishop Tucker himself will be the consecrator, with Bishop Creighton of Michigan and Bishop Gilbert, Suffragan of New York, as co-consecrators.

Bishop Washburn of Newark and Bishop Page of Northern Michigan will be the presenting Bishops and Bishop Creighton will be the consecration preacher.

Attending presbyters are to be the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, and the Rev. Otis G. Jackson of St. Paul's Church, Saginaw, Mich.

The Rev. Henry Lewis, St. Andrew's, Ann Arbor, Mich., will read the Litany, and the Rev. John H. Fitzgerald, Brooklyn, N. Y., secretary of the House of Bishops, will be the registrar.

WORLD COUNCIL

Aids Churches In Liberated Areas

Barracks provided through the Department of Reconstruction and Interchurch Aid of the World Council of Churches will serve as temporary churches in destroyed cities along the channel coast of Normandy and in the Montbeliard district of Alsace-Lorraine in France. This report was cabled from Geneva by Religious News Service.

Financial aid from National Reconstruction Committees in Switzerland and the United States has enabled the World Council's Reconstruction Department to approve the appeal of the French churches and of CIMADE, social work and evangelistic agency of the French Protestant youth movements, for barracks. Swedish churches will also provide such buildings.

Funds from American and Swiss churches have also made it possible to grant requests for help in supplementing the inadequate salaries of French pastors

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until the French churches are able to make substantial increases.

Large grants of books published in Switzerland have been made in response to requests for Christian literature from isolated areas where pastors and laymen have lost their libraries. Churches in France, Belgium, and liberated Holland will choose the books desired.

The British Reconstruction Committee has offered sets of 50 of the most important theological volumes published in recent years to theological faculties on the Continent. The World Council's Department has taken steps to reprint theological and other Christian books for churches suffering an acute lack of such literature, particularly in German. Several national reconstruction committees have promised funds for the project.

A request for aid from Belgium for the Silo Mission movement (Evangelistic Society of Flanders), which has been cut off from its support in Holland, was met from the Department's general funds.

The Reconstruction Committee of the Swiss Churches has underwritten six motor vehicles for Dutch Churchmen to enable them to overcome the problem of transportation in the task of reorganizing church life in destroyed areas of Holland. Pastors of evacuated Dutch parishes have been helped by several reconstruction committees.

Numerous other appeals submitted to the World Council's Reconstruction Department were passed on to reconstruction committees in various countries. Meanwhile, the work of surveying the needs of churches on the Continent is being continued by representatives from America, and from neutral countries.

The Rev. Nils Ehrenstroem, who represents Swedish churches at World Council headquarters in Geneva, has visited Finland and plans to visit Czechoslovakia. Dr. W. A. Visser 't Hooft, general secretary, has twice visited France, Belgium, and Holland. The Rev. Hutchinson Cockburn, who will be permanent secretary of the Department of Reconstruction, is expected to arrive in Geneva shortly.

YOUNG PEOPLE

National Youth Commission To Meet in Racine, Wis.

The National Youth Commission will meet at the DeKoven Foundation, Racine, Wis., April 19th to 23d, the Rev. Frederick H. Arterton, executive secretary of the National Council Division of Youth, announced.

Chairman of the Commission is Miss Helene M. Schnurbush of Wakefield, Mass. Besides the chairman and secretary, one adult and three youthful members from each province, four members at large, a representative of CRYO, and six representatives of the National Council's Division of Youth will attend, as well as the Rev. A. H. Priest of Toronto, representing the Dominion of Canada Anglican Young People's Association.

The Commission will attempt to evaluate the past programs and efforts, study opportunities, such as that presented by the Reconstruction and Advance Fund, and then plan the coming year's program for the United Movement of the Church's Youth.

The Rev. John Hines of Houston, Texas, will be chaplain of the meeting.

INTERCHURCH

Bishop DeWolfe Comments On Rockefeller Speech

In a letter sent to the clergy of the diocese of Long Island, Bishop DeWolfe comments upon the address recently given by John D. Rockefeller jr., at the opening of a drive to raise $800,000 by the Protestant Council of Greater New York:

March 26, 1945

"To the Clergy of the Diocese of Long Island:

"I have read the tract issued to the clergy, called *The Christian Church — What of Its Future?*, and endorsed enthusiastically by the Protestant Council of the City of New York, together with the Federal Council of Churches of Christ in America. The author of the tract is John D. Rockefeller jr.

"Mr. Rockefeller's aspiration for a revitalized Christianity is readily understood and shared. But several statements made in the tract are so shocking and contrary to the doctrine of the Church, as to warrant my directing your close scrutiny of them:

" 'Baptism is an ordinance of profound symbolic meaning. Christ Himself was baptized. He did not, however, make baptism a condition of church membership.'

" 'The Lord's Supper is a sacrament, also rich in symbolic beauty. In this day of materialism, far be it from any true follower of Christ to minimize the spiritual value of these symbols; rather should they be preserved and guarded.'

" 'On the other hand, in the face of the great problems of sin, of evil and of spiritual hunger which confront the world today, can we imagine that, were Christ to come to earth again, He would regard the observance or non-observance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions?'

"There is much else which is wrong with Mr. Rockefeller's remarks, but these statements declare that Baptism is unnecessary to Church membership, and that the Lord's Supper, although termed 'a sacrament,' is a symbol whose beauty is not always expedient.

"The New Testament, the Creed, and the age-long practice of the Church do not concur with Mr. Rockefeller's evaluation of these two Sacraments. The Book of Common Prayer cuts across such pan-Protestant propositions by declaring 'Christ hath ordained two Sacraments only as generally (*i.e.*, universally) necessary to salvation; that is to say, Baptism, and the Supper of the Lord.'

"If the Protestant Council of the City of New York, and the Federal Council of Churches of Christ in America, approve and sponsor such teachings as the pamphlet named above contains, it is my judgment that no priest can throw his lot in with them, nor sponsor their program or activity, and at the same time be true to the vow he took at his ordination in reply to the question: 'Will you then give your faithful diligence always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God?' I believe, also, that the only honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the Federal Council maintains and does not repudiate its seeming approval and promulgation of such doctrines as this pamphlet sets forth, as cited above.

"The Church, and we as priests in the Church, are committed to the efficacy and the finality of the appointments whereby the Lord Jesus Christ enables men to achieve victory over sin, and to grow into the fulness of the abundant life of enduring brotherhood which takes its rise in Him alone. God grant that we, the ministers and stewards of His mysteries, may so prepare and make ready the way of the Lord Jesus Christ, by turning the hearts of the disobedient to the wisdom of the just, that at His second coming to judge the world we may be found an acceptable people in His sight.

"Grace and peace be unto you."

(signed) ✠ JAMES P. DEWOLFE.

BISHOP DEWOLFE: *Called for repudiation of anti-sacramental pamphlet.*

ORGANIZATIONS

New Address of Church Periodical Club

The new address of the Church Periodical Club is now 120 East 22d Street, New York 10, N. Y.

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FRANCE

Nearly 5,000 Churches Destroyed

Nearly 5,000 churches were destroyed in France between 1939 and 1945, according to Religious News Service reports. The district of Aveyron is the only area where church property escaped damage.

More than 11,500,000 francs have already been distributed to meet urgent church needs in 42 devastated dioceses, including Rouen, Rennes, Bayeux, Amiens, and Nancy. The money was raised by agencies set up after the last war to help restore parish life in war-affected areas.

Donations for church relief have come from all parts of France and from the United States, but the amount collected is said to represent only a fraction of what is needed. In the dioceses of Carthage and Tunis alone, church losses are computed at nearly a billion francs.

Immediate Suppression of Subsidies to Church Schools

The French Consultative Assembly has voted the immediate suppression of state subsidies to church schools inaugurated by the former Vichy regime. The vote, 128 to 48, was taken after a stormy debate between Roman Catholic and Communist and Socialist deputies on an amendment to continue the grants until October 1st.

Education Minister Rene Capitant, who previously withdrew a compromise plan for continuing the Vichy grants provisionally, declared that "secularism is an essential condition of religious unity and peace, but is not an attack on religious liberty."

"The Separation of Church and State Law of 1905 says that the state must not subsidize any particular sect," the minister told the assembly.

Andre Philip, head of the Parliamentary Education Commission, opposing state aid to denominational schools, asserted that "religious education should be outside the school and financed by religious organizations, in view of the separation of church and state."

NEAR EAST

Professor Roberts Accepts Beirut Position

Prof. Donald Roberts of St. John's University, Shanghai, the Overseas Department of the National Council announces, has accepted a temporary appointment as professor of History at the American University at Beirut, Syria, where he will teach until his return to Shanghai becomes possible. During the same period, Mrs. Donald Roberts will be a member of the faculty of the Beirut Junior College for Women.

Professor Roberts returned to the United States in December, 1943, on the *Gripsholm*. He had been in China since 1915.

RUSSIA

Four Moscow Publications Attack Roman Catholics

Pravda has joined other leading Soviet publications in a new series of attacks on the Roman Catholic Church. An article by the Soviet publicist, Ilya Ehrenburg, charged that German Catholic Centrists, headed by former Chancellor Heinrich Bruening, who is now in the United States, are trying to save German imperialism, with Bruening replacing Hitler. This news is cabled from Moscow by Religious News Service.

Recalling a visit to East Prussia last month, Ehrenburg declared he learned from a clergyman there of a plan to create a strong German Catholic nation headed by Bruening, whom the writer described as "the Fuehrer of the German Catholics." Ehrenburg did not give the clergyman's name, only referred to him as a vicar general, but in a previous article in *Red Star,* army newspaper, he recorded conversations with German clergymen in East Prussia, including Vicar General Aloysius Marquart, Auxiliary Bishop of Frauenberg.

Ehrenburg claimed that the Pope is also trying to save Germany from retribution but he added:

"The Catholic religion as such is not at fault. The Roman Catholics of France, Poland, Belgium—all honest Catholics everywhere bravely fighting the Nazis—can only wonder when the Vatican attempts to whitewash criminals. We are not in the 15th century, and it is not the Vatican congregations who are moving on Berlin, but the troops of the Soviet Union, the United States, Britain, France, and Poland."

Too Much Forgiveness

Reports that Nazi diplomats are putting out peace feelers provoked attacks by other Soviet newspapers against alleged demands in Roman Catholic circles for lenient treatment of Germany.

Izvestia sharply retorted to an article in the *Catholic Herald* of London which urged, it said, that the Germans should be forgiven on the grounds that they are guilty only in the fact that they preferred "Cæsar to God."

A writer in *Red Star* also assailed the *Catholic Herald,* linking its statement to a recent Vatican radio broadcast which, it said, "sounded a note of forgiveness which does not help the cause of a just peace and the destruction of the Fascist scourge."

Izvestia criticized a recent statement by an assembly of French cardinals and bishops in Paris exhorting the French people to avoid unjust and exaggerated accusations against countrymen suspected of collaborating with the Germans.

An article in *War and the Working Class* describing a reception given to Catholic delegates at the recent World Trade Union Congress in London by Archbishop Bernard W. Griffin of Westminster, referred to a cartoon in the London *News Chronicle* showing the archbishop, garbed as a Crusader, charging the Kremlin with the battle-cry, "I am not a politician." The article criticized the archbishop for stating that trade unions should not interest themselves in politics, and for "opposing" the Crimea decisions on Poland.

Izvestia condemned a series of articles on Communism in Latin America by the Roman Catholic historian, Richard Pattee, and declared:

"Mr. Pattee writes of growing Soviet influence in Latin America and ridiculously tries to make capital out of the fact that there are already five Soviet embassies in Latin American countries.

"This adds another type of people anxious to see dangers where there are none and to foresee a variety of mishaps for the San Francisco conference."

Message From Stalin Read at Moscow Passover Services

A message from Premier Stalin praising Russian Jews for their contribution to the war effort was read at Passover services in the Moscow synagogue attended by more than 2,000 worshipers. The services were conducted by Rabbi Samuel Solomonovich Cherbrutsky, of the Moscow Jewish community, and a prominent part was taken by the noted opera star, Alexandrovsky.

Metropolitan Benjamin Sees Early Return of All Dissident Groups

Early return of all dissident Russian Orthodox groups abroad to the jurisdiction of the Moscow Patriarchate was predicted by Metropolitan Benjamin, Patriarchal Exarch in America and the Aleutian Islands, who has just returned from Moscow where he took part in the recent *sobor,* or general council, of the Russian Church.

The Orthodox Churchleader brought back word that the independent Karlovtsy Synod, set up by a group of emigre Russian bishops in Belgrade during 1923, no longer exists, and that its leader, Metropolitan Anasthasius, left the Serbian capital shortly before the entry of the Rusisian Army and is now in Germany.

Explaining the significance of this development, Metropolitan Benjamin, in an interview with Religious News Service, said:

"The autonomous Russian Orthodox Church in America headed by Metropolitan Theophilus of San Francisco was one of the emigre churches which recognized the jurisdiction of the Karlovtsy Synod. For a while also, it had the allegiance of Metropolitan Eulogius of Paris, who heads the four Russian Orthodox dioceses in western Europe, and at the moment is under the Ecumenical Patriarchate at Istanbul.

"Both the American and the western European churches have recently submitted formal petitions for reinstatement by the Moscow Patriarchate, and this

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combined with the evacuation of Metropolitan Anasthasius from Belgrade, means practically the end of the Karlovtsy Synod, which was suspended by the Patriarch Tikhon of Russia, and which sought unsuccessfully to be recognized by the Patriarch of Serbia. We may expect that soon all the Russian exile bishops who broke away from Moscow after the revolution will seek reconciliation with the Russian Patriarchate."

Metropolitan Benjamin described the return of the emigre churches to Moscow as "one of the most important aftermaths of the *sobor,*" and said it will be "encouraging news to Russian Orthodox both in the Soviet Union and abroad."

Outcome of His Plan

Questioned as to the outcome of his plan submitted to the Moscow *sobor* for setting up a World Council of Orthodox Churches, Metropolitan Benjamin replied:

"No steps have yet been taken in this matter. Strictly speaking, it was outside the scope of the *sobor,* which met mainly to elect a new Patriarch. However, I have been assured that the project will be given wide support when plans get under way, and I expect that the Russian Church will take a leading part in organizing the proposed pan-Orthodox group."

In the meantime, the Exarch pointed out, an inter-Orthodox group set up at Mt. Athos, Greece, in 1936, has been functioning more or less along the lines proposed for the larger and more inclusive body.

"As a matter of fact," he said, "the negotiations which led to the recent reconciliation of the Bulgarian Orthodox Church with the Ecumenical Patriarch were carried on by the Mt. Athos Committee."

Metropolitan Benjamin reported that the new theological academy at Moscow, which began with an enrolment of 20, now has 180 students ready for training. He said a new academy will shortly be opened at Leningrad and that plans are under way in several dioceses for the opening of seminaries. He pointed out that while properly each diocese should have its own seminary, the difficulty at the moment is to find means to finance theological schools.

The Exarch said that priests and parents are carrying on religious instruction in churches and homes. Regarding absence of religious courses in schools, he explained:

"It should be remembered that in the Russian Church the Mass is much longer than in the Roman Catholic Church, and that it provides a very extensive training in religious matters. Everything is read in the national languages, and while the catechism is taught only in the home, the various Bible readings and other features of the liturgy comprise an excellent form of instruction."

Commenting on his impressions while in Moscow, the Metropolitan stated:

"What I have seen has convinced me that religion is one of the most remarkable phenomena of modern Russia life. One thing that particularly surprised me was that everywhere I went, in Moscow and elsewhere, I could see absolutely no evidence of anti-religious sentiment.

"On the other hand, I was constantly impressed by the devotion of people of every kind. I could not help being struck by the overflow attendance at church services and the great devotion of believers. The violent expression of nonbelievers has disappeared completely."

NORWAY

Church Leader Now Confined to Cell

Prof. Ole Christian Hallesby, leader of the Provisional Church Council of Norway, who has been interned in the Grini concentration camp outside of Oslo for 35 months, has been confined to a prison cell by German authorities.

The action, which aroused great indignation among the people, was taken, it was said, because of Dr. Hallesby's activities in ministering to fellow prisoners.

INTERNATIONAL

Religious Freedom

By Dr. A. Livingston Warnshuis

¶ *Dr. Warnshuis, foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, has recently returned from a visit to Europe where he investigated church reconstruction needs.*

No one concerned primarily with matters of religion can visit Europe today without his thoughts being sharply focused on the problems of religious liberty which are going to confront the world as we begin the long slow pulling-out process of reconstruction.

I have already delivered an extended report on this matter to the State Department. But it is a problem that merits the concern of every Christian. If the Church is to have the central place in the rebuilding of Europe, which we believe it can have, then it must be a free Church in which minorities as well as majorities are represented. That is, if we hope for a world based on democracy and the rights of individuals.

Under the stress of persecution, the religious groups of Europe have drawn together in a way that has heretofore been unknown. In most of the occupied countries, the Church first found its voice in the present conflict, when it made a stand firmly and unequivocally in opposition to Hitler's Jewish policy. It said that the Church of Christ could not stand by and see the pagan forces of Naziism attack fellow human beings in a manner that was completely contrary to every concept of Christianity.

In France and Holland this took the form of a joint protest by the Catholic and Protestant Churches. In other places, almost identical parallel statements of defiance were issued. In France it was the giving of help to the people in the internment camps, largely Jewish, which drew together the youth groups in a program of service which later developed into vigorous resistance to Hitler; helped many refugees escape to safety, and became an important factor in the French underground.

State Churches

Much of Europe in the past has had state Churches, with varying degrees of state support. Hitler misunderstood this—just as many Americans have. He thought if he controlled the state, he also controlled the Church. He wanted no competition for control of the state in Germany. There was not room for both the Church and the Nazi party.

The Church was firmly rooted in the life and affections of the people. He set his propaganda agents to work. The family and the parish, strongholds of Christianity, must be remolded to acknowledge "Der Fuehrer." But, said Niemoeller, "for the Christian there can be but *one* leader"—and that leader Himself would have come under the Nuremburg laws. So Hitler and the Church reached an impasse, and the Church stood firm.

Baffled, Hitler changed his tactics. "After all," he reasoned, "why waste an institution through which the people can be influenced as they can through the Church?" In the occupied countries there was no question of rivalry with the Nazi party, and what better collaboration could one have than the parish priest or pastor? It was then that Hitler discovered to his grief that a "state Church" did not mean a state *controlled* Church, and that when the acts of the governing power were contrary to the Christian conscience the Church would not only refuse to collaborate, but would resist with all its strength to the very death.

Hitler, of course, saw that all state "support" was withdrawn. (Usually a special tax had been collected by the state from Church members, and turned over to the state Church.) Strangely enough, many Church leaders agree that thus being thrown completely on their own was the best thing that ever happened to the national churches! They became centers of resistance and when their pastors were imprisoned laymen came to the fore and assumed responsible spiritual leadership in a way unknown in the old regime.

I have spoken only of Europe, but the need for safeguarding the right of the minority to speak and act on its convictions exists around the world—even in our own country.

Finland

Just now the problem points up in regard to the territories coming under Russian domination. The Church of Finland, for instance, is bewildered and fearful. Accepting the political situation, as they must, they cannot yet see how they can try to create a new attitude towards Russia.

For decades the Church has preached opposition to communism and that Finland was the last bulwark of western civilization against Russian atheism. They think the recent Soviet treatment of the Russian Church is wholly opportunistic

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and untrustworthy. They look across to the Baltic states, where Christian leaders seem to be forgotten by the rest of the world. There, they see the people being classified by the Red Army on the basis of their answers to a questionnaire.

The people are being divided into six classes, determining their future status. Ration cards are distributed according to this classification. The sixth class receives no cards and is to be liquidated. Russian Church leaders are put into class IV, as in Russia, but the Lutheran pastors are in class VI. In their bewilderment, the Finish Churches tend towards a Christian fatalism, religious escapism, and eschatology. They are compelled to "carry on" with trust in God.

Hungary

In Hungary, according to the 1930 census, 27% of the population are Evangelicals, over 2,000,000 belonging to the Reformed Church; 65% are Roman Catholics; 3% Greek Orthodox; the other 5% were Jews from the most part with only about 20,000 unclassified. There were three Protestant theological colleges.

In the unpredictable future, is Hungary to be wholly in the Russian zone? Or, is it to be in a mixed zone, with some independence but in some respects under Russian control?

Is there to be religious freedom in Hungary?

About Rumania, Bulgaria and other Balkan areas, I did not learn anything new. But if the Russian power is to be predominant there, the effect upon the freedom of the Eastern Orthodox Churches must be a matter of serious concern.

Eastern Germany

Another area to which reference was made in many of my conversations is eastern Germany. I was told that 600,000 people from Estonia, Latvia, and Lithuania had fled before the advancing Russian armies and were refugees in work camps in eastern Germany. Of them, 400,000 were said to be Protestants. They will not return to Soviet territory. They are not Germans. They may have to be counted as stateless people. On the other hand, the Soviet government insists on treating them as Russian citizens. That is what the Russian Legation in Stockholm says of the 45,000 refugees from these Baltic states who have fled to Sweden.

Eastern Germany is one of the sections of the country in which the Protestant churches are the strongest. Any solution of the problem of Poland's western boundary that will involve the evacuation of the German population is of great concern to the Protestant Church.

Russia's political imperialism is one of Europe's greatest fears. Among our Church people, the concern is specially about religious freedom.

American Concern

Will American Christians be concerned about this great issue? That was one of the questions most frequently asked of me. Will they express that concern, clearly, boldly?

Fortunately, if they will not postpone such expressions of interest, they need not utter mere protests that only cause irritation. For the Soviet government has declared publicly that its intention is not to interfere in the internal affairs of these countries, but only to obtain assurance of their friendliness to Russia in all their foreign relations.

Would it not be well, therefore, if American churches should make known, loudly and repeatedly, that they rejoice in the announced Russian policy, which gives assurance of continued religious freedom in these lands, and that we are confident that these promises will be fulfilled. This confidence strengthens the relations of goodwill between our governments and people.

Meanwhile, for all our sakes, let us insist that in any international organization a bill of human rights be made the cornerstone, and that positive guarantees of religious liberty be the first article in that bill of rights.

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SOUTHWEST PACIFIC

Leaders of the Church

By the Rev. C. W. Whonsbon-Aston

The American Church has been visited of late by two of the three South Pacific bishops, while the third, the Bishop of Polynesia, has paid several visits in the past.

These men have carried on without great limelight over these years and the war has just brought an added candle to light up the courage and capabilities they have always exhibited. If anything it has but underlined the fact that we have had the right men, who have accepted great traditions of adventurous living and have added glory to them.

This is my experience in the course of sojourning from New Guinea to Western Samoa. My first Pacific contact (apart from Sydney) was the Bishop in Polynesia.

Capt. Fred J. Williams, born in Brooklyn, N. Y., and chief of the last ship captured by Count von Luckner in the World War I is qualified to judge heroes, for he was the only one of the marooned to be a member of the two expeditions that battled heavy seas (the first having to return after severe trials) in trying to get help to his confreres stranded on Mopeha Island from the Seeadler.

He gave me an appreciation of Bishop Kempthorne of Polynesia, who had, he said, insisted on braving heavy seas and dangerous reefs in getting ashore from a British cruiser standing off his island in bad weather in bringing the Last Sacrament to his dying wife.

That is characteristic of the rather quiet, reserved, prematurely-greyed, Oxford-graduate New Zealander, who never talks of his thousands of miles of voyaging among the romantic tropic isles of his seven and one-quarter million square miles diocese, biggest in the world.

His diocese has suffered from being too far from the haunts and interests of ordinary men (though much publicized by film seminudists, who have naturally added snakes to our Island Paradise, and tigers, which are equally non-existent) and has never had the fullest support from overseas.

The Bishop has always been a most popular visitor to the isolated islands as he traveled by warship, steamer, sailing ship, canoe, in fact in anything that got anyone somewhere. To visit Nauru and Ocean Islands (still in enemy hands) usually meant a trip to Australia from Suva, Fiji, his center, via New Zealand, from Sydney to Port Pirie in South Australia and from there to the Equator—about 6,000 miles.

On the isolated Polynesian islands, some of them now sanctified by American blood that has mingled with the coral sands, are (or were, for some have been foully murdered by the Japs) some real characters, who show a great example of simple contented living and of patience when tribulation overtakes them. Some of them have departed from the ethical standards, maybe, from their domestic alliances, but invariably they welcome a breath of religion which has behind it the non-censorious understanding that our Lord Himself displayed.

Thousands of American Army and Navy personnel have trained, rested, stood to action stations or gone to glorious victory in this diocese. I can still see my friends of the 37th Division doing their dusty, thirsty, tropical grilling that has taken them into the city of Manila. Within his diocese was fought one of the bloodiest battles of the South Pacific—the storming and capture of Tarawa in the Gilberts.

The Bishop is calling for nine priests and the funds to maintain them and the increased work that the immediate and postwar program calls for. He will have a new problem, for the Pacific air routes of the future pass, in the main, through the diocese. There will be isolated and scattered airport personnel to be tended.

I have a strong feeling that he has definite American sympathies, for his wife hails from Fresno in California.

(To be continued)

HUNGARY

Church Lands to Be Broken Up

Church lands in Hungary will be divided on the same basis as landowners' estates under proposed reforms approved by all parties in the Hungarian Front of National Independence, Tass, Soviet news agency reported.

Tass quoted the Minister of Agriculture in the Hungarian provisional government, Imre Nagy, as stating that no exception would be made in favor of Church-owned lands in the distribution of large Hungarian estates, and that special attention would be given to church lands which have "especially close links with the great landlords."

"If a church estate covers a thousand holds (about 1,200 acres) these will be reduced to a hundred holds, and compensation will be paid in accordance with the prosperity of the nation," the minister was quoted.

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Epistles and Gospels

By the Rev. Burton S. Easton, D.D.

Professor of New Testament, General Theological Seminary

THE FOLLOWING statement has been written at the request of the Standing Liturgical Commission, to call attention to a serious problem in the Commission's work. For many years this Commission has been revising the lectionary, in the endeavor to provide edifying lessons arranged in a logical sequence and also to attain liturgical unity for those assigned to any Sunday or feast. This task has at last been brought to at least a provisional conclusion and the results are discussed most ably by Dr. Bayard H. Jones in his recent *The American Lectionary*. But there remains a further task; the Epistles and Gospels are as yet unrevised.

The chief problem is that of the Sundays from Trinity to Advent, where the choice and sequence of the Gospels defy all rational explanation. The reason for this is historical. In the fourth century all four Gospels were divided into 52 sections which were read through in order on the successive Sundays, beginning with the old Roman New Year on March 21st. The interruption of this continuous reading by lessons for special days began apparently toward the close of this fourth century, but at first after such interruption the continuous reading was resumed. The liturgical elaboration of the Mass, however, especially its musical elaboration, made Gospels of the old length too burdensome and somewhere—perhaps in the sixth century, although we have no positive knowledge—nearly all Gospels were shortened to about their present length. And in the earliest Roman list we have, which was compiled about 645*, many of the Gospels are those of our present Prayer Book. Those assigned for special Sundays, feasts, and fasts are often wholly satisfactory; the difficulty arises with the Sundays that were not "special."

This was the case particularly of the Sundays between Whitsunday (the institution of Trinity Sunday came much later) and Advent (whose beginning was not yet settled). Whether this period should be called the "Pentecostal Season" or not is historically quite meaningless; these Sundays actually belong to no season at all and no attempt was made to individualize them. At first the service books, whether sacramentaries or lectionaries, simply gave a large number of prayers and lessons from which the celebrant might choose at his discretion; there could never have been more than 30 of these Sundays but one seventh-century lectionary provides 42 Epistles for them. The first limitation to this arbitrary discretion was set in Rome for the Gospels, these Sundays being divided into three groups: "before and after the Apostles" (June 29th), "after St. Lawrence" (August 10th), and "after St. Cyprian" (September 14th). The Gospel for the "Sunday before the Apostles" was St. Luke 5:1-11, the call of St. Peter, an appropriate choice, but all the others are purely haphazard. The Gallican Church, however, sought simplification by numbering these Sundays consecutively "after Pentecost" (a system not adopted in Rome until centuries later) and so destroyed even this one instance of appropriateness.

It is this system—or rather lack of system—that we have inherited for these Sundays and the need for revision is obvious. And there are other incongruities. Our Gospels for Septuagesima and Sexagesima, the Vineyard and the Sower, have nothing to do with pre-Lent; they were originally the Gospels for the first two Sundays after the March 21st New Year and were chosen because of their springtime appropriateness; at that season men began to work in their vineyards and to sow their fields. Neither of our Gospels for Easter is adequate as neither describes the appearance of the Risen Lord; both are remnants of a sequence that continued throughout the octave. And there are other minor defects elsewhere.

One of these is curious enough to be worth noting, the Gospel for Whit-Monday. This is St. John 3:16—21, the theme of which is judgment; a theme totally alien to the Pentecostal Season. The explanation is that this is a "station" Gospel, the station churches being those visited by the Pope on various Sundays and festivals throughout the year. On Whit-Monday the station church was St. Peter-ad-Vincula, the church attended by the prefect of Rome, the highest civil official, and the Gospel was chosen in honor of his judicial functions.

It should be mentioned also that the Gospels and Epistles for Trinity 4 and Trinity 18 were originally for the summer and autumn Embertides; the Gallican system of numbering the post-Pentecostal Sundays dislocated the connection, while in the present Roman Missal the Epistles have also become detached from the Gospels.

As regards the Epistles there is some evidence of a system—or of the remnants of a system. When Trinity 4 and Trinity 18 are disregarded, from Easter 2 through Trinity 5 (excluding of course Whitsunday and Trinity) the Catholic Epistles are read, although the order is confused; from Trinity 6 through Trinity 24 St. Paul's writings are followed in the New Testament order; from Epiphany 1 through Epiphany 4 there is a sequence from Romans 12—13. But why certain passages were chosen and others excluded is wholly obscure, the beginning and end of many sections are illogical, and nowhere is there any attempt to secure even a semblance of liturgical unity between an Epistle and the corresponding Gospel.

The Epistles for Sexagesima and Lent 4 are station Epistles. On Sexagesima the station was at St. Paul-Without-the-Walls and the Epistle was II Corinthians 11:19—12:9 (shortened by us to 11:19—31), in which the virtues of the Apostle are set forth; a passage with no relation at all either to Sexagesima or to the Gospel. On Lent 4 the station was at Holy-Cross-in-Jerusalem and the Epistle was Galatians 4:22—5:1*a* (also shortened by us), chosen because of its mention of Jerusalem and again without relation either to the Gospel or to Lent.

*Details are given in *The Eternal Word in the Modern World* by B. S. Easton and H. R. Robbins, Scribners, 1937.

Hail Mary, Full of Grace

By Edna G. Robins

"BEHOLD the handmaid of the Lord." How easily these words seem to fall from Mary's lips. How quickly and graciously she sets aside her own will, her own dreams and plans for the future, accepting, instead, God's will for her. Her soul is filled with awe at the angelic salutation, but there is no trace of hesitation in her submission to her Lord. We marvel at her swift response and perhaps we envy her for the beauty and sweetness of character that made her find favor with God.

To Blessed Mary submission was not new or strange. The will of God was not something unknown, something to be dreaded. The purity and loveliness of soul which God had given her had been nourished and increased, even during her childhood, by her prayers, by her constant loving devotion to God's will, by her delight in His commandments. Her faithfulness in small duties, her unselfish service for others, strengthened her character and prepared her for that complete self-surrender that God was to ask of her. Her ready response was the result of constant practice in self-denial.

Having accepted God's will, Mary could not sit back and relax, thinking that her life work had been accomplished. We are so accustomed to seeing the Blessed Virgin as pictured by the greatest artists who have for the most part enthroned her in the manger, not as a poor simple maiden, suffering hardships and loneliness but as a queen surrounded by colorful and glittering saints and angels. There is generally no trace of the discomforts she suffered in the cold gray stable. So we think mostly of Mary's joy in the birth of her divine Son and overlook the fact that ever

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hen the sword pierced through her joy. We sometimes forget that Mary not only oved her Lord and rejoiced in Him in His divine infancy, but that she also hared the joys and sorrows of His whole ife. The lovely youthful mother of the nanger story became the devoted, suffering mother who stood beneath the cross.

Like all mothers, Mary felt a great pride in her Son. No doubt she was ambitious for Him and wanted Him to be a eader, admired and respected, in His ommunity. When Jesus began His public ministry, Mary must have been perplexed nd distressed at the course His life was aking. We can be sure that all the women of her acquaintance would rush to ell her with malicious delight that Jesus had been seen in Capernaum talking with epers and with men possessed with devils. How she must have trembled with fear for Him when she heard that John the Baptist, that strange, wild figure, had been ast into prison, for she knew that Jesus had been seen with him, too.

But she did not question her Son; she did not doubt Him, for she knew above all others His great, loving, compassionate heart. She trusted entirely in His wisdom, never seeking to influence Him, to bend Him to her will. She retires to the background of His life, seeking nothing for herself except the grace to love Him better than any of the others could, confident that even in the labors and excitements of His ministry He would be mindful of her.

We know how Mary's loving faith in her Son was justified; that He had proved to be also her Lord and God. He whom she had borne in such an ecstasy of love beneath her heart returned to her again in the Holy Communion. With what transports of joy would she welcome Him to dwell in her pure heart.

As we meditate upon the life of the Blessed Virgin we are shamed by her gracious response to God's demands upon her. We offer our Lord such a grudging service. Even when we wish to please Him by attending to the needs of a neighbor or the troubles of a friend how unwillingly do we give up our time or our pleasures. We love our ease; we love our own wills better than we love God. Mary's love for her Son was never selfish. She was not so absorbed in Him as to be blind to the needs of others. It was she who pointed out to Jesus the embarrassment of their hosts at the marriage feast of Cana. We are all too often self-centered even in our devotions and wish to shut out others when we seek the Lord's Presence. When we receive the Blessed Sacrament, apparently with loving eagerness, we are too apt to wish to enclose our Lord selfishly in the darkness of our own sinful hearts. But blessed Mary did not try to keep her divine Son for her own joy. Even at His birth she generously and gladly shared Him with the shepherds and magi, while through the years of His ministry she stood aside and unmurmuring saw Him become the friend not only of humble toilers and of the sick, but even of sinners and outcasts.

If we would share in Mary's joy in her Son, our Redeemer, we must learn from her life of humility and self-effacement to practice self-denial. With each Communion we will offer to our Lord our hearts, our whole lives, that we may show forth His goodness, the radiance of His love. We will try to imitate Mary's loyalty and be faithful not only in seasons of rejoicing but even more when we feel the shadow of the cross. As we die to self and become more and more conformed to God's will for us, we, too, like Blessed Mary, the God-bearer, will be filled with grace and find favor with God.

What to Preach About These Days

By the Rev. BERNARD IDDINGS BELL

The following list of possibly useful things to preach about is the result of a consultation of intelligent laymen, and of correspondence with the same, covering all parts of the country. These would seem to be topics which the laity think should be discussed from the pulpit.

ABOUT GOD

1. Does God Exist?
2. What is God Like? How do we know it?
3. God as Creator and Sustainer.
4. God as Redeemer.
5. God as Life Giver and Sanctifier.
6. God as One in Three.
7. God as Revealed in Jesus (many sermons).

ABOUT MAN IN GENERAL

1. What is Man?
2. How does Man Differ, if at all, from the Other Animals?
3. What is Man Made For?
4. What is the Soul? How Related to the Body?
5. Does Man's Life Have any Meaning?
6. What is the Meaning of Death?
7. What is the Meaning of Suffering?
8. What is the Nature of Love?

ABOUT MAN'S CONDUCT

1. In What Sense has Man Freedom?
2. Is Man Creature or Creator or Both?
3. Why does Man Perpetually Fail?
4. Is There Such a Thing as Moral Progress?
5. Does Man Evolve into Goodness and Happiness?
6. What is the Nature of Sin?
7. The Relationship between Knowledge and the Good Life?
8. Original Sin: What is it and What is it not?
9. What is the Good Life, God's Intention for Man?
10. What does it Mean to Live Creatively, in God's Image?
11. What does it Mean to Love God?

ABOUT MAN IN SOCIETY

1. In What Sense is Man an Individual?
2. What does it Mean to Love One's Neighbor?
3. The Command to Love One's Enemies.
4. Sacrificial Love and Noblesse Oblige.
5. Ten Sermons on the Mosaic Commandments (put into positive and modern terms).
6. Seven Sermons on the Deadly Sins and their Opposite Virtues (socially considered).
7. Sermons on the Corporal Works of Mercy (in terms of Modern Social Organization).
8. The Centrality of Childhood.
9. The Family as Conserver and Teacher of Children.
10. Marriage: Animal, Social, and Sacred.
11. What Jesus Teaches about Divorce.
12. The State: Its Function.
13. The State: Abuses Inherent in it.
14. The State: Its Possible Redemption.
15. Christ and Economic and Industrial Coöperation.
16. War: Its Cause and Cure.
17. Is Imperialism Compatible with Christianity?

ABOUT GOD'S AID TO MAN

1. Is God Judge Only or Also Redeemer?
2. Salvation—from What and for What?
3. The Atonement.
4. The Fact of Grace.
5. The Nature and Rationale of Prayer.
6. The Five-fold Nature of Prayer: Five Sermons, on Adoration, Confession, Thanksgiving, Intercession, Petition.
7. The "God to Man" Part of Prayer.
8. The Art of Silent and Affective Prayer.
9. The Sacraments as a Whole.
10. What is Baptism and What Good Does it Do?
11. What is Confirmation and What Good Does it Do?
12. What is Communion and What Good Does it Do?
13. What is Penance and How Should it be Used?
14. What is the Sacrament of Marriage?
15. Why are "Valid Orders" of the Ministry of any Real Importance?
16. Unction: The Sacrament of Physical Healing.
17. The Centrality of Grace in any Approach to Church Unity.

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Toward Industrial Peace

WHAT will happen at San Francisco this month is certainly worth every moment of the thought and prayer being given to it by Christian Americans. The postwar international order, of which the international organization will be the determining element, is of vital concern to every thinking person.

Yet we venture to assert that the joint declaration by Eric A. Johnson, president of the U. S. Chamber of Commerce, and William Green of the AFL and Philip Murray of the CIO, proposing a code of principles for postwar labor-management relations, can have even greater significance for the welfare of the United States and the world. Its significance depends, of course, upon the extent to which each of these men is able to win wholehearted support for the seven points of the code from the business and labor forces as a whole. This will not be an easy task for any of them. Management has its reactionaries, the AFL its racketeers, the CIO its doctrinaire revolutionaries. All three groups have their shortsighted seekers after personal power and advantage. None have been overly characterized by a concern for the common welfare. And the uphill fight of the labor unions during the first three decades of the century has left an inevitable trail of hatreds and suspicions.

Churchpeople can take special pride in the fact that Mr. Johnson, a Churchman, is avowedly a businessman who believes that the Christian religion has something to say about economic and social affairs. He has made history in far-sighted business leadership more than once. If the code of principles actually becomes an important factor in postwar industrial relations, he and his fellow-workers from the labor side will have made a contribution to American life which can hardly be overestimated.

For in the years between wars the most critical problem in every land was the problem of relations between owning groups and working groups. The steadily growing power of labor organizations and their bitter conflicts with capital led to a vast social unrest. Each group tried to make use of the government to enhance its power at the expense of the other. In Russia, the result was Communism; in Germany and Italy, Fascism; in France, chaos. In Britain and the United States, the government assumed an ever-larger role in economic affairs and political parties tended more and more to represent radical cleavages in public opinion, although the process did not go as far in these two countries as in others. The blackout of democracy in one European country after another, the growth of Fascist and Communist cadres in every land, showed that more and more people were concluding that their own freedom was less valuable than the power of their social class to dictate their country's policies.

During the war, social struggle has continued, though it has been muted in favor of coöperation to meet the common peril. Competition between economic groups cannot, of course, be completely eliminated, even in dictatorships—much less in democracies. The intervention of the government in this struggle and competition is always fraught with danger, the more so when groups are trying to control the government is order to force concessions from others. Complete victory for one group would be the complete defeat of freedom—the defeat of personal dignity and security from oppression for all members of every social group.

Historic Protestantism, far from checking or moderating the struggle between classes, has tended, if anything, to increase it. Protestant social ethics itself is the product of the mercantile and industrial revolutions which shattered the medieval ideal of a community in which every member had well-defined communal rights and duties. At one time, Protestantism looked upon poverty almost as a divine judgment for sin. In recent years, Liberal Protestantism has often gone to the other extreme; some classes at Union Seminary produced almost as many labor organizers as ministers.

However, there are many signs that, by means of its capacity for self-criticism, growth, and change, American Protestantism is well on the way to recapturing the idea of "community" which is inherent in the Catholic Faith. This concept has never been wholly lost by Anglicanism, which never lost the Catholic sense of a sacramental relationship between man and man as members of Christ's mystical body. Perhaps that is why England was able to go through the social

The Collect

The Annunciation — *April 9th*

TRADITION tells that March 25th is the date of the Crucifixion. Today's Collect, though the feast is transferred, is in line with this thought, as we pray to be brought to the glory of the Resurrection by the Cross and Passion of our Lord. It is difficult to fix the mind on more than one great truth at a time, but this Collect reminds us that in the plan of our redemption we cannot ignore a single factor of what has been made known. The Incarnation, Passion, and Resurrection are parts of one great truth and their meanings for us must be seen as a connected whole. Resolve to meditate carefully on each of the events so briefly named in the Collect. Seek the saving truth in each mystery and learn to live in the help of them all, as one sharing completely in the glorious heritage laid up for us.

Second Sunday after Easter — *April 15th*

DURING the Great Forty Days the Church keeps before us the work our Lord finished on the Cross. He offered the one Sacrifice that could take away sin, and He set the pattern of godly life. We must continue mindful of the Sacrifice of the Cross if we are to live the risen life. We must appropriate to ourselves the benefits of that Sacrifice if we are to follow His example effectively. When we realize what He has done for us it will be with great thankfulness that we receive His help, and that spirit of thankfulness will show in our daily endeavor to walk in His ways. Our thankfulness for the Sacrifice made for our sins must awaken love for Him who gave His life for us, and love demands a means of response. The only response He asks is that we follow His example and strive to make ourselves as like Him as possible.

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upheavals of the industrial revolution with a less violent wrenching of the social structure than in other lands. But the eternal verities of the Faith need reapplication to the changing social scene. Even more, Churchpeople (clerical as well as lay) need, by conscious effort, to learn again the meaning of the Gospel in relation to the social order; for all Churches, Catholic as well as Protestant, have been too ready to acquiesce in secularly-inspired systems which permitted the Church to live in peace.

Even so fine a statement of mutual interdependence and desire to coöperate as this proposed code of principles would benefit by criticism from the Christian point of view. At the outset, the Christian faith affirms that we are all members of one another, a family in which each member has rights and obligations that affect all the rest. Hence, management-labor relations ought not to be considered as a matter affecting only management and labor. The public, in its role of "consumer," and in other ways, is vitally interested in industrial policies and should have a part in their framing and execution. Lacking agencies for fulfilling this purpose, the public will turn, and has in fact turned, to the coercive techniques of government to make its ideas effective; and every such function undertaken by the government helps to substitute police power for free coöperation.

Another necessary development, to quote the report of the Commission on Social Reconstruction adopted by the General Convention of 1943, is that "Not only should labor have the right to be represented on the board of directors, . . . but also the employee should be introduced to participation in the problems of management and not confined only to the monotonous routine of production and maintenance." This again springs from the concept of "community"; in an industrial family, various functions cannot be hermetically sealed off from each other. It springs also from the concept of human dignity and responsibility, for a world of mere commanders and obeyers of commands is something less than human. When a worker takes a job he ought not be expected to act like a robot or a slave, but in a real sense to become a partner in the enterprise.

If management and labor agree on the hardest point of all —the need for trust and coöperation in the national interest— the way is open for a wonderful development of American economic life. We believe that the clergy could do worse is their Sunday sermons than to read this seven-point statement from the pulpit, as the point of departure for a sermon on Christianity and the social order. For the proposed code will not be adopted and wholeheartedly practiced without strong public support; the Church's ministry of reconciliation is much needed to overcome the distrust and suspicion of the industrial conflicts of recent years. But beyond the task of commending this significant step in industrial coöperation the Church has a longer and more exacting one—to teach and propagandize for that right understanding of the relations between God and man and nature which is needed to bring the kingdoms of this world into the Kingdom of God, whose will is our peace.

Proposed Management-Labor Code

Signed on March 28th by William Green, president of the AFL, Philip Murray, of the CIO, and Eric Johnston, president of the Chamber of Commerce of the United States, this "New Charter for Labor and Management" sets forth guides and objectives for postwar industrial relations. The text follows:

We in management and labor firmly believe that the end of this war will bring the unfolding of a new era based upon a vastly expanding economy and unlimited opportunities for every American.

This peacetime goal can only be attained through the united effort of all our people. Today we are united in national defense. Tomorrow we must be united equally in the national interest.

Management-labor unity, so effective in lifting war production to unprecedented heights, must be continued in the postwar period. To this end, we dedicate our joint efforts for a practical partnership within the framework of this code of principles:

1. Increased prosperity for all involves the highest degree of production and employment at wages assuring a steadily advancing standard of living. Improved productive efficiency and technological advancement must, therefore, be constantly encouraged.

2. The rights of private property and free choice of action, under a system of private competitive capitalism, must continue to be the foundation of our nation's peaceful and prosperous expanding economy. Free competition and free men are the strength of our free society.

3. The inherent right and responsibility of management to direct the operations of an enterprise shall be recognized and preserved. So that enterprise may develop and expand and earn a reasonable profit, management must be free as well from unnecessary governmental interference or burdensome restrictions.

4. The fundamental rights of labor to organize and to engage in collective bargaining with management shall be recognized and preserved, free from legislative enactments which would interfere with or discourage these objectives. Through the acceptance of collective bargaining agreements, differences between management and labor can be disposed of between the parties through peaceful means, thereby discouraging avoidable strife through strikes and lockouts.

5. The independence and dignity of the individual and the enjoyment of his democratic rights are inherent in our free American society. Our purpose is to coöperate in building an economic system for the nation which will protect the individual against the hazards of unemployment, old age, and physical impairments beyond his control.

6. An expanding economy at home will be stimulated by a vastly increased foreign trade. Arrangements must therefore be perfected to afford the devastated or undeveloped nations reasonable assistance to encourage the rebuilding and development of sound economic systems. International trade cannot expand through subsidized competition among the nations for diminishing markets, but can be achieved only through expanding world markets and the elimination of any arbitrary and unreasonable practices.

7. An enduring peace must be secured. This calls for the establishment of an international security organization, with full participation by all the United Nations, capable of preventing aggression and assuring lasting peace.

We in management and labor agree that our primary duty is to win complete victory over Nazism and Japanese militarism. We also agree that we have a common joint duty, in coöperation with other elements of our national life and with government, to prepare and work for a prosperous and sustained peace.

In this spirit we agree to create a national committee, composed of representatives of business and labor organizations. This committee will seek to promote an understanding and sympathetic acceptance of this code of principles and will propose such national policies as will advance the best interests of our nation.

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The Evaporated Gospel

WE SHARE with many other Churchpeople a sense of regret that the Federal Council of Churches associated itself with the publication of John D. Rockefeller's address to the Protestant Council of New York. In the address, Mr. Rockefeller exercised the layman's privilege of ignoring the Bible, Church history, and the science of theology, in setting forth a religion devoid of intellectual content which he thought was Christianity. It need hardly be said that Mr. Rockefeller's ideas of what Christ taught were not the ideas which one can readily find in the Scriptures but what he thought Christ ought to have taught.

This kind of talk, as we said above, is the layman's privilege. It serves a good purpose, perhaps, by reminding the clergy that many laymen look at the theological and sacramental apparatus of the Church from only one standpoint: Does it work? However, the constituent Churches of the Federal Council have the right to expect better service to God's revelation of His dealings with man than the publication over the Council's imprint of statements repudiating what the New Testament explicitly affirms. Not only the Episcopal Church, but the Presbyterians, the Baptists—in fact any Church which believes religion to be a matter of revelation at all—may well object to this casual brushing-aside of God and Christ in favor of a hand-carved 20th-century substitute.

The type of religion advocated by Mr. Rockefeller is especially dangerous because it seems plausible to the pragmatic American man-in-the-pew. The Churches which actually preach this kind of Christianity are just those which have most spectacularly failed to keep pace with the growth of the country, because they do not have deep roots in human nature nor power to save sinners. Yet, since many lukewarm Christians are eager to whittle down the Christian faith to something which requires no effort, intellectual or physical—or even spiritual—all the Churches are constantly being urged to stray down the same broad road to destruction. The secular press leaped to publish excerpts from Mr. Rockefeller's address, some papers even using the full text. Mr. Rockefeller, we are confident, is not a lukewarm Christian; but he clearly doesn't know from what credal and sacramental roots he has drawn his spiritual life. Those who, staying away from the Churches that preach the evaporated gospel, enthusiastically commend such a gospel for one big Church, will stay away from that Church too.

Bishop DeWolfe of Long Island, carrying out his ordination and consecration vows, has addressed a letter to his clergy (see p. 6) on this subject. We too feel that the Federal Council was gravely in error in permitting its name to be associated with this effort to water down Christianity and hope that the Council will at least withdraw its name from any future editions of the pamphlet. It cannot but have a bad influence on America's understanding of what Christianity is and the truths of the Gospel are.

PARADOX

BENEATH the rockets' angry hiss
Over a shuddering land,
Light is the wafer's weight of bliss
Upon a war-scarred hand.

Bliss in a street of burning homes?
Strength in a broken Host?
O Paradox! Christ ever comes
Where men deny Him most. . . .

To the thief's curse His silence cries—
And speaks again of Paradise.

LOUISA BOYD GILE.

THE FLOWERS

IN THE spring
The rich adornment of the earth with flowers,
Stirs holy thoughts in praise of Him who showers
The shades of Heaven.

All praise to God the Holy Ghost who works
For God's own glory and his own delight,
Makes all things perfect; then in joyous might
Laughs at His jokes!

ORROK COLLOQUE.

Afterthoughts

"WELL, BOSS," SAID LIVY THE OFFICE CAT, "I see they've got the clergy placement problem all ironed out in one parish. Look at this item." He placed a paw on a parish paper. We read:

"Between 75-100 folks from St. ——'s accepted the Bishop's invitation and journeyed to the Cathedral for the Vespers at 4 o'clock to hear Rev. —— —— of —— conduct the services and preach the sermon. Following the service many of our people met the Rev. —— and his charming wife, both of whom are young, around 30 years of age, and that would be a determining factor in building up the young peoples group at St. ——'s if he were to become our rector. He has a fine appearance in the pulpit, wears the vestments nicely, and has a splendid speaking voice. We hope that those who attended the service at the Cathedral will make it a point to speak to one or more of the Vestry, after the 11 o'clock service this Sunday, and say whether they would like to have Rev. —— as Rector."

Another paragraph contained this gem: "Your cooperation and comments on the various candidates for a call to our pulpit will greatly assist in making a selection of a Rector who can and will please the entire parish."

"Great stuff," we said. "If there's anything we like it's a fine appearance in the pulpit and a splendid speaking voice."

"The exciting thing to me," said Livy, "is that bit about the vestments. I hope that the vestments at St. ——'s are the same size as the ones at the Cathedral. Or do you suppose that they had a fitting in the sacristy after the service with the vestments from St. ——'s?"

"You know," we said, "it's rather pitiful, this business of looking around for a 'pleasing' sort of man—a sort of ecclesiastical spaniel."

"Pitiful, nothing!" said Livy. "Those people don't want a real priest. They'll be much happier with the type of man they're likely to get under that system. Good thing the Presiding Bishop already has a job—he'd never be accepted for this one!"

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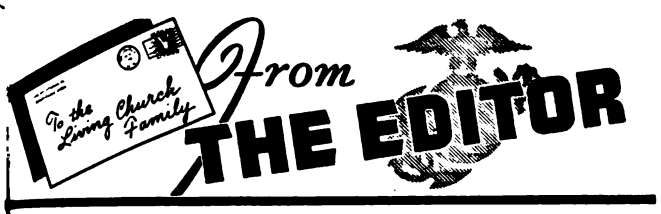

(When I arrived on Iwo Jima, one of the first things I did was look up the officer in charge of Marine public relations, so I could arrange to send my copy for this column "through channels" for censorship and clearance. I was delighted to find that the public relations officer was Major Douglas W. Polivka, USMCR, whom I had met a year ago on the West Coast. Major Polivka is a Churchman, a communicant of St. Stephen's Cathedral, Portland, Ore.,—a gentleman, scholar, and judge of good literature; i.e., *a regular reader of this column. At my request Major Polivka has written this week's "Letter" to the readers of* THE LIVING CHURCH.—*C.P.M.)*

IWO JIMA, VOLCANO ISLAND

It is something of an honor for me to be asked by Captain Morehouse to write a guest column for THE LIVING CHURCH. "From the Editor" is not strange to me because when it first began appearing my good wife clipped it regularly and forwarded it to me in the Caribbean, where I was then stationed.

At that time Captain Morehouse was going through all of the experiences of a serviceman trying to find a home for his family in crowded Washington and get settled into some sort of routine in the mad capital. I enjoyed these pieces because Washington had been my previous duty station and I relived those experiences.

Since its inception, I believe I have read every column. When I returned to the States I had the pleasure of meeting Captain Morehouse at the Marine Corps' huge camps, Elliott and Pendleton, in California. Captain Morehouse arrived in the Pacific about the same time I did. I have visited many of the places he has described in his column and his descriptions have been excellent, accurate word pictures.

As soon as mail delivery started on this bloody, dusty, dirty isle, I began receiving Captain Morehouse's column again. And then the orginal copy began flowing over my desk to be transmitted to Guam for censorship. Yes, I peeked each time and as long as Captain Morehouse has his foxhole across the way from mine, I'll have the jump on LIVING CHURCH readers.

Now this has been a very long introduction, but I shall call it a guest columnist's prerogative. My assignment has been "any subject" I might choose. Naturally, having spent the past month with Marines of three divisions, my mind, like theirs, is pretty much cluttered up with our battle for Iwo. I shall try to set down a few impressions and incidents concerning this former Jap stronghold.

As I write this I can look out on the north side of Mt. Suribachi, where a few remaining Japs now holed up in caves still come out at night in search of food and water. The volcano has had its face lifted. Naval gunfire and Marine field pieces made the first changes. Pillboxes made of reinforced concrete five feet thick are now ground to bits, hard to distinguish from the volcanic ash which covers this hell hole of the Pacific.

Seabees have moved in their bulldozers and now there is a road to the top. Yesterday afternoon the first jeep chugged to the summit. In the morning the historic flag, raised by members of the 28th regiment of the Fifth Marine Division, came down as another flag was raised at Fifth Amphibious Corps Headquarters. The Suribachi flag became a war trophy of this new fighting regiment. Iwo Jima became United States territory.

Here the story is told that Japanese prisoners, watching our bulldozers climb to the top of the now famous volcano, shook their heads in amazement and remarked that they, too, had bulldozers, but to build a road to the top was considered an impossibility.

The other day I visited a section of the Corps Evacuation Hospital, only a mile from the front lines, where wounded Marines receive treatment equal to that of the best hospitals in New York or the Mayo clinic. Twenty-five well known specialists staff this hospital and treat injured within an hour after their wounds have been sustained.

Here you can see the miracles of modern medical science. You can watch men on their death bed come to life after receiving whole blood. An hour later the same man will be smoking a cigaret. You can watch the effect of blood plasma, penicillin, and gas gangrene anti-toxin.

In a tent next to a modern x-ray laboratory stand ice-packed boxes holding several bottles of whole blood. Each glass container is tagged with the name of the donor. The supply being used all came from San Francisco and Oakland. These Californians gave their blood on February 26th. One week later it was dropped by parachute on Motoyama airfield No. 1, while the battle continued only a few hundred yards away.

According to medical officers, one of the best features of the battle for Iwo Jima, if war can have any good features, was the absence of respiratory diseases. There have been few colds and no cases of pneumonia. Too, due to the developments and improvements in sanitation, there has been no dysentery, the plague of all battles.

I doubt very much that any civilian on the homefront would want to eat the food served Marines since they landed here, but dieticians say the diet here is better balanced than that of the civilian in the States. C rations, K rations, and dehydrated foods become very tiresome early in the game of war, but they are prepared so that their mineral and vitamin content is at its highest. Doctors here say we eat too many sweets and too much meat at home.

A week after the first Marines landed on the east coast of Iwo, other Marines were bathing on the west coast while the battle raged with all its fury only a mile away at the north end of the island. Of course, other people were bathing on the beaches of Hawaii, California, and Florida, while Marines were being killed on Iwo Jima. But here it was a sight hard to comprehend. On such a tiny island bathers were bathing while killers were killing and being killed.

Iwo Jima is of great strategic importance in our war with Japan. Thousands of United States Marines have given their lives and been wounded in the process of wresting this island from the Nipponese. As long as the island remains in our hands, and it always should, considering the price we have paid for it, it probably will be an air station.

But I wonder what it will be like here on Iwo Jima five or ten years from today. Perhaps some huge airline will have a modern hotel here and will use Iwo as a stop-over for its planes to Japan. Perhaps there will be an elevator to the top of Mt. Suribachi so that visitors may gaze over the Marine Corps' most costly battlefield with the least possible effort. A uniformed chauffeur no doubt will drive a limousine over paved roads and a guide will point out the places of interest, including the cemeteries of the Third, the Fourth, and the Fifth Marine Divisions.

We hope, if such changes take place on Iwo in the next five or ten years, that the visitors will not forget that during the first two weeks of our occupation of this island, there were no safe places on it. Every man's life was in danger.

As I bring this to a close, there are still places on Iwo which are not safe. There are men at the front whose lives are in danger. There are men fighting there who will be killed today, tomorrow, and the next day, even though Admiral Nimitz has proclaimed the Volcano islands United States territory. But the Japanese, to use an old-time Marine expression, "didn't get the word." That is war.

DOUGLAS W. POLIVKA.

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The Holy Hello

By the Rev. G. Paul Musselman

Rector, St. Alban's Church, Highland Park, Mich.

BEFORE he reads the Collect, Epistle and Gospel, in the Communion Service, the priest turns to the people and says "The Lord be with you." To this the people reply "and with thy spirit." Only then does the priest say "Let us pray." Before prayer there is a greeting, a "Holy Hello."

The preparation service probably began at this point during some centuries of Christian worship. The reading of the letters in the New Testament, the Epistles and a selection from the accounts of Christ's life, and the Gospels, formed a sort of beginning to the performance of the Sacred Rite itself. But before the reading of the Bible the people greeted one another, attended to the matter of fellowship, and this greeting finally found its way into our liturgy in the formal form just mentioned.

The Sacred Rite itself begins with the prayer in which Our Lord's own words of Institution are found. This prayer is the one which we call the Canon (that word means measure or rule), and is the one which begins "All glory be to Thee, O Lord." But here again the Church puts a prelude of greeting. For just before the beginning of this section of the Holy Communion, as we have it today, and at the point where the service itself actually began anciently, there is another greeting between priest and people, a "Holy Hello," if we may be pardoned for an abrupt change of style!

When Christians gathered for the Holy Meal during the dictatorship of Rome in the first three centuries of Christian worship, terror and danger were the normal climate in which the Holy Mysteries grew. In their celebration of the Holy Eucharist in their homes, in the caves in which they often had to flee, in the catacombs underground there was always the looming danger of the heavy hand of Cæsar. Sometimes the places of meeting had to be kept secret. Ceremonies were evolved to detect the presence of spies. The sign of the cross was a secret sign of recognition among Christians for some spans of the life of the church. The heavy tread of the Roman soldiery breaking into the meeting and the secret invasion of the dictator's gestapo were frequent experiences. No wonder they were apt to be terrified and downhearted as they took the chance of gathering together, as the Lord had commanded, and of worshiping as He directed in the Holy Communion. So it was natural that the priest should turn to the people and say, "Lift up your hearts," and they should reply, "We lift them up unto the Lord."

Perhaps some were missed from the small circle of worshipers. A husband or wife or child may have been snatched from home and be in the torture chambers of Cæsar's soldiery. Perhaps that week the lions had torn up and eaten one of the worshipers as a feature on the local circus program. Perhaps even that week one of the young leaders of the congregation had writhed and screamed to an agonizing death nailed to a roadside tree. No wonder the priest said to his people, "Let us give thanks unto Our Lord God." Perhaps it was from breaking hearts that the reply, "It is meet and right so to do," was wrung. Most likely the people were reminded of the fear-free worship to be in heaven as they sang together the *Sanctus,* or the Heavenly Hymn.

We have seen that a greeting begins two of the most important sections of the central act of worship, the Holy Communion. Other greetings or "Holy Hellos" found their way into Christian worship. The Versicles in Morning and Evening Prayer are illustrations. People encouraged each other in worship because mutual fellowship and encouragement are a part of Christian living. How does that affect us?

There is a very practical problem in many parishes. New people come every Sunday in these days of shifting population. These have all sorts of backgrounds, and are trained in all sorts of church customs. Some of them have come from large churches, some of them from tiny missions. Some of them are new members of our community and some of them are those whose interest in the church has been newly awakened. What happens to them? Who greets them? Do you?

The church is not a place of chatter. The noisiest talk that goes on is not when new people are greeted, but when old friends chew over the week's bridge games. I know there is a great feeling that people should go in and out of the church quietly, and so they should. But do not be selfish about it. You can greet and encourage each other without annoying othe people. You need not read a lecture t each other but you can have mutual intro ductions without making a racket.

Take stock of yourself. Whom did yo greet the last four Sundays? Did yo make any new friends? Did you learn an new names? When last did you have ne friends in your home? Have you take the trouble to call on people in your nea neighborhood who may have been comin to church or who should come? It is eas to pass a name along to the rector an expect him to call. He will and does cal But why be selfish about your own friend ship?

If you are a decent citizen, if you try t love God, if you have an urge to see th church fulfill its function as a trainin ground for Christian living, then ope your heart and reach out your hand.

A friendly greeting should not be grudging action into which you have bee nagged by a rector, but should be an ex tension of liturgical worship.

Your home should not be a retreat int which you hide away from people, bu should be a shrine of fellowship in whic friends new and old should find new an richer meanings of life.

Your circle of friends should not be barbed wire enclosure in which you ar herded with your peeves and prejudice but an enlarging relationship in which old friends help you to bring greater happines to new friends.

Your church attendance should no mean a popping in and out at a religiou performance now and then, but should b a great expression of a love and fellow ship of which Christ and His Apostles ar our pattern.

THE APPLE TREE

HOW LIKE a divine miracle it achieves
This incredible snow of May; the rosy buds
Exploding in silence to an ineffable purity,
The cupped blossom holding the secret of the fruit;
How like an hour-glass it drops the slow petals,
Carpeting the grass with minutes and fading hours,
Ripening in air and sun to the destined fruit,
In a delicate hurry to become the faint green fruit
Of summer, inly eager for the shouting red of autumn,
Rich with the fulfillment of apples red with ripeness;
Inordinate in any Year of Grace
But in a year of war divine assurance
Of the eternal verities beyond all hate.

VIRGINIA E. HUNTINGTON.

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ARMED FORCES

Overseas Easter Services

Commanding General Mark W. Clark, an Episcopalian, read the Scripture text at a non-denominational Easter Sunday service in Rome for headquarters troops of the Allied 15th Army Group. He had chosen for his text, John 20: 1-18, which recounts the story of the Resurrection.

The service was jointly planned by American Chaplain Albert J. Anthony, of Williamson, N. Y., and British Chaplain Fred Smith, of Dagenham, Essex.

Separate services, also open to soldiers of all faiths, were conducted for troops of the 5th and 8th Armies.

More than 150 Allied unit chaplains held Catholic and Protestant Easter Sunday services for troops in all sectors of the 5th Army.

Arrangements were made to transport units which have no chaplains to the nearest unit where services were being held. In front line units, Easter observances were, for tactical reasons, limited to brief services around gun pits and first aid stations.

Army, Not Navy, Tells Admiral Of His Promotion

When Capt. Robert D. Workman, director of the Navy Chaplains' Division, was given the title of Chief of Navy Chaplains and advanced to the rank of rear admiral recently, his friends and coworkers in the Navy and in Washington thought it was too bad the new admiral couldn't be around to receive the proper congratulations.

"Chaplain Bob," as Navy chaplains call him, was out on business. He was on the last lap of a 20,000-mile tour of the Pacific, visiting major naval establishments for a first-hand look at their religious life.

He got the news of his promotion in a way that wrote another chapter in the annals of Army-Navy liaison, and gave him "one of the biggest thrills I ever had."

"Good Morning, Admiral"

Before leaving Tinian, Chaplain Workman, still wearing the eagle of a Navy captain, stopped by the office of the Army's commanding general to say goodbye. As he walked into the general's headquarters, the aide greeted him with "Good morning, admiral."

When Chaplain Workman corrected him, the aide simply smiled and ushered him into the C.G.'s office. The Army officer, a brigadier general, was beaming with the good news as he handed the chaplain a dispatch announcing his appointment as the first officer to hold the title, Chief of Chaplains in the United States Navy, and the first active-duty chaplain to be made a rear admiral. The general told the new admiral he wanted to assemble all the troops on the island for a ceremony appropriate to the occasion.

Surprised and pleased, "Chaplain Bob" thanked the general but explained that a plane was waiting to take him to his next visiting place. So they compromised, and the general agreed to be satisfied with calling in all the senior chaplains and officers on the island.

Major Albert J. Dubois: *Conducting services at an artillery headquarters in a French village.*

When the group had gathered, the general read them the dispatch, and then proceeded with his little surprise. He stepped up to Chaplain Workman, took off the Navy captain's eagle, and attached his own Army stars, two of them, which stand for the rank of rear admiral in the Navy as well as major general in the Army. Then he walked to the door of his quarters and gave the signal for a two-star flag to be hoisted.

After making grateful acknowledgments for this unique ceremony, the Chaplain was driven to his plane in a jeep with two stars on it, "fore and aft."

Chaplain Workman will return to Washington within the next few weeks, when he will make a report of his observations in the Pacific to a group of Christian leaders at a conference to be held in the capital.

Sunday Morning On the Western Front

¶ *Sunday morning means Church services all over the Christian world—whether in vast cathedrals or far in the advance lines of the Western Front. Here a serviceman describes his Sunday morning in a letter to his rector, the Rev. Talbert Morgan of All Saints' Church, Mobile, Ala.*

"It is Sunday morning and everything is quiet. I have just finished having a little service with the 17 men under my charge, the first service we have had in six weeks. My group is too small and too far forward for the chaplain to come to us.

"I told the men that I knew all of us prayed individually, but I thought it would help if we said some prayers in a group. There were four Catholics and one Jewish boy among us. We said the Lord's Prayer together, and then said a silent prayer of thanksgiving that God had taken care of us through some rough times. I read them the 91st Psalm, and we said another silent prayer that the war would soon be over and that God would take care of our loved ones at home. That was all. We sat on the ground facing the east, with the morning sun shining over the hedgerow.

"I feel refreshed, and feel that I have done right. I would give anything to be back home and go to church with the family. I am thankful that I was brought up in a religious home and know how to pray. Over here, you pray all the time, and believe me, it means something."

HOME FRONT

Hymn for Victory Day

The Rev. Henry S. Sizer jr., of St. Andrew's Church, Meriden, Conn., has written *A Hymn for Victory Day*. Feeling that few of the hymns in the *Hymnal* are expressive of the spirit of the time when victory is finally achieved in Europe, he wrote the hymn, which has been approved by Bishop Budlong of Connecticut. The Presiding Bishop said that he is not a judge of music, but that he has read the words and likes them. The words of the hymn follow:

O God who gives to goodness strength,
And arms our hopes with heavenly power;
We thank Thee that Thy love at length,
Hast brought us to this victory hour.

The Conquering panzer hosts have fled,
Our lights once more in safety shine.
Forgive the sinfulness which led,
Our hearts to doubt Thy truth divine.

The mighty armies of the slain,
Which stand before Thy glorious throne;
Beseech Thee spare the groaning earth,
And make it fit to be Thy home.

O fill their sacrifice with might,
Pour out Thy Spirit from above,
Let all the nations in Thy sight
Be governed by Thy power and love.

O take our future in Thy hand,
Add grace to all our best intent,
Let freedom rule in every land
And all our blindness circumvent.

Thus shall the kingdoms of the world,
Become Thy Kingdom of the free,
The cross our banner far unfurled,
Proclaiming all our trust in Thee.

Amen.

PHILIPPINES

Mrs. Francis Sayre Heads YWCA Reorganizing Committee

Mrs. Francis B. Sayre, wife of the former High Commissioner to the Philippines, has accepted chairmanship of a committee to help reorganize YWCA in Manila, with which Mrs. Sayre was associated before the war and which has maintained its program under tremendous handicaps all through the Japanese occupation.

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BOOKS

JEAN DRYSDALE, EDITOR

Reasons for Churchgoing

WHY GO TO CHURCH? By David K. Montgomery. Morehouse-Gorham. $2.25.

If you are wondering what to give to adults who are thinking about Confirmation here is an excellent choice. It is readable for the average laymen and a book a layman will enjoy reading. That in itself is sufficiently rare an achievement to sell the book, but add to that the fact that the book contains a wealth of valuable material and illustrations for the use of both clergy and laity and you have a real contribution to the life of the Church.

The author begins each chapter with a brief survey of contemporary criticisms of the Church in the language of those who make them. Many a clergyman will actually be able to see in his own mind various personalities in his own parish as he reads these introductions. Following the introductions Fr. Montgomery develops a well rounded reply which endeavors more to explain than to argue. We could wish that occasionally the author would explain a little more fully and in greater detail. It would be helpful if he did not assume much of any knowledge about the Church in the mind of his readers. For example in his excellent chapter on "Reaching Beyond the Experiences of Public Worship," which is concerned with the need for more pastoral experience in bringing our Lord to people in their homes, through the sacraments and pastoral calling, he passes by Baptism, Confirmation, and Marriage saying that, "We all know well the necessity for careful preparation" in these matters. Is it not more true to say that outside the clergy and the "pillars," we don't know of any such necessity? Fr. Montgomery was no doubt limited by the scope of his work but we feel that an additional chapter covering these matters would be helpful.

One other remark would seem in order, and this a suggestion to the publisher that the second edition of this book be bound in paper and available at a price not to exceed $1.00. Such an edition would bring the book into the much wider circulation that it deserves.

NORMAN L. FOOTE.

Merrick Lectures

THE POSTWAR WORLD: THE MERRICK LECTURES FOR 1944. By various authors. Abingdon-Cokesbury. $2.00.

Like most symposia this collection of learned papers, delivered at Ohio Wesleyan University on the Merrick Foundation, is spotty; some of the 13 lectures are exceedingly good, some are so-so, three are thin gruel. The collection is worth buying for three papers.

The first of these is by Prof. R. S. Lynd of Columbia, author of *Middletown*. He shows how foolish it is to expect a democratic peace when the political-economic power in every one of the winning empires is in the hands of a business system that controls giant technology, by groups driven by necessity to protect and perpetrate themselves either by coöperation with such groups in other countries, by cartel, or otherwise, or else by cut-throat competition for foreign trade. In the latter case we shall have more war; in the former, only a precarious peace and certainly not such a peace as "liberals" envisage. The signals are set for an "exhausted peace" dictated by big business. "The resulting trend is unmistakably toward the monolithic power structure of the totalitarian state." And business, including Russian State-capitalism (called Communism by the ignorant), is not really concerned with "spinning pretty humanitarian plans for a League of Nations and and an international police force." Dr. Lynd's argument for this, his brutal warning, deserves perusal.

Another thought-provoker is by Vera Dean, research director of the Foreign Policy Association, on Problems of Small States in the Postwar World. She makes clear the problems these many less powerful countries, such as Sweden or Brazil, are concerned with. They do not wish to be absorbed into the economic and cultural orbit of any of the three world empires: Great Britain, Russia, or the United States. They dread dictation by the three in concert. "If they did not [in Europe] accept a system imposed on them by Hitler, they are not going to be in a mood to accept the more benevolent, but still definitely tangible, dictation of the Allied Nations." What can they do? Enter the new world organization on what terms they may, bide their time, and play off one great empire against the other. The Big Three, Miss Dean says, can then enter on "an honorable competition" to sell their various ways of life, Russian or British, or American, to the smaller countries. Fine, if one can be sure that *dishonest* competition is a thing of the past; otherwise the smaller nations will upset the applecart of peace as neatly as termites disintegrate timber.

The third, and best, of the more able papers is by Prof. Hastings Eells of Ohio Wesleyan, on The Difficulties of Making Peace. He analyzes the Versailles Peace of 1919. He says it was made the wrong way. It was made by the wrong kind of men, politicians rather than statesmen. It refused a coöperation from the defeated enemy and from Russia, with whom the Allies were waging war. This may have been understandable, but it was fatal to a lasting peace. Versailles made a peace based on bargains and deals, rather than on any real attempt to achieve justice. This was also inevitable, and disastrous. It tried to make a bad peace and set up a world organization all in one process. The net result was that the League of Nations became only a device for enforcing the provisions of a peace of expediency and dictation, not a means for rectification of injustices. That killed the League a-borning. Versailles failed to see that punishment of a defeated enemy is incompatible with making peace with that enemy. Versailles made no peace; it only continued the war. The problems that were not solved at Versailles must be solved now, or the war will still go on even though the shooting may stop for a while. "Any postwar planning that leaves these difficulties unanswered is largely idle talk." We are in danger of another peace by bargain and force, like all the "peaces" that have gone before, like the best of them, perhaps, the Peace of Vienna in 1815 after Napoleon was liquidated. That one lasted 33 years; we move more quickly nowadays.

Least interesting and adequate seem the following lectures: President Yang of Soochow University writes on China, America's Pacific Ally, and does a sentimental, surface-gliding, most polite and liberal, religious piece of nonsense. Professor Childs of Teachers' College deals with Soviet Russia and the Postwar World. He is sure that Russia is going to behave herself and that the Moscow Declaration is *bona-fide* on her part. Most of his paper is silly after Yalta, after Russia's behaviour in and toward Rumania, Hungaria, Poland, and the Baltic Republics. And in view of the implications of this book as a whole, namely that the peace like the war is only another development in what is really a world-wide economic-political revolution, Senator Burton's final paper on American Attitudes and Leadership sounds banal and flat. "We are soldiers in a great crusade of personal liberty," he says in his peroration, "as opposed to perpetual slavery." Well, wherever American leadership is to come from, it is

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be hoped that the same will not be exised by the Senator from Ohio!

Yes, this book is a mixed bag; but it ght to be examined by those concerned th the moral or immoral or amoral pects of contemporary affairs.

BERNARD IDDINGS BELL.

Priest's Handbook

MANUAL FOR PRIESTS OF THE AMERICAN CHURCH. Compiled and edited by the Rev. Earle Hewitt Maddux, SSJE. Cambridge, Mass.: Society of St. John the Evangelist. Pp. 276 (with indexes). $2.

The appearance of this *Manual for iests* is most welcome. It fills a need ich in times past was somewhat miti-ted by the use of *The Priest's Prayer ok*, but which has been a great void ce it became impossible to obtain the er book.

The present volume does not attempt to er certain fields (doctrinal, directive, .) which were treated in some of the lier works. It is, rather, an intensely actical handbook for the use of a priest ing conscientiously to meet all the deands for every sort of ministration that ght arise.

Wisely the compiler has included most the occasional offices which are in the erican Book of Common Prayer. He as, insofar as it was possible, drawn his er material from Anglican sources: the thorized Prayer Books of other times d other countries. When occasion reired, he has drawn from other rites; but cessity alone has caused him to do so. loreover one finds a large measure of ibility in many of the offices, so that y may be adapted to the needs of varias places and differing ceremonial.

A word must be said in praise of the ndid indexing. There are indexes of Psalms, hymns, canticles, and Scripre lessons appearing in the book. There an index of blessings; and there is a plete and detailed subject index.

The clergy of the Church in the United ates will be grateful to the American ongregation of the Society of St. John Evangelist for bringing out this valuble (and almost indispensable) handbook.

HEWITT B. VINNEDGE.

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CHURCH CALENDAR

April

- First Sunday after Easter.
- Annunciation B. V. M.* (Monday.)
- Second Sunday after Easter.
- Third Sunday after Easter.
- St. Mark. (Wednesday.)
- Fourth Sunday after Easter.
- (Monday.)

*Transferred from March 25th.

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Stock-Taking Time

Lent is over and gone again! With how many Episcopalians is that fact acknowledged with a sigh of relief? A bitter and unenjoyed pill has been swallowed. Forty days of physical and mental discomfort, inconvenience, and killjoy have been gone through with. Another cut at one's food *in addition* to Rationing! How much more will an Episcopalian have to put up with? Too many gloomy services and gloomier hymns, say they. Lent! Ugh! Thank God we only have to do forty days of *that* per year! Ugh—and several more ughs! Right-o! Let's start in *right there*. If that's Lent to you—you've muffed the ball. You're out of step with your very own Episcopal Church, and we can prove it. Your compass, or gyroscope, or some other steering gadget has gone berserk. You're off the beam!

Lent to a Christian is *never* quite over. Lent to a Christian is being on the training table. (We fellows who used to wear our club or varsity colors and hit the track, know what we used to do without, just in training for some mere foot-race). Lent is the casting off of the dross of our lives, and the building up of new Christian tissue for the race that lays before us. *Some* race—*some* course, say we. It's tougher, more manful, more womanful going than any mile run that we ever did; and it takes thorough, careful training—physical and mental disciplining—and a profound, deep-seated belief and love for The Club whose colors we wear! Get the simile? It's pitifully clear. Again, here's still another slant. Lent is a time of inward preparation for a more fruitful life ahead, and used always to be known as "The Lesser Forty Days," because it was the training period for the forty days following Easter. THOSE days were known of old as "The Greater Forty Days," or the time for gathering those fruits of the spirit prepared for during Lent.

Lent—friends of ours—should so have stimulated us that we will only be happy when we are near to Jesus, working hard in His Fellowship, The Church, for Him and for God; and for that man, woman, or child whom God *will* put in your way as an opportunity of bringing them to Him—if you care deeply enough to pray that that opportunity be given to you.

If Lent to you is just forty days of misery, the quicker you chuck it and tie up with one of the easy-going religions, the better. You just *don't belong* to The Episcopal Church, that gorgeous Church which is rediscovering its *teeth*. The food you want doesn't require teeth!

But to those who dearly love Our Lord, Lent is an opportunity to draw nearer to Him, a period of utter refreshment to the soul despite the weariness of the body. To those, Lent is just a starting place, and the end—well, the end is EVERLASTING LIFE!

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DIOCESAN

EASTERN OREGON

Whole City Participates In Good Friday Observance

For the first time in its history, the whole city of Pendleton, Ore., observed Good Friday with the closing of almost all stores and business offices from noon to 6 P.M.

About 30 years ago for three or four times in succession, stores closed on this day for two hours. This year through splendid coöperation, the Merchants' Committee of the Chamber of Commerce passed a resolution unanimously agreeing "that in these trying times the merchants of Pendleton would do well to aid in emphasizing the need for proper observance of our spiritual and religious duties" and urging all business houses to close from noon to 6 P.M. The response made to this appeal was almost 100%.

The traditional three hours service was held at the Church of the Redeemer, and in addition a two hour service was held at which the different ministers in the community took part.

NEW HAMPSHIRE

Eight-Day Mission

The Rev. Charles M. Serson, SSJE, concluded a very successful eight-day parish mission in Grace Church, Manchester, N. H., on Passion Sunday. A Cowley Father from Bracebridge, Ontario, he well adapted himself to the parish, according to the enthusiastic comments of the Rev. Bradford Young, rector.

The mission was held every night Sunday through Sunday, except Saturday. The church was full every night with a good attendance at the 7:15 Holy Communions every morning. Total attendance for all services was 2,559. Total offerings were $344, of which $200 was sent as a thank offering to the Society in Bracebridge for rural work, and the rest used for mission expenses.

Vacations Planned For 80 Harlem Children

Vacations in New Hampshire for 80 Colored children from Harlem, New York City, are being planned by the department of social action of the New Hampshire Council of Churches. The project will follow the lines pioneered by A. Ritchie Low of Johnson, Vt., last summer.

The children, aged 9 to 12, will be selected in New York by the Rev. Shelton H. Bishop, rector of St. Philip's Church, according to plans announced by the chairman of the department, Bradford Young. The children will be invited to homes of Churchpeople in Hillsboro and Merrimack counties in New Hampshire for a two weeks' stay, August 9th to 22d. Ministers of those counties are being written asking them to urge their people to invite the children. The costs of transportation are to be borne by gifts from New Yo ers to be solicited by Fr. Bishop and congregations in New Hampshire wishi to make an offering.

The project in New Hampshire w started by a speech by Fr. Bishop at George Washington's Birthday Me Communion in Grace Church, Manch ter, and was taken up by the New Ham shire Council of Churches. He point out the remarkable success of the Ve mont plan and the happy interracial e perience obtained by both white and C ored children.

WEST TEXAS

St. Stephen's Parish House, San Antonio, Dedicated

St. Stephen's Parish House, San A tonio, Texas, was dedicated Maun Thursday. A mission of St. Mark Church, San Antonio, it held services f three years in a recreation center owne by the city. During that time the faith few were able to arrange the center fe Sunday services, including Holy Commu ion and church school.

GROUNDBREAKING

However, on the coming last June the Rev. Henry Getz, measures we taken to secure funds for building upo lot previously given by a vestryman of S Mark's. Ground was broken for the fi unit, a parish hall to be used temporari for all purposes, on January 28th. quite a triumph of workmanship, th building could be occupied on March 2nd To be sure there were no facilities t lighting but the candles burning every where were impressive.

The service of dedication was a part the celebration of Holy Communion an Confirmation at which Bishop Jon preached.

One inconvenience, which all took wit good humor, was the fact that the storm in the late afternoon had created im measurable mud around the new buildin where no arrangements had been made t such an unlooked for circumstance. So it was with muddy feet that members an friends crowded into the hall where on standing room could be had by many.

MASSACHUSETTS

Auburndale Churchpeople Return to Rebuilt Church

The parishioners of the Church of the Messiah, Auburndale, Mass., returned on Easter Day to their rebuilt church after an absence of 18 months due to the fire which destroyed the beautiful fabric on November 15, 1943. Construction of the present building was begun last July after carefully laid plans; Bishop Sherrill relaid the corner stone in October; and the first service on Easter was a Sung Service of Holy Communion of Thanksgiving. The rector is the Rev. Richard P. McClintock.

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Community Planning Through Parish Forums

Ballston Spa, N. Y., is well on its way to purposeful, postwar civic improvements—with a Citizens Planning Committee already appointed by the mayor—due to the interest created by five forums held last fall in Christ Church of that community.

These forums, held on five successive Friday evenings in the parish house of Christ Church, saw townspeople representing every religious, social, and economic element in the village, gathered to think and to talk about their community.

The new rector, the Rev. Albert Rees Hay, felt that gathering together as Christians before the altar of God and praying for a better kind of society was of paramount importance. But that was not enough. Christians must go out into the community and do something about making it a better place in which to live; both for themselves and for those who are to return from this war. Worship and social action cannot be separated. Fortunately, he knew of several organizations interested in planning, particularly the Bureau of Planning of the New York State Department of Commerce. A most satisfactory arrangement with the Bureau was soon established, so that a series of forums, each an hour long and each on different aspects of community planning, was formulated.

Leading citizens of Ballston Spa were selected as chairmen of the various programs. The state became so interested in the project that they decided to use Ballston Spa as a model village for introducing an important part of their postwar planning program.

Residents of the village showed a keen interest at the very first forum as they listened to an explanation of the meaning of an approach to community planning. Stirred by the realization that community plans, turned into action, depend on wide interest and capable leadership, the members of the Church enthusiastically went about selling the idea to the mayor, civic leaders, village officials, the superintendent of schools, teachers, local merchants, members of the Rotary Club, ministers of the town, and other key citizens.

The second forum met to discuss the need of planning for business development. The necessity of business to a prosperous community was made vivid by movies and brief talks. The next meeting swung the forum's attention to another important area of community life—social welfare. This session provided an opportunity for telling what was being done in this vital field by both public and private organizations. The county welfare commissioner presided at this meeting, which provided the liveliest discussion period of the whole forum series.

The fourth forum dealt with zoning and physical planning. Since the railroad tracks in the village are to be moved to the outskirts after the war people were curious as to what might happen to the layout and design of their community as a result of this arrangement. An expert planner talked about making Ballston Spa a more desirable and attractive place in which to live and work.

Forum number five was one concerning full utilization of the school facilities for recreational and entertainment programs for both the youngsters and adults of the community.

At the last forum, a committee was selected to recommend to the mayor that a Citizens Planning Council be formed. The mayor was favorably impressed with the interest stimulated by the forums and the suggestions developing from them. Therefore, together with the representative of the Bureau of Planning who served as advisor to the forum series, the rector, and the superintendent of schools, he formulated a program to stimulate community planning. Upon receiving the approval of the Village Board of Trustees, the mayor appointed an official planning board and a Citizens Planning Council which would cooperate with the Board of Trustees and all social agencies. Ballston Spa now has a Citizens Council: a nonpolitical group of representative citizens organized to gather ideas for community betterment and to determine how to accomplish worthwhile postwar objectives. This group has access to all sources of information and works for the benefit of all groups in the village.

The following excerpt from the Ballston Spa *Journal* typifies the overwhelming enthusiasm which accompanied the inauguration of the Council's activities: "Ballston Spa is out in front—and that's where we are going to stay—out in front of all the villages and cities in the State of New York—perhaps in the nation. This has been the result of a series of forums sponsored by Christ Church." The *Saratogian,* a paper of a neighboring city, carried an editorial congratulating Ballston Spa on its being able to make such wonderful advances in community planning for the postwar world.

By taking such a prominent role in the promotion of sound community planning, the rector feels that the church has only partly fulfilled its rightful obligation to the community. He believes the fact that members of the community and officials of the state considered it unusual that his parish should take such an active part in the development of the community, is an indication of the need for the Church to really make itself felt in the everchanging and progressing communities of the nation.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Theophilus B. Pollard, Priest

The Rev. Theophilus Boyden Pollard, vicar of Christ Church, Coconut Grove, Fla., for the past eight years, died at Broward General Hospital, Fort Lauderdale, Fla., on March 18th.

Funeral services were held at Christ Church on March 25th with Vespers for the Dead, and on March 26th, Solemn Mass was celebrated with the Ven. John E. Culmer as celebrant, Fr. Bruce Williamson, deacon, and Fr. E. L. Avery, subdeacon. Interment was at West Palm Beach with Fr. Quintin E. Primo officiating.

Fr. Pollard was born at Georgetown, British Guinea, S. A., February 17, 1880. He graduated from Teachers' Training College, Georgetown, and came to the United States May 14, 1905, graduating from Lincoln University, Pennsylvania, with the degree of S.T.B., in 1908.

Ordained by Bishop Mikell in 1921, Fr. Pollard held charges at Griffin, Ga., Atlanta, Ga., and Columbia, S. C. He was dean of Hood Seminary, Livingstone College, Salisbury, N. C., from 1925-1927. Resigning as dean of Hood Seminary, he served as rector of St. Philip's Church, Jacksonville, Fla., 1927-1930. He came to the diocese of South Florida in 1930, and served as vicar of St. Patrick's Church West Palm Beach, from that year until 1937 when he was appointed vicar of Christ Church, Coconut Grove.

Fr. Pollard is survived by his wife, the former Maxine Rebecca Walker of West Palm Beach, and two daughters.

Mrs. Leroy W. Doud

Edith Horsfall Doud, wife of the Rev. Leroy W. Doud, died March 17th, in Little Rock, Ark., after a long illness.

Funeral services were conducted March 20th by Canon Cotesworth P. Lewis of Trinity Cathedral, Little Rock.

The daughter of the late Thomas Marsh and Margaret Horsfall, Mrs. Doud was a native of Prairie County, Ark., and a lifelong member of Trinity Cathedral. She was also a charter member of the Daughters of the King.

Mrs. Doud is survived by her husband, a daughter, Mrs. Margaret Doud Robinson of Little Rock; two sons, Bernard Doud of Shreveport, La., and Maj. Donald E. Doud of the Army Air Forces; a sister, Mrs. J. J. Wright of Little Rock, and two brothers, Frank Horsfall and J. E. Horsfall, both of Little Rock; and three grandchildren.

EDUCATIONAL

SECONDARY SCHOOLS

Confirm 28 on Palm Sunday At Howe Military School

Howe Military School observed Palm Sunday this year with a late Eucharist at which Bishop Mallett of Northern Indiana preached the sermon and confirmed a class of 28, both from the school and from St. Mark's Parish in Howe, Ind.

The Bishop in his sermon, emphasized the meaning of Palm Sunday in the Church year, as a period when the early group of followers of Christ resisted the temptation to quit before the job was finished. He stated that today the same must hold true.

Blue Ridge School Dormitory Destroyed by Fire

Crawford Hall, a dormitory for small children at the Blue Ridge School, Va., was destroyed by fire March 24th. Operated by the Church primarily for mountain children, the school has an enrolment of about 200. Several of its graduates are in the ministry and others have taken prominent places in business and professional life.

Crawford Hall was the oldest of the ten buildings at the school. It was built about 40 years ago. It was a two-story, frame structure with a large dining hall and kitchen, three dormitory rooms and two rooms for employees. The loss was partly covered by insurance.

The Rev. George P. Mayo is the founder and headmaster of the school.

CHANGES

Appointments Accepted

Harris, Rev. **Leon Preston,** rector of Christ Church, Joliet, Ill., will become rector of St. James' Church, Paso Robles, Calif., April 15th. Address: St. James' Rectory, Paso Robles.

Mercer, Rev. **Samuel S. B.,** research professor of the University of Toronto, is serving as acting rector of the Church of the Epiphany, New York City, from March 24th to June 1st.

Stetler, Rev. **Robert H.,** formerly vicar of Grace Church, North Girard; Trinity Church, Fairview and other missions in the Lake Shore Mission field of the diocese of Erie, became rector of St. Alban's Church, Roxborough, Philadelphia, March 15th. Address: 6769 Ridge Ave., Philadelphia.

Deposition

DeForest B. Bolles, was deposed from the ministry at his own request by Bishop Horstick of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., on March 20th, acting in accordance with Canon 59, Section 1.

Ordinations

Deacons

Kentucky—Jacob Farrand Williams was ordained deacon March 21st in Christ Church Cathedral, Louisville, Ky., by Bishop Clingman of Kentucky. He was presented by the Ven. Harold J. Weaver and the Rev. W. B. Myll preached the

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rmon. Address: 2507 Cherokee Parkway, Louisville 4.

Los Angeles—J. Ogden Hoffman jr. and Peter Paulson were ordained to the diaconate March in All Saints' Church, Pasadena, Calif., by hop Stevens of Los Angeles. They were presented by the Rev. John Frank Scott and the Ray O. Miller, respectively. The Rev. J. K. ille preached the sermon. The Rev. Mr. Hoffis vicar of St. Timothy's Mission, Compton, f.; and the Rev. Mr. Paulson is assistant of Paul's Cathedral, Los Angeles. Their respective esses are Compton, Calif., and 615 S. Figueroa Los Angeles 14.

uth Florida—James McKeown was ordained n March 18th in St. Paul's Church, New na Beach, Fla., by Bishop Wing of South da. He was presented by the Rev. W. Shelby hall and the Rev. E. Dargan Butt preached ermon. The Rev. Mr. McKeown is serving for w months as curate of Holy Trinity Church, t Palm Beach, Fla., before entering Drew versity to take a course in rural sociology.

nnessee—George Blodgett Stuart Hale was ordained deacon March 21st in Grace and St. Luke's Church, Memphis, Tenn., by Bishop Maxon of Tennessee. He was presented by the Rev. Charles S. Hale and the Rev. Israel H. Noe preached the sermon. The Rev. Mr. Hale is assistant of St. John's Parish, Johnson City, Tenn.

Priests

Albany—Willard, Rev. Francis Arthur, was ordained priest March 23d in All Saints' Cathedral, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. Loren N. Gavitt and the Rev. James W. Pennock preached the sermon. The Rev. Mr. Willard will become priest in charge of Christ Church, Pottersville, N. Y., and associated missions. His address will be 808 Amherst Ave., Ticonderoga, N. Y., until about May 10th, when after his marriage, he will occupy the rectory at Pottersville.

Harrisburg—Schofield, Rev. Reginald Charles, was ordained priest March 24th in Christ Church, Danville, Pa., by Bishop Heistand of Harrisburg. He was presented by the Ven. Squire B. Schoefield and the Bishop preached the sermon. The Rev. Mr. Schofield is vicar of Christ Church, Milton; St. Mark's, Northumberland; and St. James', Exchange, Pa. Address: 310 Center St., Milton.

Changes of Address

Winborne, Rev. Ernest M., who will become rector of St. Andrew's Church, New York City, May 16th, will have the home address of 1944 Madison Ave., New York 35.

Military Service

Golding, Rev. John T., formerly rector of St. John's Church, Gloucester, and St. Mary's, Rockport, Mass., became a chaplain in the USNR March 16th.

Correction

In the L.C. issue of March 18th, the names of the Rev. Reynold McKeown and the Rev. Erwin A. Thomas, SSJE, were incorrectly spelled in the diocese of Milwaukee ordination notice.

CHURCH SERVICES

0 TO CHURCH! That slogan, sounded round the world, might well put an to the world's chaos. The rectors of ing churches listed here urge you to the slogan to work in your own perl world. Use it on your friends.

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h of the Atonement, 5749 Kenmore Avenue, icago 40
James Murchison Duncan, rector; Rev. Edd Jacobs
: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

ANGELES—Rt. Rev. W. Bertrand Stevens, D., Bishop; Rt. Rev. Robert Burton Gooden, D., Suffragan Bishop
Mary of the Angels, Hollywood's Little Church round the Corner, 4510 Finley Ave.
Neal Dodd, D.D.
day Masses: 8, 9:30 & 11

UISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
George's Church, 4600 St. Charles Ave., New leans
Alfred S. Christy, B.D.
: 7:30, 9:30, 11; Fri. & Saints' Days: 10

INE—Rt. Rev. Oliver Leland Loring, Bishop
edral Church of St. Luke, Portland
Rev. P. M. Dawley, Ph.D.; Rev. C. L. ather; Rev. G. M. Jones
.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

ICHIGAN—Rt. Rev. Frank W. Cl[illegible]on, D.D., Bishop
urch of the Incarnation, 10331 Dexter Blvd., Detroit
v. Clark L. Attridge
ekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
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Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12; Tues.: 7:30, Wed.: 11

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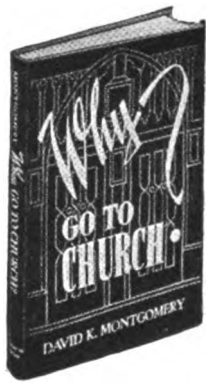

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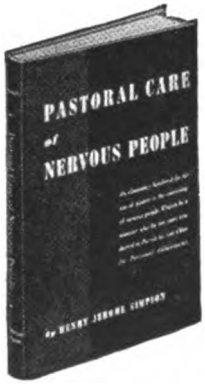

PASTORAL CARE OF NERVOUS PEOPLE

By Henry Jerome Simpson

Souls in Disorder! There are some in every parish and at the end of this war there will be many more. Using religion as a preventative and therapeutic agency the minister has, within his limitations, a great work to do.

Questions concerning mental habits, emotional life, home training or the lack of it, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the pastor is in a unique position to deal with people in need of care along these lines.

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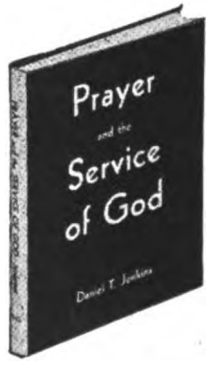

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By Daniel T. Jenkins

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The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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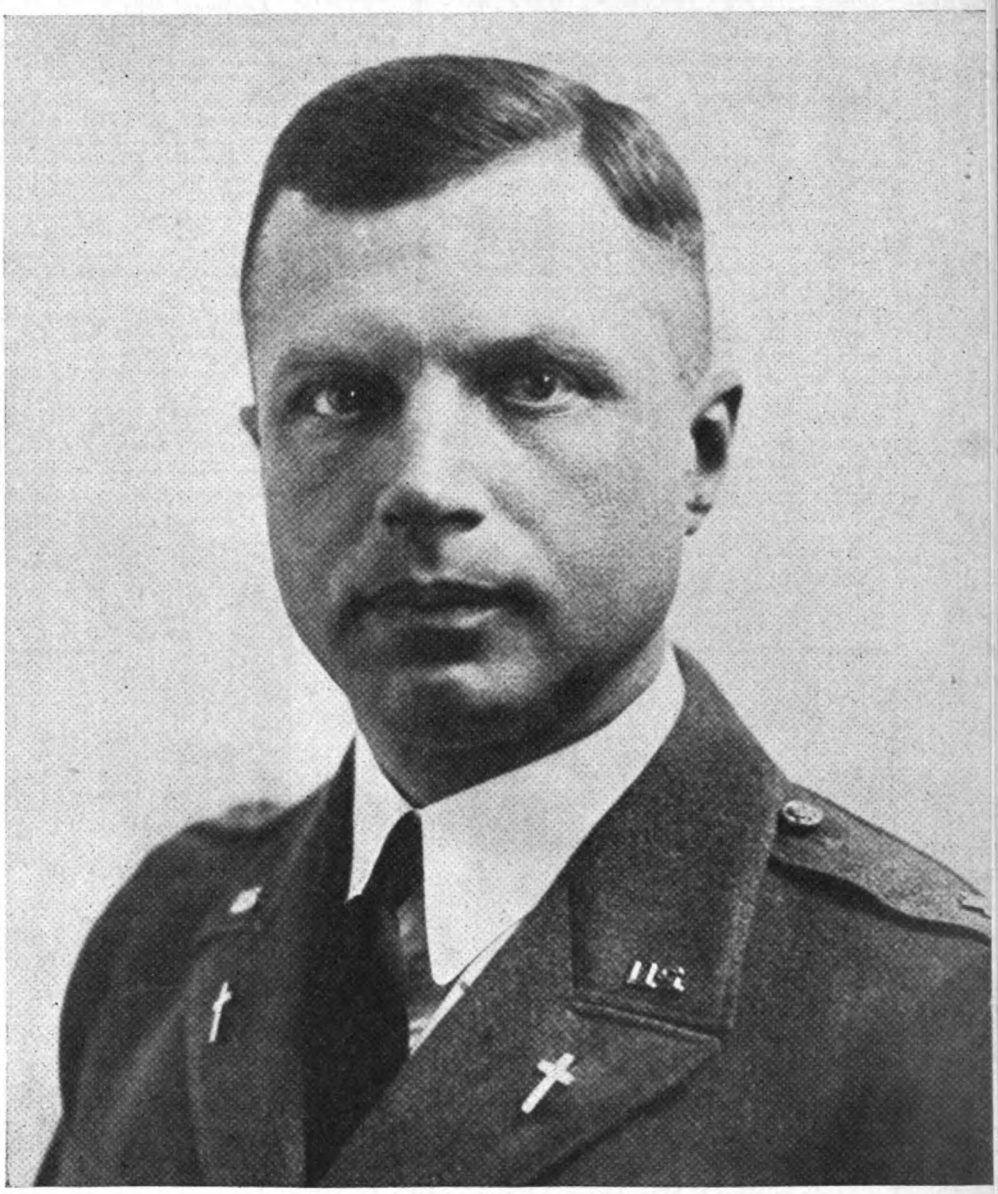

CHAPLAIN LUTHER D. MILLER
The new Chief of Army Chaplains is a Churchman.
[*See Page 16*]

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An Ideal Sabbath

TO THE EDITOR: Let me record my sincere thanks for Canon Marshall Day's perfectly thrilling description of "the Sabbath of an ideal Christian congregation" [L.C., March 18th].

Never in so brief compass have I come across an account of the Liturgical Movement that so rounds out the underlying idea. Here are first things placed first; worship directly related to work, and to play; a wholesome balance between sacrament and preaching, with neither ousting the other; a challenge to those who have been welded together in Christ to go out and bring others in; a minimum observance for everyone, with extras for the more devout. (After all, life would be monotonous with everybody at the same stage or growth.) In short, Canon Day shows how worship, preaching, evangelization, work, and play, all might be woven into the fabric of every Christian Sabbath. What richness! What power of Liturgy to bite into life! What a charming description of a "glorious church, not having spot, or wrinkle"!

When I showed the paragraph to my wife, her comment was: "It would be wonderful, but I should think everybody would be exhausted. It would be fine in a five-day working week—which we certainly ought to have." Of course, the thing is frankly presented as idealistic, and even under ideal conditions would require modification for small parishes. Not many priests (not the present writer, for example) single-handed could do justice *in one Sunday morning* to two such widely separated Masses, with a "sermon, long enough and substantial enough to get somewhere" *and* a sermon of entirely different character for the mission service, and keep his fast. And there would seem to be real loss in terms not wholly physical in the priest's not partaking of the "rather substantial parish breakfast." But even with modifications the thing is wonderful to contemplate. Instead of half the congregation alternating to bring outsiders to the mission service, while the other half conduct services, Sunday school, and Bible classes, etc., in churchless areas—if even a few consecrated individuals, who had already made their Communions, did this, the effect would be so great as to make present achievement seem by contrast a mere scratching of the surface.

I shall carefully file away Canon Day's article, take it out every so often, meditate on it, pray over it, in short use it "as something to shoot at," as one of my men described the pre-Canvass budget of last November, "which of course we never can reach," but which, to continue the metaphor, we came within a hair of hitting.

(Rev.) F. C. LIGHTBOURN.

Rumford, Me.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
PETER DAY.....*Acting Editor*
JEAN DRYSDALE..*Managing & Literary Editor*
ELIZABETH MCCRACKEN .....*Associate Editor*
PAUL B. ANDERSON.....*Associate Editor*
LEON MCCAULEY.....*Director of Advertising and Promotion*
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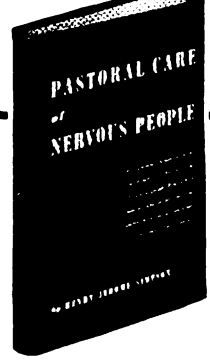
No "Private Ceremony"

TO THE EDITOR: As one who agrees with you that to succeed in our God-given task of being both Protestant and Catholic we require forbearance, I think your Question Box for April 1st should state not only the author's view that the second rubric after the Order of Confirmation forbids a priest to invite all Christians to communicate, but also the opposite view widely held by informed and judicious authority in our Church, such as Prof. James Muller.

His view is that that rubric is pre-Reformation and was never intended to be applied to exclude from the Communion communicants of other Churches not then existent. "Occasional conformity," free-Churchmen receiving the Communion occasionally in Episcopal churches, is a well-recognized practice in England, as well as in the United States. There is nothing in our



Pastoral Care of Nervous People

By Henry Jerome Simpson

Esther Loring Richards, M.D., Johns Hopkins University, has written the foreword to this book and we quote the following: "This little book is well worth reading by clergy and doctors as an honest effort to afford each an opportunity to know about the work that the other is trying to do. It is not a scientific treatise. It is not a theological treatise. It is a simple, straightforward effort to integrate the efforts of each toward a better evaluation of their respective provinces in human helpfulness."

Some of the topics: Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness.

Souls in disorder! There certainly are many of them and their need is critical. In every parish throughout the United States are found the psychoneurotics. And when this war is over there will be many more. Clergymen, through counselling, are able to do a great work for this group. As the author says: "Using religion as a preventative and therapeutic agency, the minister has, within his limitations, a great work to do."

Pastoral Care of Nervous People is an introduction to a technique which brings the help of both religion and psychiatry to the aid of nervous people. Price, $2.32 Postpaid

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formularies to prevent a priest from recognizing as confirmed a baptized person who according to the accepted rite of some other communion has received the gifts of grace bestoved by the Holy Spirit, made profession of faith in Christ, and been admitted to the Holy Communion.

It seems to me that any priest who refuses the Communion to such a person is denying the fellowship of the Holy Catholic Church and turning the Sacrament given by our Lord to the whole Church into a private ceremony of Episcopalians.

(Rev.) BRADFORD YOUNG.
Manchester, N. H.

Federal Council Statement

TO THE EDITOR: Chaplain Martin's letter in your issue of March 4th rests on so much misunderstanding that I am seeking the courtesy of your columns for a brief statement.

First of all I should like to emphasize the fact that the pamphlet *What Protestants Believe*, makes no claim to represent the views of anyone except the author, who is the Rev. Dr. Hugh Thomson Kerr, of Pittsburgh, Pa. It is in no sense an utterance of any church or of the Federal Council of the Churches of Christ in America.

I also desire to make it clear that the pamphlet is not "being urged upon all chaplains." On the contrary, it was written as a direct response to the requests of many chaplains, who pointed out that while Roman Catholics in the armed forces had excellent tracts on their beliefs there was no comparable interpretation of the Christian faith from the standpoint of non-Roman Christianity. Since the chaplains could not appropriately distribute denominational tracts on what Methodists believe, what Presbyterians believe, what Lutherans believe, etc., they asked for something which could be generally used interpreting what Protestants believe.

Dr. Kerr would, I am sure, insist that he did not have the slightest thought of attacking any church. He was simply trying to make an objective statement about the churches of the Reformation. Naturally, he points out, in this connection, that in the Reformed view nothing can take the place of "the Word of God found in the Scriptures," but why should this be regarded as a criticism of the Prayer Book? Does not the Prayer Book service for ordination to the priesthood ask: "Are you determined . . . to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?"

Finally, I should like to point out that the Federal Council of the Churches of Christ in America is not a "pan-Protestant" organization. It includes three bodies of the Eastern Orthodox Church, being organized on a basis broad enough to include both Catholic and Protestant elements in its outlook.

(Rev.) SAMUEL MCCREA CAVERT,
General Secretary,
Federal Council of Churches.
New York.

China's Desperate Refugees

TO THE EDITOR: I have not had the opportunity of reading THE LIVING CHURCH since I attended the Church of the Incarnation, in Detroit, but having in mind the influence of your paper, I feel impelled to write you a purely personal letter about conditions out here.

I mean the refugees. Hundreds of thousands have been forced to leave their homes, to avoid capture by the Japanese, and the condition of many of these unfortunates is terrible, although the government, and relief agencies are doing everything in their power to relieve their plight.

"Ten thousand refugees died of starvation on the road between —— and ——." I cannot vouch for the accuracy of this recent item in the newspaper, but I know how we feel if we skip a few meals, and to visualize thousands of helpless men, women, and children, simply falling by the roadside to await death from hunger, is appalling.

Just one specific case. Nurses from one of our missions were captured, robbed, and set out on foot. Captured again, robbed of remaining clothes, they are, as I write, barefoot and clothed in straw, trying to walk some hundreds of miles for help.

I am not connected with St. John's Church, but have visited there, and was so impressed by their urgent needs, that I asked permission to write THE LIVING CHURCH, in which I have great faith.

Of course I realize that the China Relief and others are already doing a wonderful and efficient work out here, but having seen some of the people, I am compelled to write this appeal for some extra dollars—now.

Contributions should be sent to: Bishop Y. Y. Tsu, care of American Church Mission, New York, for St. John's Church, 117 Wan Chung Kai, Kunming, China.

EDWIN K. SMITH.
China.

Editor's Comment:

THE LIVING CHURCH RELIEF FUND has long been transmitting money for relief in China, and we shall be glad to accept contributions designated for St. John's Church Relief, Kunming. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, with notation "St. John's Church Relief, Kunming." The money will be forwarded to Bishop Tsu, on the understanding that should conditions necessitate, he may apply it to relief work elsewhere in China.

Correction

TO THE EDITOR: Please permit me to correct a small, excusable, but not unimportant error in the account of the centenary of the Religious Life in THE LIVING CHURCH of March 24th. I refer to the statement that the "little known community which Miss Sellon founded at Devonport" and into which the first Sisterhood, the Community of the Holy Cross, was absorbed, was the Society of the Holy and Undivided Trinity. The last named society was not founded by Miss Sellon, but by Miss Marian Rebecca Hughes, in 1849, in Oxford, eight years after Miss Hughes' profession in 1841. The Sisterhood founded by Miss Sellon at Devenport in 1848, which absorbed in 1856 the Sisterhood of the Holy Cross, was the Society of the Most Holy Trinity—a name so like that of Miss Hughes' Community that anyone not intimately acquainted with the intricate history and interrelation of those early communities may be pardoned the confusion.

Miss Hughes was most generous in helping Dr. Pusey in drafting the Rule of the Holy Cross Community and advising Miss Sellon about her Rule as well as designing and making Miss Sellon's and Miss Chambers' first habits.

Dr. Pusey was spiritual director of all three Communities in whose respective foundations he had much influence.

(Rev.) THOMAS J. WILLIAMS.
New York.

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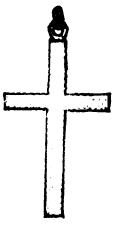
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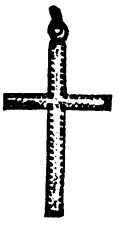
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STRICTLY BUSINESS

MARY MESTEN of our New York shipping department lost her wallet, well filled, while walking through a Fifth Avenue dime store. The morning mail the next day brought it back, money and all, and Mary now has an amazing amount of faith in people's honesty!

* * *

THE M-G sales department got a letter last week addressed: "An Altar Guild Manual, 14 East 41st St., New York City."

* * *

ONE OF the earliest good-size book orders known to the book trade is that placed by Constantine after his conversion. It was for 50 manuscript Bibles . . . and surely was the equivalent of an order for a million copies today.

* * *

ACROSS the street from the M-G store in New York is a building which has a subway entrance. People say there is a man working in that building who hasn't been out in the open air for seventeen years, despite the fact that he lives in Brooklyn and goes home every night. He goes by subway, and the subway has an entrance in his Brooklyn hotel. People who like to make the story better add that the man is an expert swimmer and dancer and frequently swims and dances—at the hotel. It all could be true.

* * *

THE EDITOR of a boys' magazine sent us a six-inch publicity story the other day—and a four dollar ad. If, he wrote, we would run the story, he would place the ad out of gratitude. I wonder whether many people think that magazines operate or could operate under a system where purchase of editorial space was permitted? I hope not, and I hope the offer was made only because the editor of the boys' magazine was surprisingly naive. At first the editorial and advertising departments of this publication were pretty indignant—until we thought of using naivete as an excuse.

* * *

ONE OF our printers is in a jam. Located in an industrial area, where strict WPB rules apply, he can't replace a released employe until a total of ten have left. So far only one has left—the messenger. The printer has to have a messenger, and so one day it is the printer, another day the estimator, another day the head of the bindery. Finally the printer asked his stenographers to act as messengers. They refused, saying the work was undignified. Thereupon the weary printer put on his coat again and delivered copy and proofs himself.

Leon McCauley

The Question Box

CANON MARSHALL M. DAY, EDITOR

● *Is it permissible or proper for a priest to use any Bible other than the King James Version in the services of the Church?*

The Epistles and Gospels must be read from the Prayer Book. They are all from the King James Version except that the Epistle for the 15th Sunday after Trinity is from the American Revised.

Canon 19 provides that the Lessons at Morning and Evening Prayer may be read from the King James Version, the Marginal Readings Bible of 1901, the English or American Revised Version.

● *(1) How should the body of a layman, a priest, a bishop, be brought into the church for burial, in what position should the casket be placed? (2) If there are honorary pall-bearers what is their position in the procession? (3) Is there any book on this subject?*

(1) A layman's body should be carried into the church feet first, and should be placed at the head of the nave, with the feet toward the altar. The same use should be followed in the case of a deacon, but his body should be placed in the choir.

A priest or bishop should be carried in head first, and the body should lie in the center of the choir, with the head toward the altar.

When the body leaves the church it should not be turned around, but simply picked up in the position in which it lies and so carried out.

(2) I do not know of any ecclesiastical rule for the position of the honorary pall-bearers. They should obviously be close to the casket. So should the officiating priest. It seems to me that these two requirements can best be fulfilled by having the honorary pall-bearers follow the casket. If the active pall-bearers do not actually carry the body, they should nevertheless walk on either side of it if the aisle is wide enough. If not, the most practical rule seems to be for them to precede the casket, to be in position to pick it up on arrival at the steps.

(3) The Guild of All Souls, 2013 Apple Tree Street, Philadelphia 3, will probably have a list of books bearing on this subject.

● *Can you give any information of the United Council of Church Women? In what sense is "Church Women" used? Is the organization a responsible one, and suitable for contributions to be received in the church?*

The United Council of Church Women was formed in December of 1941 by a merger of the Women's Home Missions Council, the Women's Foreign Missions Council, and the National Council of Church Women. It is recognized by the Federal Council of Churches, and is a highly efficient and responsible body.

The words "Church Women" in the title mean women members of any Christian Church.

If it is the custom of the parish to make contributions to any interdenominational organizations, the United Council of Church Women is certainly entitled to such assistance. Its present head is our own communicant, Mrs. Harper Sibley.

● *1. Has a priest the right to transfer a parishioner who has moved to another diocese, to a parish of his own selection, without the consent of the parishioner? 2. Has a priest the right to transfer a parishioner from his parish at the request of another priest, without the verbal or written consent of the parishioner?*

Canon 15 was drawn up from the point of view of the layman, to protect his right to transfer, rather than to define the rights of the parish priest in the matter. The whole wording of the canon is loose enough to allow for variations of procedure in special cases, and the mandatory language referring to the parishioner might be construed as entitling the priest to act where the communicant has failed to do so.

1. It is the absolute duty of the parishioner to procure a letter of transfer. Naturally at this time the parish priest has the right to advise with him regarding the suitability of his choice, if there is more than one church near the man's new home. He has not the right to overrule the communicant's express wish in the matter.

2. The canon provides that when a communicant moves away without transfer the priest must notify the parish priest at his new place of residence of that fact so that a transfer may be asked for in the regular way. The strictly canonical procedure is for the new pastor to ask the communicant to request the transfer. He might even furnish him with a form for such request. I have frequently found people who have not asked for their letter "because they did not know how to word it."

● *Is the crucifix ever used on the main altar in the Episcopal church in place of the cross?*

The use of the figure of the crucified Christ on that altar cross is so common that I could not possibly list the parishes where this will be found.

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VOL. CX

The Living Church

NO. 15

SECOND SUNDAY AFTER EASTER

GENERAL

V-E DAY

40-Day Period of Thanksgiving

Bishop Conkling is asking churches of the Chicago diocese to observe a 40-day period of special thanksgiving when the news of victory in Europe arrives.

"Any day now may come word which will bring us to our churches to give special thanksgiving. Let it not be a solitary 'thank you' but a continuous and increasing one. Daily let us lift up our hearts with gratitude," the Bishop writes.

"Let every Eucharist during this period have this intention . . . Lift up your hearts for it is meet and right that we should give thanks!"

FINANCE

First Report of Collections

Dr. Lewis B. Franklin, treasurer of the National Council, in making the first report for the year 1945 states: "Our first report of collections for the year 1945 is encouraging. Omitting from our calculations the figures of the one diocese which has not yet filed an Expectation for 1945 and notwithstanding the fact that 11 dioceses and districts have made no payment, the total payments to date [April 1st] are 112.9% of the amount due after allowing one month for collection."

Social Security Bill For Church Workers

A bill providing that the Social Security Act be amended further to permit the coverage of ministers of religion and other officers or employees of churches and religious organizations for old-age benefits has been introduced in Congress by Senator William E. Langer.

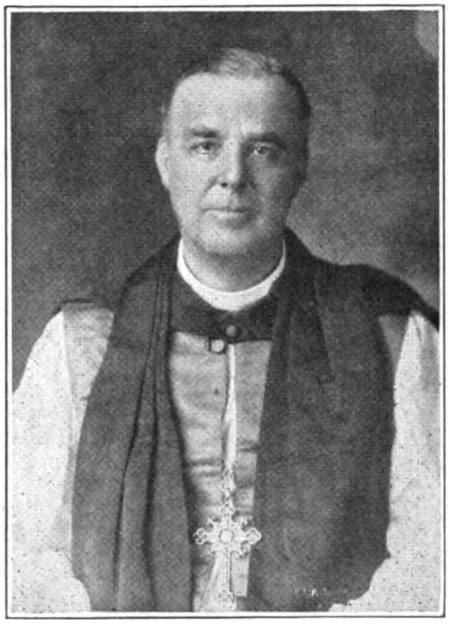
The bill, S. 808, was referred to the Committee on Finance. Its title reads: "S. 808. A bill to amend the Social Security Act, as amended, for the purpose of permitting the coverage of ministers of religion, and other officers or employees of churches and religious organizations under the old-age and survivors' insurance provisions of such act; to the Committee on Finance."

90% of Clergymen Earn Less Than $2,500 Annually

Annual salaries of less than $2,500 were received in 1939 by 90.8% of the 112,509 clergymen in the United States who were engaged in the ministry 12 months of the year, it has been revealed by *Information Service,* weekly bulletin of the Federal Council of Churches.

Presenting statistics based on data from the Bureau of Census, *Information Service* reported that 51% of the clergymen received less than $1,200 a year, and 24.4% less than $600.

Of the 9.2% in the upper brackets above $2,500, 3,386 clergymen received salaries ranging from $2,500 to $2,999; 5,597 earned $3,000 to $4,999; and 1,356, or 1.2% were paid $5,000 and over.



BISHOP ABBOTT

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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EPISCOPATE

Dallas Elects Rev. Avery Mason

The Rev. C. Avery Mason, national Forward in Service executive, was elected Bishop Coadjutor of Dallas on the tenth ballot, April 10th, at a convention in St. Matthew's Cathedral, Dallas.

Bishop Atwood Dies

As THE LIVING CHURCH was going to press, word was received of the death in Washington, D. C., April 10th, of the Rt. Rev. Julius Walter Atwood, retired Bishop of Arizona. Details next week.

Consecration Scheduled

The consecration of the Very Rev. Reginald Heber Gooden as Bishop of the missionary district of the Panama Canal Zone is scheduled for May 8th in St. Paul's Cathedral, Los Angeles.

Bishop Abbott Dies

The Rt. Rev. Henry Pryor Almon Abbott, second Bishop of Lexington, died on April 4th of a heart attack. Taken to the hospital on February 18th, he had been recovering and was to have returned to his home last weekend.

Bishop Abbott was born in Halifax, N. S., on July 11, 1881, the son of the Rev. John Abbott and Mrs. Ella Almon Abbot. At Kings College, Windsor, N. S., he earned his B.A. degree in 1902 and his M.A. degree in 1904, and was granted the D.D. degree in 1911.

Bishop Abbott was ordained deacon in 1904 and priest in 1905. He was curate at St. Luke's Cathedral, Halifax, from 1904 to 1906, when he was called to be assistant at the Church of St. James the Apostle, Montreal. Within the year he was elected rector of Christ Church Cathedral, Hamilton, Ontario.

In 1907 he married Rachel Gwyn, a native of Dundas, Canada. There are five children.

While rector of the Hamilton Cathedral, Dr. Abbott was elected dean of Niagara, and continued in both offices until 1914, when he accepted a call to Trinity Cathedral, Cleveland, Ohio. In 1919 he became rector of Grace and St. Peter's Church, Baltimore, Md., the first rector of the merged parish. He was deputy to General Convention in 1922, 1925, and 1928.

St. Chrysostom's Church, Chicago, called him in 1928, and early in 1929 he was elected Bishop of Lexington, to suc-

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ceed the Rt. Rev. Lewis W. Burton. He was consecrated in Christ Church, Lexington, Ky., May 15, 1929.

In 1937 he was elected a member of the Council of the Fourth Province, and was made chairman of the Department of Field and Publicity.

He was a member of the Joint Commission on the Perpetual Diaconate and Ministry for Laymen.

Bishop Abbott is the author of several books, among them, *Help From the Hills, The Man Outside the Church, Sparks From the Parson's Anvil, The Supreme Sacrifice, The Religion of the Tommy, Joy Through Sorrow, Foundation Stones.*

During the first World War, for four months in 1917, he was one of four clergymen sent abroad by the Canadian YMCA to work with Canadian troops, apart from the chaplaincy service. He returned to America and worked ardently for peace.

Bishop Abbott was noted especially as an eloquent preacher. As a parish priest he was a splendid pastor, and won the hearts of many. As an administrator, he brought the diocese out of debt during the first nine years of his episcopate, although they were depression years. Within his diocese he worked especially to build up the missionary work in the mountain area.

THE PEACE

Churches to Be "Unofficially" Represented at San Francisco

A number of representatives of churches and religious organizations will attend the United Nations' Security Conference at San Francisco, beginning April 25th, but none will attend in an official capacity, according to Religious News Service.

The Department of State, in releasing a list of 21 advisers who will represent this government at the conference, noticeably left out anyone who has obvious ties with any faith, or is noted in religious circles, although all of the members are laymen of some church or synagogue.

An exception is John Foster Dulles, who is chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches. However, in announcing he had agreed to become an adviser, Dulles said he would be relieved of his duties as chairman of the Commission.

"No question of religious representation is involved," he stressed. "I am, and always have been, strongly opposed to representation of the churches at any peace conference."

It was learned on good authority that the Department of State will ask each of the major faiths—Protestant, Catholic, and Jewish, to designate an "unofficial" observer, but no announcement of this plan has been made as yet.

Meanwhile, it was learned, a number of religious organizations plan to send observers to the conference. Among them are Miss Catherine Schaefer, assistant executive secretary of the Catholic Association for International Peace; Fr. E. A. Conway, S.J., of the Social Action Department of NCWC; Dr. T. Otto Nall, who will represent Religious News Service; Dr. Walter W. Van Kirk, of the Federal Council of Churches; Dr. Raymond Wilson, of the Society of Friends; Bishop James C. Baker, Methodist.

Three Faiths Agree Upon Charter Recommendations

Protestant, Catholic, and Jewish pronouncements on the moral principles of a just world order are agreed upon ten recommendations for the United Nations Charter to be drafted at San Francisco, according to a study of these statements by an interfaith committee.

Stressing the need of a world security organization as the first of the ten points on which agencies of the three religious bodies are united, the study asserted that "the sacrifices and hardships of this war and the need of mankind for an organized peace make it imperative that the San Francisco conference succeed and the general security organization be established."

The study was made by the Rev. Richard M. Fagley, secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches; the Rev. Edward A. Conway, S.J., of the Social Action Department of the National Catholic Welfare Conference; and Rabbi Aaron Opher, secretary of the Committee on Peace of the Synagogue Council of America.

Pronouncements which served as the basis of the study included the Pattern for Peace, issued by 146 Protestant, Catholic, and Jewish leaders in October of 1943; and statements of Catholic Bishops, November, 1944; Federal Council of Churches, December, 1944; Synagogue Council, January, 1945; and the Cleveland Church Conference, January, 1945.

Needed Improvements

Recommendations for the improvement of the United Nations Charter called for:

Preamble. The Charter of the United Nations Organization should acknowledge in its preamble that the actions of states are subject to the same moral principles as govern the conduct of individuals.

Membership. The Charter should specify that membership will be open to all states willing and able to fulfill the obligations of the Charter, so that membership may become universal.

International Law. The Charter should provide for the codification and development of international law and for its impartial enforcement.

Peaceful Change. The Charter should provide more explicitly for the revision of treaties and other agreements when such action is required by justice and the good of the world community.

Small Nations. The Charter should safeguard the economic and political rights of small nations and assure them an adequate share in shaping the policies of the organization.

Disarmament. The Charter should provide a clear purpose and procedure for the limitation and control of national armaments, as collective security is established.

Voting Power. The Charter should provide that no one nation be allowed to veto judgment in any dispute covered by international law.

Human Rights. The Charter should include an international bill of rights, and provide for a commission or commissions to protect and further the rights and liberties of the individual and of racial, religious and cultural groups, especially those uprooted by war or oppression.

Dependent Peoples. The Charter should provide for a commission to supervise the administration of mandated territories and to promote the advancement of non-self-governing peoples toward economic well-being, cultural development and political responsibility.

UCCD Urges Support of Bretton Woods Agreement

Full support of the Bretton Woods Agreement has been urged by the United Christian Council for Democracy in a statement sent to 10,000 religious leaders throughout the country.

Calling the dual international monetary plan "an absolutely necessary foundation stone in the structure of world coöperation we must build," the Council declared that the administration and leaders in Congress have placed the issue in the hands of the people of the country to decide.

"It is urgent," the Council said, "that the millions of American citizens, realizing that an extensive and a reliable world trade is essential to full employment and economic security at home and abroad, should quickly express their support of both the fund and bank to their representatives in Congress."

In its statement, the Council discussed the pros and cons of the world monetary proposal from the religious viewpoint and drew a conclusion in favor of both the fund and the bank.

Coöperating organizations in the Council are Church League for Industrial Democracy, the Evangelical and Reformed Council for Social Reconstruction, Presbyterian Fellowship for Social Action, Unitarian Fellowship for Social Justice, Methodist Federation for Social Service, and Baptist Rauschenbusch Fellowship.

THE BIBLE

American Bible Society Reports Record Distribution

The American Bible Society has distributed 12,403,541 copies of the Scriptures during 1944, the largest annual distribution in 129 years.

Only three times in the Society's history has the Scriptures' circulation topped the ten million mark: in 1927, 1928, and 1929.

It was explained that the distribution of 825,857 complete Bibles last year was due to the demand for Bibles from the Army and Navy and to increased circulation in Latin American countries.

In addition to complete Bibles, the Society distributed 8,981,986 Gospels and other portions of the Bible and 2,595,[illegible] New Testaments.

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CHURCH BUILDING

E. M. Conover Suggests Aids For Postwar Building Program

E. M. Conover, director of the Interdenominational Bureau of Architecture, has been receiving hundreds of urgent and excited requests for aid—as many as 60 letters in one day, indicating that the churches have done little to prepare for the stampede toward church building.

Mr. Conover feels that the fact that American churches are now moving toward a $600,000,000 postwar building, improvement, and new equipment program should be a matter of deep concern to all.

Definite suggestions set forth by the Bureau include: (1) Church building and improvement funds should now be raised with all possible speed consonant with sound Christian procedure. Many churches, realizing that much time must be occupied in program building and in preliminary planning before any successful work of construction may be started, are now conducting successful financial programs, based on a deep, religious conviction concerning the needs and the responsibility of their church. Short term subscriptions seem to be the rule. A 15 months' subscription may be paid in three calendar years, which offers many an opportunity to deduct from income for tax reporting. A 12 months' term, with an annual campaign for the building fund is perhaps the most satisfactory method.

(2) Get congregations to realize that they cannot just go to an architect and purchase a "set of plans" when the time to build comes.

(3) Develop in the congregation a deep conviction of need, and form the most effective general organization to lead the entire enterprise. Every unfortunate debt situation can be traced to a faulty program somewhere in the total enterprise. Don't appoint a "building committee"—not yet. Make a survey of the field, a population study. Set up the program in worship, evangelism, pastoral work, Christian education, fellowship, and service to which the Church is to be committed, and for which the building and equipment are to be planned. Here is at least a year's earnest work before a Church should give the list of requirements to the architect. Form the promotional and educational program needed to bring any certain congregation to the religious plane from which such a significant enterprise should be undertaken. Fix by vote the limit of building debt to be allowed at any time. Investigate and prepare to recommend special expert architectural service into whose hands such a sacred task as planning the House of God should be committed. Secure the best available counsel before doing anything.

Because of the enormous amount of money to be expended and the tremendous importance of the work, there will be a rush of activity in the commercial fields related to church building, as an industry. Millions are now available for new church organs. How many know how to select a church organ? Will churches again spend more for an organ than for stained glass, or for decorating the children's rooms? Shall churches buy substitutes for organs that may or may not prove satisfactory through the years?

Mr. Conover feels that there is very little literature to be recommended for the modern church building program. Some religious publishing houses are now urging the purchase at a price of several dollars apiece of literature that really contains less material than could be nicely contained in a 50-cent booklet.

Many competent architects, he states, are now overloaded with work. The number of architects to whom the most difficult and complex of all architectural problems—the modern church building—should

Plan of Action for 1945-46

By the Rev. C. Avery Mason

THE CHURCH's Plan of Action is being mailed out to the clergy this week. It has been prepared by combined effort of the officers of Forward in Service, the executive secretaries of National Council, and representatives of all the dioceses of the Church.

The Christian Fellowship is the three-year general theme chosen by the Presiding Bishop for the Church. This year the Plan of Action emphasizes the extension of that Fellowship as the only way in which the Church can answer God's missionary imperative. The good news of God's redeeming purpose is for all men everywhere. Because the Church is Christ's Body, it is ordered to proclaim that news to the ends of the earth. This primary responsibility is personal as well as corporate. We acknowledge Christ as Head of the Body; therefore the Body does His will. "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

When one reads of an unorganized mission growing to the status of an independent parish in six months, or of 10,000 Chinese Christians calling on 4,000,000 unconverted Chinese as part of their 100th anniversary in the Christian Fellowship, one knows the missionary imperative is being heeded today in isolated instances; but the whole Church must catch this vision.

The Plan of Action is divided into three parts as usual, worship, study, and service. Under the first caption, the emphasis is naturally the missionary implications of Christian Worship. A method booklet, entitled *Extending the Fellowship of the Prayer Book,* passes on to the general Church the successful experience of parish priests in this field. The services of the Prayer Book are full of missionary implications both in word and act. Also under this same caption there is an emphasis on Prayer. Three booklets have been prepared with this end in view: *The Fellowship of Prayer, An Office of Prayer for Missions,* and *A Calendar of Prayer for Missions.*

The second part of the Plan of Action deals with study. Each year the Church is asked to study one of its basic doctrines. In this year of missionary emphasis, the doctrine to be studied is the Incarnation. Theological professors from five seminaries have given time and effort in the preparation of this study. Parish priests have also contributed by considering the usability of the material prepared. Without belief in the Incarnation, there is point in Christian missions. With a belief in the Incarnation, missions naturally follow. Other studies suggested in the Plan of Action are, "Our Expanding Church," "Africa," "Uprooted Americans," "The Christian Fellowship in Action," and "The World Council of Churches."

The third part of the Plan of Action deals with service. God asks from each of us everything we have and are and hope to be.

Giving ourselves to the winning of others is one way in which we can extend the Christian Fellowship. There is no substitute for person-to-person evangelism. However, as the Church is a body, it must function as a body. Members of that body can function only as they are conscious of their membership. The power of lay evangelism has not been used in this generation. A booklet, *He Sent Them Two by Two,* describes a method of lay evangelism which has been successfully used in dioceses and parishes for a number of years. The hope is that each year every parish and mission shall stress lay evangelism. If it is right to have an annual campaign for funds, it is imperative that we have an annual campaign for souls. Giving self in work is the Christian vocation. The Plan of Action reminds that each man or woman whom God has made, He has endowed with special gifts. Some of these gifts are desperately needed in the functional work of the Church: priests, teachers, doctors, nurses, and other types of workers. A packet, "The Church Calls You," describes some of these areas of work.

Giving ourselves through our gifts. If for some strange reason we cannot evangelize, though this seems impossible, and if our vocation in the Christian Fellowship is not of the functional nature now needed by the Church, we can still give ourselves through our gifts. The Reconstruction and Advance Fund, which the National Council has planned with the authorization of General Convention, is one way we can make an offering in answering the Missionary Imperative today. We offer . . . "our selves, our souls and bodies to be a reasonable holy and living sacrifice" . . . to God.

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be omitted, is extremely limited. Much commonplace and unintelligent work most likely will be done. Churches will not give architects sufficient time to study each different problem. It is as sensible to demand that a preacher, upon two days' notice, prepare and deliver on a street corner a sermon guaranteed to result in a dozen conversions at that time, as it is to set a date when an architect must deliver a satisfactory church design and plan.

In summarizing, Mr. Conover states: "Reach a conviction of need now; collect funds with sound religious methods; prepare, based upon most careful and comprehensive study, the statement of needs; seek competent church architectural service."

Materials available from the Interdenominational Bureau of Architecture, Room 61, 297 Fourth Avenue, New York 10, include: *Suggested Plan of Organization for Church Building Program,* 10 cents; *Building and Equipment for Christian Education,* 54-page manual, 50 cents; *Church Building Leadership,* 24-page manual, 25 cents; *Recreation and the Church,* 40-page manual, 25 cents.

INTERCHURCH

Seek Coöperation In 1946 Church Census

A concerted move is on foot in non-Roman circles to enlist the complete cooperation of all communions in the proposed decennial Census of Religious Bodies for 1946.

Many church groups have recently issued statements urging Congress to appropriate the funds necessary to compile statistics on organized religion based upon a tabulation of reports from local congregations, and calling on the churches to give the fullest possible coöperation to the Bureau of Census in conducting the project.

These include the executive committee of the Federal Council of Churches, National Council of the Episcopal Church, General Council of the Northern Baptist Convention, General Council of the Congregational Christian Churches, General Assembly of the Presbyterian Church in the USA, General Synod of the Reformed Church, and commissioners of the Seventh-day Adventist General Conference.

Previous censuses, made in 1906, 1916, and 1926, have always been regarded as of the greatest importance, according to Dr. Benson Y. Landis of the Federal Council's Department of Research and Education, but the 1936 census, he said, "was carried on without the full coöperation of many of the local churches and the results are therefore of little value."

1936 Returns

Returns received for 1936 were for 256 religious bodies with 199,302 local churches and 55,807,366 members, as compared with 213 religious bodies having 232,154 local churches and 54,576,346 members for 1926. The discrepancy in the number of churches reporting in these periods was largely attributed to the fact that several denominations of numerical importance failed to return questionnaires on the ground that the census was state interference in church affairs.

Dr. Landis said that much of the non-coöperation seemed to have been occasioned by the Bureau's adoption of a uniform procedure of citing its legal authority on all schedules sent out, and that certain ministers, noting the penalties for refusing to answer all questions, reacted by saying, in effect, "All right we'll defy the government and challenge it to put us into jail."

Dr. Landis added that rumors were circulated among ministers and by ministers that the 1936 census was "just a New Deal proposition," and an attempt by the New Deal to "invade" the Church. He pointed out that the Act authorizing the first religious census was signed by Theodore Roosevelt on June 7, 1906, and a second Act relating to the census was signed by Herbert Hoover on June 18, 1929.

The four censuses made to date were all taken under authority of these laws, but Congress refused to vote the necessary funds for the census for 1936. President Roosevelt then allocated discretionary funds for the projects.

RELIEF

Clothing Reaches War Refugees

War refugees wearing clothes collected by the churches of America in coöperation with the United Nations Relief and Rehabilitation Administration will soon start back home from Middle East camps to the Balkan countries.

Bales of this clothing recently reached the homeless people at Tolumbat, UNRRA's camp for Yugoslav convalescents, near Alexandria, Egypt. Distributed the week before Easter, the outfits brought rejoicing to 1,200 boys and girls and nearly 1,000 men and women who had been without adequate clothes since Nazi soldiers and bombs drove them from their native lands.

Henry J. Kaiser, national chairman of the United National Clothing Collection for overseas war relief, said that the relief, hope, pride and pleasure these reclothed Yugoslav people now feel will spread to millions of other suffering and despairing war victims overseas when they receive the serviceable used clothes, shoes and bedding that are being collected this month throughout the nation.

Mr. Kaiser quoted the cabled report from UNRRA officials at the Yugoslav camp: "The clothing distribution was handled with sympathy and understanding. Each woman was allowed to take time with her selection till she was satisfied with the fit and color."

Each child, he said, received six garments, many gaily embroidered with Mickey Mouse and Donald Duck. The clothing distributed at the Tolumbat Camp, he pointed out, was included in the 2,300 bales which recently reached Alexandria. The 230,000,000 pounds of clothing gathered by the American churches, he added, will reoutfit 40,000 refugees who are scheduled to leave several Middle East camps for home during the next two months.

Church leaders and members throughout America are being called upon by local clothing collection committees for utmost help in the campaign to round up 150,000,000 pounds of spare apparel and bedding along with outgrown and outmoded outer garments, underwear, and shoes.

Ministers of all non-Roman communions and leaders of all church organizations, including women's auxiliaries and youth groups, are asked to present the clothing appeal "wherever even two or three are gathered together in His name."

Clothing collected in each community during April will be sorted, packed and shipped to regional warehouses, there baled and reshipped overseas.

Last Fall's Collection

The shipment of clothing collected last fall for war-stricken people included almost 2,500,000 pounds to Western Europe; some 9,000,000 pounds to Poland, Italy, Czechoslovakia, Greece, and to UNRRA refugee centers in North Africa; 3,000,000 pounds to Yugoslavia, and 300,000 pounds to UNRRA stockpiles in London.

Clothing for Western Europe was turned over by UNRRA to the governments of Belgium, Luxembourg, France, and the Netherlands for shipment. Of this clothing the Belgian government has shipped 673,000 pounds, 60,000 pounds of which will be distributed in Luxembourg; a shipment to France of 1,000,000 pounds is scheduled; 224,000 pounds are scheduled for shipment to the Netherlands, with another 526,000 pounds to follow shortly.

Already shipped to other areas or scheduled to move soon: 1,334,000 pounds to Poland; 1,000,000 pounds to Italy; 700,000 pounds to Czechoslovakia; 2,500,000 pounds to Greece, and 273,000 to UNRRA centers.

ORTHODOX

Council of Russian Bishops Set for Chicago

Reunion of the Autonomous Russian Orthodox Church of America with the mother Church in Moscow will be considered at a meeting of the Council of Bishops in Chicago on May 24th, Metropolitan Theophilus has announced.

The Metropolitan will confer with the nine North American bishops on proposals brought from Moscow by Bishop Alexis, of South Canaan, Pa., and the Very Rev. Joseph O. Dzvonchik of New York, secretary of the Metropolitan Council of the Church.

The Orthodox bishops who will convene in Chicago are Bishop Alexis of South Canaan, Pa.; Bishop Arseny of South Canaan, Pa.; Bishop Benjamin of Pittsburgh; Bishop Iosaph of Canada; Bishop Ieranim of Detroit; Bishop Vitaly of New Jersey; Bishop Tikhon of the Pacific Coast and Seattle; Bishop Makary of Brooklyn; and Bishop Leonty of Chicago.

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FRANCE

Paul B. Anderson Reports On French Relief

Coöperation between government and religious and other private relief agencies in France in meeting post-liberation needs has provided a useful model for similar undertakings in war-affected countries generally, Paul B. Anderson, senior secretary in Europe for the YMCA, and associate editor of THE LIVING CHURCH, told a press conference in New York after his return from a four-months tour of France.

He stressed that while major needs are food, clothing, and transport, one of the chief demands is for more American personnel to assist French authorities in dealing with relief and rehabilitation problems. There is also, he said, a desire for better understanding abroad of the present provisional government and of France's ambition "to regain her grandeur."

"Despite the grave problems of relief, in the solution of which Frenchmen are themselves taking the leading part, there are many signs of a deep spiritual renewal among the people of France," Mr. Anderson said. "Among all classes, there are evidences of vital coöperativeness and mutual goodwill that are extremely encouraging. Those who were formerly active in the resistance movement are now seeking to infuse a new dynamism in French social and political life."

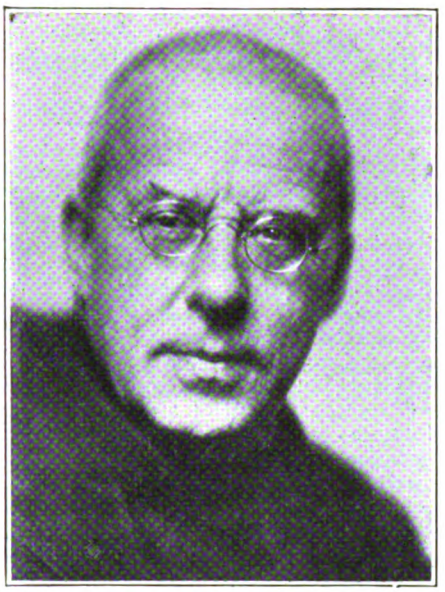
Acting as special representative of the American Relief for France, Inc., a National War Fund agency, and other relief organizations, Mr. Anderson was impressed by the work being done in France by Catholic, Protestant, and Jewish agencies as a supplement to that of state and civic groups. He said: "For example, Catholic agencies are collecting supplies through the churches for distribution among parish needy. They maintain various orphanages and old people's homes conducted by nuns, which, although these are normal activities, are especially appreciated at this time. The St. Vincent de Paul Society and the Sisters of Charity are now being used as channels of relief distribution by the War Relief Services of the National Catholic Welfare Conference.

"Protestants in France are a minority and do not have the same system of welfare institutions, but valuable work is being done through the *Cimade* (*Comite inter-Mouvements Aupres des Evacues*—Combined Committee for Work among Evacuees), an interdenominational youth organization formed during the war to aid internees, which is now rendering aid in various sections of the country. The Jewish community has a group of relief agencies which, though small in number, carry on a tremendous volume of work for Jewish needy."

Mr. Anderson listed several categories of persons who are in greatest need of help. They include the 1,300,000 persons whose homes were completely or partly destroyed by bombings; the 1,700,000 evacuees who were brought from the north to the south of France, or who were moved from war areas before D-Day; and the families of 70,000 persons killed during the campaign of 1940, and 230,000 killed in bombings by Allied planes.

In addition, there are the families of 1,850,000 war prisoners, approximately half of whom are still in Germany; and the families of 570,000 deportees and 706,000 forced laborers. Returning prisoners and deportees will also need assistance when they return to their homes.

Mr. Anderson, who also represents the YMCA on the Allied Repatriation Commission for Prisoners of War, said he expected to return to France shortly. Setting up headquarters in New York in 1941, after spending 13 months under German occupation in Paris, he had previously served 17 years in France with the YMCA.



BISHOP VON GALEN: *"Maybe it will be possible in 65 years."*

GERMANY

Bishop von Galen Interviewed By American Press

It has been a long time since the American people have heard from Count Clemens August von Galen, Roman Catholic Bishop of Muenster, outspoken critic of the Hitler regime, but last week with the arrival of the Allies in that area, newspapermen were granted an interview with him.

They found him in Sendenhorst, about 20 miles from Muenster, see city, housed in two hospital rooms. Heavy air raids had destroyed his Muenster residence, the cathedral, and other "cultural monuments" there. According to correspondents he appeared in excellent health, his six feet six inch figure impressive in its clerical vestments.

Vigorously outspoken in past years against Nazi practices of "mercy killings," of the insane or physically unfit, confiscation of church buildings, and unjust treatment of church workers, the Bishop reaffirmed his opposition to such practices, but declined to talk about politics until the end of the war.

"I cannot comment on the future of Germany because I do not know what my fatherland will be after peace comes—furthermore I was born in Germany and remain a German. The fatherland existed many centuries and will continue to exist. My country suffered under the tyranny of a dictator as other countries have suffered under dictatorships. Perhaps one day even your country may find itself under a dictatorship and then it will realize the difficulties arising therefrom."

The Bishop made it clear that though he and other educated Germans may be anti-Nazi, they nevertheless "must be loyal to the fatherland" and therefore consider the Allies to be enemies. "I hope the future will bring a time when we will all be good neighbors, but that will be a long time away; maybe it will be possible in 65 years."

CONCERN OVER COMMUNISM

The Bishop expressed great concern at the possibility of Communism in Germany. Asked whether he believed under the influence of anti-Nazi schools and churches, German children could forget the Nazi doctrines, he thought it possible in some cases, depending on whether the Western Allies let the Russians into Germany, and whether the Germans are allowed to go hungry. He expressed anxiety over what arrangements would be made to care for the thousands of liberated foreign slave workers and war prisoners now wandering along every road to the west. He referred to all the liberated wandering people as "Russians" and accused them of plundering German homes. "The American army should provide military police to preserve order and protect the civilian population it takes over."

HOLLAND

Dr. Visser 't Hooft Asks Aid for Dutch

A request for funds to provide temporary shelters in devastated towns of Holland has been received by the Commission for World Council Service from Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in Geneva, Switzerland.

The Commission recently sent $70,000 for the purchase of 20 prefabricated buildings for use in France, following up a grant of $50,000 made last January, and early action is expected to be taken on the latest request.

Dr. Visser 't Hooft's cable was the first indication that it might be possible to get help into Holland, even though parts of the country have been liberated for some time.

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A Pillar of Cloud and Fire

By the Rev. Samuel M. Shoemaker, D.D.

Rector of Calvary Church, New York

¶ *Dr. Shoemaker presents here a four-point program for making the Church a "pillar of cloud by day and a pillar of fire by night" to an exhausted and desperate world. The sermon was delivered to the 80th annual convention of the diocese of Pittsburgh. The text is Exodus 13: 21-22:*

"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

GOD WANTED to bring His people out of the land of Egypt, out of the house of bondage. Sometimes they looked toward the Promised Land; but sometimes also the warm, safe slavery of Egypt looked better than a long trek in the wilderness toward an uncertain future. Many would rather have stayed; and after they started, would rather have turned back. But God was in this mighty movement. He raised up Moses to stir and lead the people. And when they got on the march, He Himself "went before them by day in a pillar of cloud . . . and by night in a pillar of fire." The holy and challenging Divine Presence was always before them in these visible symbols.

Today God wants to bring His people all over the world out of the bondage of war, and out of all the damnable sin and shuffling irresponsibility that caused the war, and will cause another one if we do not forsake them. We have looked over into the Promised Land of a new world, and talked of entering it. But we have not counted the cost of turning the hell of this present into an ideal future, nor considered its impossibility without a spiritual miracle. Already we are breaking faith with those who have died. The nearer we come to a military victory, the farther we get from showing that we intend to do any better with the peace this time than we did last time. A great disillusionment is about us. There is no Moses to rouse us, to call us to our destiny. Only the voices of political expediency—only the voices of those who may win the war, but may not be the men to win the peace. We are at a low ebb. We need a Moses to call to us. We need yet more the Presence of God to go before us. Oh, how this nation, and all the nations, need "a pillar of cloud by day and a pillar of fire by night" to go before us and direct and light our path!

There is but one place to look for a Moses, and for a "pillar of cloud" and "pillar of fire." Jesus Christ must be our Leader. And the Church must be our pillar of cloud and fire. We have relinquished entirely too much of our responsibility to the secular state; we are today expecting entirely too much of the secular state. Only the Church can give the lead that is needed.

Yet can the Church lead? We have been slumping down in our own soft Egypt. We look over now and then into the Promised Land of Christ's Kingdom. We preach a pretty sermon on it now and then, and urge our people to enter into it. But we are too busy with absorption in our routines, in maintaining our institutions, in the mouthing of words, yes—God have mercy on us—in our own professional advancement, to enter in ourselves. And if we do not enter in ourselves, we cannot lead the world and help them to enter in. We discuss endlessly great spiritual possibilities without expecting any of them to happen. Dead hands guide many of our churches: there is no expectation, no healing of sickened bodies and souls, no raising of the dead, no great plans for the world. A Church crawling along the ground with the rest of the world. Not a "pillar of cloud by day," when peace prevails; not a "pillar of fire" by night, when war blackens the world. Nowhere near that!

Yet how desperately it is needed! All the while God is talking to us. Not since Pentecost has the Holy Spirit been withdrawn from us. We say the words, we handle the truths, we preach the "mighty acts" that might lay hold upon us, and change us, and save us, and make us the "pillar of cloud" and the "pillar of fire" the world waits for to guide them into the Promised Land. God must have something in which to enshrine His Holy Presence. We could not stand the full blaze of unmediated divinity. So Jesus made a Church. He wanted it to go hurtling down the centuries giving the world a lead. It is full of mediocre men and women like ourselves; but Christ has never left it. It is still His Body and His Bride. I am sure He wants that cloud to stand up again and go before the people; that fire to burn bright again in full sight of them, enshrining the Divine Presence.

If it is to happen, then we must let Him cleanse and renew His Church. Four things there were that made it what it was in the days of its first power and glory. Four things it must find again now.

Conversion to Its Lord

The first is conversion to its Lord. So often we avoid the real issue by debate about conversion, whether it is sudden or gradual, how much it is theological and how much psychological. So do we push away from ourselves, and rob our people of, the great initial Christian experience. There never was a man so good he did not need at some point in his soul's history to kneel down before his Master, confess his sins one by one, ask for forgiveness, and hand over his life in full self-surrender to our Lord Jesus Christ. It is not some special kind of temperament that keeps us from that kind of an experience: it is the obdurate clinging to some wilful sin in our lives. It is our sins—yours and mine—that keep the Church from being a "pillar of cloud by day and a pillar of fire by night."

I know a big church where the rector's secretary waits for the rector to say or do something that can be cause for ridicule and gossip among the staff: the other day a total stranger sat in with them and got the whole load of derision. There's money in that place, there's stained glass, there's every kind of committee you can think of—but there's no Pentecost there, there's no "pillar of cloud and fire" there. Not long ago a clergyman told me he did not love people. He is an eminently successful young man, with undoubtedly a great ecclesiastical career before him. He loves his house, and its lush carpets; he loves his books and their leather bindings; he loves his own ease and comfort and prosperity. But he says he does not love people. So instead of wearing out shoe-leather and strength to call on the sick and poor of an afternoon, he curls up on the sofa. A very successful church is his: but it's not a "pillar of fire."

And how many of us hearing of a desirable vacancy start pulling the wires for ourselves! Instead of staying by our people and living down our mistakes by repentance and amendment, we want a greener field somewhere else where we can make a new start without any repentance and amendment. How many of us need to seek out a brother-priest we can trust, and open our hearts to him about our fear, our ambition, our impurity, our temper, our domination—and then beg him to hold us, not to some cheap penance like saying a Psalm or two, but to going back and making restitution where we have harmed someone. The reason why our people come to us with problems, and go away with advice, when what they wanted and needed was a profound experience of our Lord Himself that would solve the problem and change them, is simply that we have not paid that kind of price and do not have that kind of power. Give the Lord Jesus Christ a handful of converted bishops and clergy and people, and He will soon begin an awakening that can turn the Church into a "pillar of cloud and fire." If you say He can't do it, you impugn His power. If you say He doesn't want to, you impugn His love. The only reason He doesn't do it is just such people as you and myself.

Evangelism

The second thing is evangelism. It spread in the beginning from life to life. The radiant contagion was irresistible. One lived it, the other caught it. There is effort in evangelism: one must make some effort to persuade, and the other must

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make some effort to change his ways. Evangelism is far from the genial assumption of most Episcopalians that they and the rest of us are very nearly all right. We have begun in this dear old Church of ours to pay a kind of lip-service to evangelism. We talk about it, we have commissions on it. I am afraid we are still more sure what kinds we don't like than what kinds we do. We never did go in for the big-tent and trombone kind of evangelism. But we always said we believed in the Andrew and Peter kind. Do we? How many people have you brought to Christian decision in the last 12 months? How many in your whole ministry? How many lay people in your congregation have ever done it? I hold no brief for any one way of evangelism: but when people beg off saying, "There are many ways," I want to say, "And what is your way?"

We face such an opportunity as we never faced before, and such a responsibility also, in the men coming back from active service—well over 1,500,000 of them mustered out already. Some had a great need and turned to God in that hour and found Him. Some are wounded in body, some wounded in mind and spirit. They are open to us as perhaps never before. But have we anything that hooks on to that elemental kind of religion they found in foxholes? Some clergy I know even ridicule it. Can we with dexterity and understanding reach into the spirits of these men, help to untie the emotional knots, offer the kind of friendship and fellowship in our homes and churches that they crave, and steadily turn them into a great peace-time army for Christ? They know the real war has only just begun: the war against disillusionment and cynicism and selfishness and materialism and isolation and racial prejudice and the twisting of our free-born America into something entirely different from what it was, the war to keep individual and home life on a Christian basis, the war for spiritual values.

The helping of these men and their families, their enlistment in the remaking of America into God's destiny for her, that is the kind of evangelism in which all of us need to be engaged. It cannot be done, I am sure, without an immense amount of personal dealing. I met a layman the other day who had talked with and helped 9,000 young men since 1930. Yet how many of us are too busy to give time to human souls? There is nothing in all the world as important today as the creation of Christian men and women. And if we do not set ourselves whole-heartedly to that task, in God's Name, who will?

Fellowship

The third thing is fellowship. If I read aright the signs of the times, God is trying to awaken our day in part by small groups of people meeting for prayer, exchange of experience, and the tackling of common objectives. In some places this may be all the religious meeting that is possible. But even where we are still free, this is happening on a wide scale. Retreats, laymen meeting in offices, small gatherings in churches, wherever the Spirit is at work you find such things as these. Every minister and every layman ought to be a member of a group like that. Every mature Christian ought himself to be the center of a spiritual cell. Preaching at Great Lakes Training Center not long ago I talked with the men along these lines. Some began cells at once in their barracks. One group of three travels together and is a spiritual cell. One writes me, "In Gulfport we have had exceptionally good luck. I've met up with a swell bunch of fellows and we have established a half hour Bible service every night before chow. No matter where," he goes on, "God will always prevail. Boys might be rough on the enemy, that is necessary, but when it comes to God, everyone is reverent and opens his heart to that special place he have reserved for Christ. Here's hoping everyone's heart will soon be open wholly for Christ. We're not forgetting, please don't let the folks back home forget. Remember us always in your prayers."

Do you reach out of your spiritual loneliness, which is often selfishness, for that kind of fellowship? Will you let Christ love people through you? Will you gather a few of them together, and not talk the Holy Spirit out of the place, but let Him in in quiet talk all round, and then in absolute quiet?

My good friend Cyril Richardson said at a meeting some time ago these words: "Our fellowship is more a hope than a possession. We avoid deep religious fellowship to avoid talking about the deepest things. Formal religion is an escape from the problems of our own living. This is due to fear. Our Church lacks a reality of Christian life. Only in openness of Christian fellowship can anything happen. We have got to talk about what we have experienced. We can't pretend by being theological or anything else."

There ought to be a group of praying women in every parish to keep the fires burning. There ought to be a group of men in which lives are changed through the contagion of living fellowship without barriers and without fear. We are expected to be the experts in association for the world, we responsible men and women in the Church: what can we do to bind the nations together if there is not fellowship in our own parishes and communities? Want of this is what keeps our churches cold, without fire. If you are going to make a fire, you need logs, kindling, and a draft. You can't make a fire with one log; it takes lots of them. Put them together and put some kindling under them, and light some excelsior, and you'll have a fire. Sometimes I think instead of excelsior, in the Episcopal Church we have used shredded asbestos instead. But if the wind of the Spirit blows upon us, we can yet get a blaze, and the Church can become alight with the Holy Spirit, and become "a pillar of fire."

World-Church

The fourth thing we need is the vision of a world-church. Our vision always tends to cramp down into the dimensions of our parishes, but God is always distending it. Said William Temple at his enthronement, "The great world fellowship has arisen; it is the great new fact of our time." He saw it. In a unique sense, he embodied it; and if God took him away for a purpose, it must have been that millions of us should take fire to his vision and bring it to birth. For that world-fellowship is still too thin and skeletal: it needs to be filled out in a thousand thousand places and ways.

Dr. Frank Laubach, one of the spiritual statesmen of our time, says that "the Church through her missionary program has the only hope and the only plan. Missions must undertake to cure the causes of another war. . . . We must send more missionaries with technical training to heal the festering sores where the next world war is breeding. They will change despair to hope, destitution to plenty, stagnation to progress, disease to health, ignorance to enlightenment, hate to love, enemies to friends. Instead of merely policing wrong, we will help change wrong into right. In missions alone is the machinery, the spirit and the experience for this undertaking. People who distrust governments trust and love missionaries. Let us present missions in this new light, as the only hope of averting another world war."

He suggests a 20-year plan, calling for a challenge of the Church to America that if they will give the funds and trained consecrated lives and prayers we will gear our great missionary program into the titanic undertaking of making the world a friendly coöperative community. It also calls for the incorporation of all church programs of rehabilitation and relief and all missions into this one plan without disturbing existing agencies, money to be given through communions or to the total plan; and a survey to be made of needy areas to see what help they will welcome. In addition, the plan calls for a change of war-bonds to peace-bonds; and asks for a $25 bond from every church member, larger gifts from those who can afford them; technical training of candidates for the field, but everyone of them to have a heart ablaze with Christ, a passion for souls, a world-vision and color blindness to race; vocational schools; and preaching the Gospel as our Lord demanded, not by words only but by deeds.

Dr. Laubach says, "This world tragedy brings the church its greatest opportunity since Christ appeared. It is the judgment day for the Church. If we fail to offer the world the *only hope*, we shall be traitors to our age, our Christ, our country, our children, and the world." He also says, this is "America's judgment day. If America merely heads a police force, we shall be the world's most hated country. . . . But if the Christians of America reach out to heal the world, we shall be the most beloved country the world ever saw."

A Church that will pray till the Holy Spirit gives her back the gift of conversion, the gift of evangelism, the gift of fellowship, and the gift of going out to all the world with the message of Christ shown in deeds—that Church can become a "pillar of cloud by day and a pillar of fire by night" to an exhausted and desperate world. And if we do not let ourselves become that "pillar of cloud and fire," there may rest upon our guilty souls the responsibility for another war and an age of darkness blacker than the world ever knew before.

Let us beseech God to save us from such a fate, and to make us the instrument of His love and of His power today.

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"Ready and Desirous"

THE REV. L. BRADFORD YOUNG, so far as we know, is the only priest typed as a "Liberal" who has carried out his principles so far as to lead his congregation to the local Roman Catholic Church for a Sunday morning service. His letter in this week's issue, accordingly, is that of a man who means what he says when he speaks of a "God-given task of being both Protestant and Catholic." Unfortunately, sometimes it seems to us that Fr. Young looks upon theology as a dialectical exercise of no real moment, and that he incorporates material fallacies into his arguments with a certain gusto.

Certainly we must agree with Mr. Young that when the mooted Confirmation rubric was first adopted, it did not refer to communicants of Churches not then existent; we must admit that many substantial Anglican authorities, some of them unswervingly "High Church" in most matters, do not think the rubric should be so applied today. We will agree with Fr. Young on another principle, unexpressed in his letter: that the rubrics were made for man, not man for the rubrics. Nevertheless, we feel that the Confirmation rubric, though designed originally for a different situation, exactly applies to the situation of today; *i.e.*, every reason for its adoption as against Communion by unconfirmed persons who belonged to the only Church in the land is equally cogent as against Communion by members of Protestant Churches today.

Why was the rubric adopted? There were three reasons: (1) To provide that the seven-fold gift of the Holy Spirit be already at work within the communicant to help him dispose himself worthily to receive the Communion; (2) to emphasize the importance of this gift by withholding the Communion from those who neglected Confirmation; (3) to delay the reception of the Communion until the communicant-to-be had learned what it is and what is required of those who come to Communion. This third reason has developed in significance with later reënactments of the rubric, which has undergone some alteration through the centuries. The last time the Episcopal Church formally adopted the rubric was in 1928 when it adopted the revised Book of Common Prayer. If we go on Fr. Young's principle (what was in the minds of the pre-Reformation legislators) the ratification of baptismal vows and profession of faith in Christ have nothing to do with the case. These are merely edifying adornments of the service which to this day do not exist in the Roman rite. Similarly, it can hardly be doubted that any pre-Reformation Bishop would have unhesitatingly invoked this rubric (or any other convenient canon) to exclude heretics and schismatics from Communion.

Reasons (1) and (2) — the only reasons likely to have existed in the mind of the pre-Reformation Church — are, unfortunately, as much to the point today as they ever were. Protestant Churches are virtually unanimous in asserting that they do not intend to confer any sacramental gift in confirmation. Their confirmation rite contains no reference to such a gift; and they say of the Catholic rite that it has not the promise of the grace of God [Augsburg Confession]. Hence, when Fr. Young asserts that a Christian, "according to the accepted rite of some other communion, has received the gifts of grace bestowed by the Holy Spirit," he is making an assertion for the rites of these communions which those who use them would indignantly deny. His argument would be cogent with reference to members of the Roman and Orthodox Churches, but not of Protestant Churches because they use the word "Confirmation" to mean something quite different.

If the children of the Church need the grace of Confirmation to help them make worthy Communions, if the neglect of the gift of the Holy Spirit is a serious bar to the Holy Communion on the part of those who are in communion with, and freely under the jurisdiction of, their bishops, is the gift not all the more urgently needed by those whose Church bodies have given up Catholic Confirmation altogether? And is not the emphasis on its importance even more to the point?

In this free country where religious tests for public office have never existed, the principle of "occasional conformity" should scarcely be brought up, except as an example of the intolerance of the past. Our dictionary says all that can be said on this subject in a few well-chosen words, defining occasional conformity as: "A specious conformity to the forms of the Church of England, on the part of dissenters, to qualify for political office, by occasionally partaking of the communion. It was rendered unnecessary by a bill of 1711."

Reason (3) has, as we said above, developed in significance with the centuries. With the growth of education, personal freedom, and responsibility, and with the Anglican Church's "Protestant" emphasis on the necessity of understanding what one is doing in religion, St. Paul's warning of the dangers of unworthy reception of the Holy Communion has always existed in our consciousness alongside of the emphasis on the importance of right reception. Hence, our Confirmation office contains a reaffirmation of baptismal vows and profession of personal faith in Christ, and the rite is to be administered only to those who have learned the catechism.

The post-Reformation emphasis on the importance of a right understanding of the Holy Communion is another reason for invoking the rubric "against" members of Protestant Churches. It is a sad but true fact that the state of Eucharistic teaching is so low among a very large section of American Protestantism that it is quite probable that the majority of

The Collect

Third Sunday after Easter *April 22d*

"THE LIGHT of Truth." It is hard to know what to do when a choice must be made between several things which are equally good and seemingly important. A sensitive conscience and the power to weigh relative values is required. But it is one of the comforts of our religion that the light of God's truth is clear when it is a question of right or wrong. He shows clearly the way of righteousness, and what we need is determination to keep from error. Though we wander from the path we know the right way and must seek a return into the way of righteousness. We who are of the fellowship of Christ's religion must see to it that we grow in grace and become as perfect keepers of God's law as we can. It is not enough merely to keep from wrong but we must exert all effort to do His will actively.

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Iwo Jima.

DEAR FAMILY: One of the most impressive services I have ever seen was the dedication of the 5th Marine Division cemetery on Iwo Jima. Here, at the edge of the airfield for which they fought and died, lie the bodies of brave young Americans—young men in their teens, for the most part—who died on this inhospitable foreign soil to keep our country free. The dedication was conducted by chaplains of the Roman Catholic, Protestant, and Jewish faiths, and was followed later in the day by separate memorial services. At the combined dedication, the following address was given by the division's Jewish chaplain, Roland B. Gittelsohn:

"This is perhaps the grimmest, and surely the holiest task we have faced since D-day. Here before us lie the bodies of comrades and friends. Men who until yesterday or last week laughed with us, joked with us, trained with us. Men who were on the same ships with us, and went over the sides with us as we prepared to hit the beaches of this island. Men who fought with us and feared with us. Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet, . . . to find the way, perhaps, for all to live in plenty, with poverty and hardship for none. Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory.

"It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed before our very eyes. Any one of us might have died in their places. Indeed, some of us are alive and breathing at this very moment only because men who lie here beneath us had the courage and strength to give their lives for ours. To speak in memory of such men as these is not easy. Of them too can it be said with utter truth: 'The world will little note nor long remember what we say here. It can never forget what they did here.'

"No, our poor power of speech can add nothing to what these men and the other dead of our division who are not here have already done. All that we even hope to do is follow their example. To show the same selfless courage in peace that they did in war. To swear that by the grace of God and the stubborn strength and power of human will, their sons and ours shall never suffer these pains again. These men have done their job well. They have paid the ghastly price of freedom. If that freedom be once again lost, as it was after the last war, the unforgivable blame will be ours, not theirs. So it is we the living who are here to be dedicated and consecrated.

"We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war. Here lie men who loved America because their ancestors generations ago helped in her founding, and other men who loved her with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and whites, rich men and poor, . . . together. Here are Protestants, Catholics, and Jews, . . . together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination. No prejudices. No hatred. Theirs is the highest and purest democracy.

"Any man among us the living who fails to understand that will thereby betray those who lie here dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery. To this, then, as our solemn, sacred duty, do we the living now dedicate ourselves: to the right of Protestants, Catholics, and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them have here paid the price.

"To one thing more do we consecrate ourselves in memory of those who sleep beneath these crosses and stars. We shall not foolishly suppose, as did the last generation of America's fighting men, that victory on the battlefield will automatically guarantee the triumph of democracy at home. This war, with all its frightful heartache and suffering, is but the beginning of our generation's struggle for democracy. When the last battle has been won, there will be those at home, as there were last time, who will want us to turn our backs in selfish isolation on the rest of organized humanity, and thus to sabotage the very peace for which we fight. We promise you who lie here: we will not do that! We will join hands with Britain, China, Russia—in peace, even as we have in war, to build the kind of world for which you died.

"When the last shot has been fired, there will still be those whose eyes are turned backward, not forward, who will be satisfied with those wide extremes of poverty and wealth in which the seeds of another war can breed. We promise you, our departed comrades: this, too, we will not permit. This war has been fought by the common man; its fruits of peace must be enjoyed by the common man! We promise, by all that is sacred and holy, that your sons—the sons of miners and millers, the sons of farmers and workers, will inherit from your death the right to a living that is decent and secure.

"When the final cross has been placed in the last cemetery, once again there will be those to whom profit is more important than peace, who will insist with the voice of sweet reasonableness and appeasement that it is better to trade with the enemies of mankind than, by crushing them, to lose their profit. To you who sleep here silently, we give our promise: we will not listen! We will not forget that some of you were burnt with oil that came from American wells, that many of you were killed by shells fashioned from American steel. We promise that when once again men seek profit at your expense, we shall remember how you looked when we placed you reverently, lovingly, in the ground.

"Thus do we memoralize those who, having ceased living with us, now live within us. Thus do we consecrate ourselves, the living, to carry on the struggle they began. Too much blood has gone into this soil for us to let it lie barren. Too much pain and heartache have fertilized the earth on which we stand. We here solemnly swear: this shall not be in vain! Out of this, and from the suffering and sorrow of those who mourn this, will come—we promise—the birth of a new freedom for the sons of men everywhere. *Amen.*"

CLIFFORD P. MOREHOUSE.

Protestant Churchpeople have no idea of any Real Presence of our Lord Jesus nor of the necessity of preparation for reception of the Communion. Indeed, the nation has lately seen an example of this in the wide circulation of a pamphlet by John D. Rockefeller jr., unequivocally denying that the Holy Communion is important. According to the New Testament, according to the teaching of our own Church, it would be a disservice to Mr. Rockefeller to admit him to the Holy Communion, just as it would be a disservice to a starving man to feed him rich food.

Hence, the principle that the rubrics are made for man, not man for the rubrics, would seem to apply in favor of strict

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application of the letter of the rubric in such cases. The life of the Church, as envisaged by the Prayer Book of which this rubric is a part, begins with baptism in infancy, and continues with a period of instruction in the essentials of the Christian Faith, a sealing with the seven-fold gift of the Holy Spirit at the threshold of adolescence, and the launching upon full sacramental life immediately thereafter. If one enters upon the Church's life during adulthood, the period of instruction is expected to precede baptism, and confirmation follows immediately thereupon. In every case, however, the instruction in the fulness of the Church's faith is expected to precede reception of the Holy Communion. In many Protestant Churches today, there is little or nothing of such instruction; in many, the instruction that is given diverges in important respects from that which our Church holds as a sacred trust for mankind. We wish the situation were otherwise, but our wish cannot change the facts.

The disunity of the Christian Church is a shameful and tragic thing. To cover up this disunity with a pretense at sacramental fellowship which we all know in our hearts will be broken off as soon as we get to the church door does not seem to us to be anything more than a subterfuge. Fr. Young is absolutely right when he says, "Any priest who refuses the Communion to such a person is denying the fellowship of the Holy Catholic Church and turning the sacrament given by our Lord to the whole Church into a private ceremony of Episcopalians." That is what the whole Church is corporately doing by its multitudinous acts and levels of disunity, by the failure of its various disunited portions to agree on the Faith, by the refusal of some to accept the apostolic ministry to which our Lord committed His sacraments, by the failure of His "ministers of Apostolic succession" to know and love and work with those who know and love and work with Christ in other communions.

But it is only a sanctimonious pretense for an individual parish or an individual priest or layman to decide, "My wisdom is wiser than the Church, my charity is greater than my brethren's; I am going to jump across this chasm of disunity which others have been unable to bridge, and restore Christian unity single-handed." To break the laws of the fellowship is not to widen the fellowship but to break it down. God grant to all of us the wit and will to move forward *together* toward the fruition of His kingdom.

The Question Box

SINCE Bishop Wilson's death, several different editors have conducted the Question Box. It has not been easy to find a successor to him, for the job requires a mixture of scholarship, pastoral wisdom, common sense, warmth, and simplicity, not to mention a type of Churchmanship which is Catholic with both a small "c" and a large. For some time, the department has been conducted by the Rev. Marshall M. Day, the father of the acting editor and the rector of the editor. For many reasons it seemed best for him to do so anonymously at first. However, the Question Box appears to have established itself in readers' affections under its new editorship; indeed, the volume of questions is constantly increasing and we look forward to the day when the paper shortage is over and the Question Box can appear every week in a larger and handsomer LIVING CHURCH.

We have a very high opinion of Canon Day and his work — not wholly unbiassed, of course. To speak only of his objective qualifications, he has been both a seminary professor and a parish priest (now rector of Christ Church, Whitefis Bay, Wis.). He was one of the editors of the America Missal, one of the most widely successful efforts to achieve reasonable uniformity and dignity in Liturgical elaboratio governed by full loyalty to the spirit and letter of the Bo of Common Prayer. He is an examining chaplain of th diocese of Milwaukee. For many years, he has been TH LIVING CHURCH's general consulting expert on all forms divine, humane, and technical knowledge, and the only rea he has written for us so little is that he is hard to pin dow to deadlines. (His recent series on the Ten Commandmen was written each week in the wee hours of the morning o deadline day.)

Canon Day is the author of *Brief Notes on the Ceremoni of Bishops, Business Methods for the Clergy,* and the wel known pamphlet, *How to Take Part in the Services of th Episcopal Church.* He holds the degree of Bachelor of Divin ty from General Theological Seminary and Doctor of Divin from Nashotah House.

Service for V-E Day

WE ARE gratified at the immediate and enthusiasti response to our offer to reprint the Service of Thank giving for Victory, put forth by the Anglican Society, whic we published in our Easter issue. Other services for th occasion have been published, but none that we have see have adhered so closely to the spirit and usage of the Praye Book. Over 2,500 copies have already been ordered and w are accordingly proceeding with the reprinting.

The price of the service, which may be ordered from th office, is 5 cents each, 3 cents in quantities of 10 or more, an 2 cents in quantities of 50 or more, plus postage. We recom mend early ordering so that your parish may be prepared t greet V-E Day with a liturgically apt service which will b widely used in other parishes throughout the land. The servi is in the form of a six-page leaflet approximately Prayer-Boo size.

Our one point of objection to this service is the choic of a Lesson. While the passages recommended are great one and to a degree relevant to the occasion, there are other which seem to us even more appropriate. Our choice woul be St. Luke 4: 16-21 (the Ember Day Gospel); or Isai 25: 1-9 and 26: 1-4 (Lesson for a National Festival); Isaiah 40: 1-11 (Epistle for St. John Baptist's Day). Th last will be especially suitable on the second V-Day whe with the capitulation of Japan, the war will be really ov If others agree with us, it will be a simple matter for the to make the desired substitution.

Presumably, most churches will hold several services the day of victory, so that there will be plenty of opportun to vary the Lessons. Also, the Holy Eucharist, the Churc greatest act of thanksgiving, will no doubt be offered thro the length and breadth of the land, with the *Te Deum* s or sung at the end. We hope that the service prepared by t Anglican Society will prove to be useful to many parishe helping to meet the popular demand for a suitable offering thanksgiving to God for our deliverance.

Deliberate slowly, but execute promptly the things which h appeared unto thee proper to be done. —*Abraham Lincoln*

A house is sanctified by love into a home.
—*L. Hollingsworth Wood*

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Time and the River

By the Rev. William G. Peck

UPON an afternoon in late autumn I was day-dreaming along the towing path as the flood-tide crept by my side. Overhead the sky was of palest late-blue, with clouds hinting of hidden light, as only autumn clouds can do. A gossamer mist lay in the still air over the river, but I could see well enough what traffic was passing in the fairway, mostly tugs with their strings of barges bearing timber, coal, and oil. The silent grace of an occasional yacht enhanced the beauty of the river-scape. And at last there came a couple of mine-sweepers, and another small naval craft which I could not classify. These had come from fierce events upon the wide seas; they were limping slowly, and I knew that they were going to a place where "the little ships," when wounded, are healed. I watched this last, indefinable craft, a strange-looking creature, until it diminished upon the brimming river, and a shaft of sunlight struck its grey flanks as it disappeared round a distant bend. Then I stood watching nothing—nothing that was visible to the eye of sense. For I had seen a vision.

Father Thames, I was thinking, has poured up and down this course for countless ages. That inlet yonder—it was the very inlet which once gave to W. B. Yeats the idea of writing *The Lake Isle of Innisfree*—has been there, looking much as it does today, since long before the dawn of our history. . . . It was at that moment that I seemed to see, slipping from the cover of the inlet shore, a tiny boat, all basket-work and hide, a coracle, paddled by a bearded man clad in the skins of some beast: a Briton. "Yes," I said to myself, "undoubtedly they floated their oracles on this sheet of water,

> 'Before the Roman came to Rye,
> Or out to Severn strode.'"

So I stood, mooning there, while a procession of boats passed before my inner eye. Roman galleys, on their way from Londinium to the villas on the banks of the river's upper reaches. Saxon and Danish long-ships. The odd, top-heavy medieval craft; and such ships as later scattered the galleons of Spain and sailed to the ends of the earth. They were so small that they could find water enough in the Thames tide as far as the point where I was standing. So, I suppose, could some of the smaller ships of Nelson's fleets. At any rate, there they rode, in my daydream. I felt the river and its banks alive with the busy human story. Moored on the northern side of the stream, I could see a ship, now used as a training-school for the merchant navy—and I remembered that it had been a famous explorer of the great African rivers in distant days when they were little known. What strange, dark eyes had looked upon her shape, peering from African jungles at the sound of her inset gun! On the northern water-front were houses older than Dr. Johnson. Do you remember how Thackery describes Becky Sharp's education at a "school for young ladies"? One of those houses was the place he had in mind. And not far away is the house that King Charles the Second gave to Nell Gwynne. And I suddenly remembered that I was standing on the very spot where the same Charles used to come in the early morning, with his brother the Duke of York, afterwards King James the Second, to bathe in Thames water. And a few hundred yards away, old King George came sailing in his royal barge one evening, with an orchestra on board. They were playing for the first time Handel's newly-written *Water Music*.

It is customary to compare time with a river. Here was a veritable river which was more than a mere symbol of the elapsing years. It had borne this life of man upon its bosom and its banks. The generations had known this stream; their warriors and lovers, their traders and adventurers, had sailed its flood, and upon its banks the myriad-fold business of mankind had proceeded. The generations had come, and had gone as this one also will go.

There are some men to whom the thought of the tremendous succession of the generations is paralyzing. Personality seems swallowed up in so preposterous a procession: drowned in the awful tide of the years. Mankind, thus monstrously extended, seems to lose significance in his own endless repetition. But Christian philosophy cannot so regard the natural successiveness of the historical growth. The passing of the generations is functional within the divine economy. The men of each age have their part to play in the realization of the total human potentiality and in the expression of man's whole meaning. Across the centuries we are all "bound together in the bundle of life." Every decade has its own particular relation with the ultimate end, which is the throne of God, and for all the kaleidoscope of the years there is a supreme and governing pattern that is intended to be shown for it as the days lengthen. Certainly Briton, Roman, Saxon, Dane, Norman, have done something for us. Charles Williams seems to believe that in the mysterious economy of God, we may actually do something for them. It may be so, but the long ages are the road set for man's feet as he travels to the City of God.

But his history has been no such sacred pilgrimage. The successiveness of the generations, instead of bringing only the accumulation of knowledge and wisdom, has become the means whereby shame and tragedy and suffering are perpetuated, and monstrous burdens inherited, so that the sins of the fathers are visited upon the children. The past tortures the present, and the present may torture the future. Man's majestic march through time to eternity has become a chaos upon an unknown road. Human sin and human folly seems to plunge man into the wilderness, homeless, bewildered.

Thus we are confronted today by two sorrowful commentaries upon the River of Time. One declares that it is in itself a sign of man's initial, pre-mundane catastrophe, and Nicolas Berdyaev holds that our history is no more than "a bad infinity of births and deaths." The other commentary, willing to place the fall of man somewhere in the time and space of this world, avers that it has so radically distorted man's natural situation that his secular history is nothing more than the unrolling of the effects of original sin; that the succession of the generations is an irredeemable process, moving toward final catastrophe at the end of time.

Neither of these doctrines is Christian. The Christian faith is that God Himself has come *into* the succession of the generations; that beyond the natural *motif* of history, whereby man's natural life is intended to lead him to his supernatural destiny—the *motif* which man's sin has obscured—there has appeared a second, supernatural *motif*, that of Redemption. The events of "sacred history" are concerned with *all* history. And Redemption is not the snatching of man out of the natural order, so as to leave it as lost, irredeemable, and irrelevant to his spiritual life; but its effect is to restore him to the right approach to the natural, so that his whole, concrete being is redeemed. The scope of the Cross is nothing less than that, because He who was crucified was the Word made Flesh, that Holy Logos, who is the root of man and of man's world. He came into time, and in Him all time is recovered.

In the Christian faith there is no fate, beneficent or malignant; but because incarnation and atonement are facts, there is always a possibility of world-restoration. The breakdown of secular structures, as the worldling eras come to their ends, may fill us with alarm; but they are not the doom of man. Our Lord has spoken here: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is always possible that man's failures will at length convince him of his need of God, and not yet is the door of mercy closed.

If I were to board a Thames barge going out on the ebb-tide, I should come at length to the receding shores of the estuary, and the salt winds of the sea, and the end of the river. But before I came to that dark unknown, I should have passed the Pool of London, and I should have seen the cross shining above the dome of St. Paul's Cathedral. And I should have understood that to us men traveling the river of time in our sin and folly, and moving toward a waste of meaningless waters, there had come news from somewhere, and that for His passionate, eternal love for men, the Bringer had suffered; and that now it is the Cross which restores glory to the river, and lights our journey.

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ARMED FORCES

Col. Luther Miller to Become Army Chief of Chaplains

Col. Luther D. Miller, Episcopalian, will become United States Army Chief of Chaplains, according to a War Department statement. Chaplain Miller will succeed Maj. Gen. William R. Arnold, Roman Catholic, who has been given an important overseas inspection assignment.

Colonel Miller will be 55 years old in June and has been an Army chaplain for 26 years. He will become acting chief of chaplains on General Arnold's departure, but his nomination will wait upon the time when the latter formally relinquishes office in June.

Chaplain Miller is now at his temporary home in San Antonio, Texas, where his wife and a daughter have lived since the beginning of the war. A son, who was born in Tientsin, China, has been serving in China for the past year as an interpreter.

Born in Leesburg, Pa., Chaplain Miller was graduated from the Chicago Theological Seminary in 1917. He entered the Army in 1918, and was accepted by the regular Army in 1920. He was graduated from the Chaplain's School, Fort Knox, Ky., in 1922.

With the regular Army he has served at many posts in this country and overseas. For three years he was chaplain at the American barracks in Tientsin. Then he served four years at Schofield Barracks, Hawaiian Islands, and later at Fort Sam Houston, Texas.

He went overseas in September, 1942, with the First Army Corps, serving in Australia. In May, 1943, he was named Army chaplain for the Sixth Army and followed it into the jungles of New Guinea and later the Philippines. He was stationed in Manila until his recent return. He received his temporary appointment as colonel in 1942.

Chaplain Merritt Williams Awarded Bronze Star

The Navy Department has announced that the Bronze Star Medal has been awarded to Lt. Comdr. Merritt F. Williams, USNR, of Washington, for outstanding service during the Solomon's campaign. The chaplain served aboard the *USS Wasp* from June to September, 1942. A survivor when the carrier was sunk in enemy action on September 15, 1942, he was previously awarded the Purple Heart Medal for wounds sustained during that action.

The citation, signed by Admiral Chester W. Nimitz, is as follows:

"For meritorious service while serving as chaplain in the *USS Wasp* during the Solomons campaign. During this period his steadfast and energetic performance of duty contributed greatly to the combat efficiency of the damaged ship and of her air groups. After the ship was mortally damaged and numerous casualties were being inflicted on her personnel as the result of terrific explosions aboard, he calmly and effectively assisted in attending to the seriously wounded and in getting them clear of the ship until the task was completed. While in the water and after the rescue, his efforts in behalf of others were outstanding. His conduct at all times was an inspiration to the other officers and men and in keeping with the highest traditions of the naval service."

Chaplain Williams was a member of the United States Naval Reserve during World War I, and returned to service a few days after the attack on Pearl Harbor. Since his duty aboard the *Wasp* he has served at the Bureau of Naval Personnel, Washington, D. C., and is now on duty aboard the *USS West Virginia*.

A Carol Boat

From a Navy chaplain overseas comes a report of a novel method of reaching a number of ships with a Christmas service.

It appears that the chaplain's ship was lying at anchor, at an advanced base, and that in the harbor were numerous other craft whose combined personnel was far too large to be accommodated by means of the traditional Navy "church party." Out of this situation was born a unique venture, a Carol Boat.

"On Christmas Eve, after darkness had settled over the harbor," the chaplain wrote, "20 sailors and I piled into an LCVP and set to make the rounds. All 20 men had volunteered for the job and they sang as only a group of happy sailors could. The musical accompaniment was an accordion, a guitar, and a mandolin. As our boat pulled alongside first one ship and then another the crews came out and lined the rails to hear the old familiar carols. In several instances they joined in the singing.

"Because of the danger of enemy planes every vessel in the harbor was blacked out, but not the carol boat. We were permitted to be lighted and to fly a white streamer."

Chaplain Arnold Presented Distinguished Service Medal

The Hon. Henry L. Stimson, Secretary of War, has presented the distinguished service medal to Chaplain (Major General) William R. Arnold for service "with great distinction" during his eight-year tour as chief of chaplains.

In a service on April 2d in Secretary Stimson's office in The Pentagon, Maj. Gen. James A. Ulio, the adjutant general, read the citation.

SIXTY-FOLD INCREASE

The citation reads: "Maj. Gen. William R. Arnold has served with great distinction as chief of chaplains since December 23, 1937. Under his guidance the Chaplain Corps met the impact of the present war, expanding from an initial strength of 125 to its present size of 7,500. General Arnold was responsible for the planning, procurement and operations a tendant upon this 60-fold increase and f the spiritual guidance of the millions men brought into the military service. H sponsored and secured approval of t plan to establish chapels at all pos camps and stations and obtained fun which permitted each man entering t army to be presented with a Testame appropriate to his faith.

"General Arnold prepared the Chapla Corps to render spiritual service in t field and provided the means whereb religious services of all denominatio may be observed appropriately even und combat conditions. By his thorough an careful indoctrination of the chaplai under his jurisdiction, General Arnold ha been directly responsible for the fact tha American soldiers of whatever faith ser ing in all parts of the world have receive continual spiritual aid and comfort. H has done much to strengthen the fai which has inspired and sustained ou forces and has materially assisted the in meeting the hardships of campaign an distress and dangers of the battlefield."

Praise for Church's Work In Honolulu

Chaplain Gordon M. Reese, workin for the Army and Navy Commission in th Hawaiian Islands, quotes a letter from naval officer in the Southwest Pacific: " used to wonder where my mite box pe nies went, when I was a youngster. No I know. I've seen some of the work th Church is doing in Honolulu. I'm ce tainly proud of its activities. I've attende services at St. Peter's Chinese, the Hawa ian congregation; Holy Trinity Japanes and also St. Andrew's Cathedral. All us will go back better missionaries an better Christians for these experiences."

A Marine PFC wrote, "Gee, I didn know we had so many Episcopal church in Honolulu. I am going to write moth and tell her the Woman's Auxiliary sur have been on the job here."

PHILIPPINES

Civilian Evacuation

It has been announced by the State a War Departments that repatriation the civilians from the Philippines will ta place as rapidly as the military situati permits and as space becomes availab Transportation equipped for civilian pa sengers is naturally limited. For secur reasons it will be impossible to give d any information in advance of arrival t names of the vessels on which they w travel, and the port or ports of arriv American Red Cross representatives w meet the vessels and give emergency assi ance, as well as help the arriving perso to communicate with their relatives. R latives are asked not to attempt to tra to possible ports, as this will confuse t situation and add immeasurably to tra difficulties.

Some time before the arrival of t

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berated internees the next of kin will be otified by the Department of State that eir relatives are on the way home and ill be given instructions regarding the rrangements for their home coming. heir local chapter of the Red Cross will mmunicate with them regarding mail, legrams, special messages and instruc- ons for those coming home and inform em of the method to be used in sending nds. Their local chapter will then send is information to the chapter at the port f arrival.

Bishop Binsted to Check Translations for PWB Radio

At the urgent request of the Japanese adio Section of the PWB, Bishop Bin- ed of the Philippines has agreed to give me time each day to helping in that ork. Bishop Binsted explains that "their ork is all in the Japanese language and ey require Japanese-speaking Americans check over the translations before they e released. Unfortunately there are very w who are qualified to do this, so I feel mpelled to help them as much as my her work will permit."

Bishop Binsted advised further that liss Nellie McKim and Miss Helen oyle will remain in Manila until the st of May, to assist in the same work, der the Office of War Information.

HOME FRONT

"Meet the Chaplain" Program Inaugurated in Texas

A "Meet the Chaplain" program inau- rated in San Antonio, Texas, may set e pattern for similar programs else- here in the country, military and civilian aders of the movement believe.

It grew out of a letter in which a sol- er's mother expressed to Col. Joseph R. och, 4th Army Headquarters chaplain at ort Sam Houston, the wish that par- nts of boys and girls in the services might eet their chaplains.

Contact With Parents

The idea developed into a program hereby parents could do just that and ore. Further aims were to provide an portunity for the chaplains to assure e mothers and fathers that the religious d moral welfare of their sons and ughters were receiving good attention in e services, and to tell those parents how ey might contribute best to the morale the service men and women.

The program was launched with a gath- ing in San Antonio, with Protestant, atholic, and Jewish chaplains outlining eir activities and problems.

Disclosing that reports will be made to 'ashington on the experiment, Colonel och expressed belief that the program ight point the way to better handling of e chaplains' and parents' mutual prob- ns, particularly as increasing numbers servicemen and women return to civil e.

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BOOKS

JEAN DRYSDALE, EDITOR

Social Work Encyclopedia

SOCIAL WORK YEAR BOOK, 1945. Edited by Russell H. Kurtz. Russell Sage Foundation. Pp. 620. $3.25.

Again the social agencies and social workers of the country are deeply indebted to the Russell Sage Foundation for the biennial production of this popular encyclopedia descriptive of organized activities in social work and related fields. Wartime printing restrictions have curtailed its length, but not its quality.

Most of the book is devoted to 75 topical articles on as many types of social welfare, each written by an authority in his field and supported by an up-to-date bibliography. Churchmen represented among these authors are the Rev. Dr. Gabriel Farrell of Watertown, Mass., on "The Blind," Mrs. Eleanor Brown Merrill of New York on "Sight Conservation," and the Rev. Dr. Almon R. Pepper of New York on "Protestant Social Work."

The remainder of the book includes directories of national agencies, both governmental and voluntary. Its usefulness is increased by an exhaustive index.

This publication is a "must" item for the working library of every social agency and institution of the Episcopal Church.

C. RANKIN BARNES.

The Holy Communion

THIS MEANS OF GRACE. By John Higgins. Morehouse-Gorham. Pp. 167. $2.

Neither the laity nor the clergy needs shy away from this book by the rector of Gethsemane Church, Minneapolis, for it it not a dry treatise on the Holy Communion, nor is it a breezy, superficial, and lush presentation of this great act of worship. Clergy will find an excellent example of how one skillful priest presents each portion of the Communion rite interestingly, and with somewhat of a homiletic flair. The value of this method is its personalizing and even dramatizing the devotional elements found in each step of the service. This kind of presentation is quite unusual . . . it has an appeal beyond those ordinarily found in such books.

The sacramental emphasis defies description as to "high," "low," or "broad." But it is not weak nor amorphous for all that. What Christ does for us in, through, and with His ordinance; what we do for Him in the strength of this sacramental experience: these are the motivating drives of this little book.

Chapter headings are arresting: The God from Whom We Cannot Hide, The Negative Has its Place! Without Thy Guiding Hand We Go Astray, S.O.S., What That Word Did Make It.

A frequent but wise use of individual hymn verses, as well as poetry of other types, goes along with a rich use of other illustrative material. The book has the atmosphere of the contemporaneous, without blitheness nor the curse of presumptuous religious naturalism.

F. H. O. BOWMAN.

Book Club Choice

THE NEW EDUCATION AND RELIGION. By J. P. Williams. Association Press. $2.50.

This book has been chosen by the Religious Book Club for its March Book because "it offers a penetrating analysis of the problem (religion and American public education) and points toward a creative solution."

The author begins with two premises. One is that there will be a new education —"American education will change either in response to forces of its own generation or because it is seized by some social movement run amuck"; the other is a conviction that democracy needs strong religious faith to be maintained and that education in our democracy won't train worthy citizens unless it possesses a strong religious content. He defines religion as man's relation "to whatever he believes to be the vital, supreme, reality in the universe," and with conviction asserts that a vital democracy must be recognized by people as demanded by that vital reality.

In several instructive chapters he explains the history of religion and education in America, the present status of education in church and synagogue (where it is really taken seriously) and the treatment of the subject in other western nations, where some means of religious education has been worked out in public education.

There follow possible solutions, which include: (1) A continuation of the present voluntary support of religious education with added emphasis on the weekday religious education; (2) The teaching in public schools such beliefs as can be agreed on by Protestants, Catholics, Jews; (3) Providing sectarian teachers in public schools to teach religion to children of their own sect; (4) Teaching objectively in public schools facts *about* religions, leaving churches to interpret.

Of these, the last is the only one to which Professor Williams gives much support. And to these he adds another, namely "teaching democracy as essentially religious in character," a suggestion which practically equates instruction in democracy with religious education in the sense of interesting democracy as a divine necessity and calling from adherents the same loyalty, emotion, and devotion as a vital religion. In this "solution" Professor Williams shows that he is impressed by the fervor and zeal for country produced by the educational practice of Russia and Germany. Such a solution would interfere in no way with traditional separation of Church and state in America, nor with sectarian teaching in Sunday schools.

WILLIAM BREWSTER.

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EW YORK

oly Week and Easter

New York churches were crowded to e doors for the three hour service on ood Friday. In many instances, many ood outdoors, awaiting an opportunity go inside. The summery weather made is easily possible.

The Rev. Shirley C. Hughson, OHC, as the preacher at the Church of Transuration, and the Rev. Bonnell Spencer, HC, at the Cathedral of St. John the vine. In the other churches, the rectors ok this service. At. St. Luke's Chapel, rinity Parish, Bishop Campbell, OHC, as called in to take the service. The car, the Rev. Dr. Edward H. Schlueter, as recovering from a heavy cold and his ysician insisted upon his saving his rength for the Easter Day services. ishop Campbell used Fr. Schlueter's outes.

On Easter Day, the Cathedral of St. hn the Divine had the largest congretion in its history. Bishop Manning ade his first public appearance since the ginning of his illness on December 7th, hen he entered St. Luke's Hospital. The ishop, wearing his scarlet chimere and retta, came in during the singing of the mn before the Gospel. He remained til after the Offertory. Bishop Manning ad written his Easter sermon, but his ctor would not permit him to read it. he sermon was read by the Rev. Canon dward N. West. Those who saw the ishop at close range expressed delight cause he looked so much better in health an they had expected and because he alked as firmly as usual.

ublic Mass Meeting to Honor uropean Churchmen

A public mass meeting will be held at he Cathedral of St. John the Divine, ew York, on May 17th, in honor of he three European Churchmen who will isit the United States next month under he auspices of the American Committee or the World Council of Churches.

The trio consists of Dr. G. K. A. Bell, nglican Bishop of Chichester; Dr. W. Visser 't Hooft, general secretary of he World Council of Churches at eneva, Switzerland; and Dr. Marc oegner, president of the French Protstant Federation.

All three are members of the Provional Committee of the World Council, nd will confer in New York with Amerian members on problems of postwar elief and reconstruction in war-devastat- countries.

r. Edward Schlueter Retires

The Rev. Dr. Edward H. Schlueter, icar of St. Luke's Chapel, Trinity Parh, for 35 years, officiated at his last ervice there as vicar on Easter Day. lore than 400 men, women, and chilren made their Communions at the early elebration of the Holy Eucharist. Fr. Schlueter administered the Bread to each one of them, the two curates, the Rev. George W. Smith, and the Rev. David T. P. Bradley, administering the cup.

After breakfast in the gymnasium, following the service, a gift from the entire congregation of St. Luke's was presented to Fr. Schlueter, one of the young men who has grown up in the chapel making the speech. Miss Hannah Schlueter, the vicar's sister, who has been the head of his house throughout his years at St. Luke's, likewise received a gift from all the people. One of the girls, a member of St. Luke's from early childhood, made this presentation.

Fr. Schlueter and his sister will make their home in Rockport, Mass., during eight months of the year. The rest of the year, they will live at Peekskill, N. Y., in a house on the grounds of the Community of St. Mary. Fr. Schlueter is now chaplain-general of the community, succeeding the late Rev. Dr. Frank L. Vernon. He also will conduct retreats and do other similar pastoral work.

UPPER S. C.

St. John's, Columbia, Becomes Debt-Free on Easter

The final payment on the indebtedness of St. John's Church, Columbia, S. C., was completed Easter Day following the offering made by the congregation. The Rev. B. Duvall Chambers, rector, announced that consecration services will be held as soon as possible.

The mortgage was signed December 31, 1925, by the Rev. G. Croft Williams, rector, and E. C. Allen, secretary and treasurer, in the amount of $30,000. The final payment was for $2,195.37.

The original building committee included E. A. Woodruff, Pierre F. LaBorde, Sewall K. Oliver, L. A. Emerson, and Robert Gage. Mr. Emerson, a member of the vestry, and Mr. LaBorde and Mr. Oliver are members of the congregation. Mr. Gage has moved from Columbia, and Mr. Woodruff is dead.

Other rectors who have helped reduce the debt are the Rev. Rufus Morgan and the Rev. Kenneth J. Morris.

WYOMING

Burn Mortgage of Casper Church on Easter

Easter Day this year was an important date in the history of the 53-year-old St. Mark's parish of Casper, Wyo., for other than purely spiritual reasons. Liquidation of the last dollar of debt on the church property was symbolized by a mortgage-burning ceremony at the 11 o'clock service.

The church debt dates back to erection of the present church after the old church property in the downtown section of town was sold in June, 1920, for $75,000.

The new church was built in the residential section of town, during an oil

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They Gave HIM a Bad Time Back There

We often find ourselves thinking about those latter days of Our Blessed Lord's ministry upon earth. In all of the three intensive years of that ministry, Blessed Jesus had very, very little of earthly comfort, love, or joy. There were those few friends, of course, and His disciples, but, mercy on us, in their raw state of embryo discipleship, they, too, were serious problems and disappointments to Him and, all save one, finally deserted Him in those last horrible hours when He so terribly needed friendly souls about Him. Apparent failure of purpose, palm-wavers turned over night into "Crucify Him" criers, a denying disciple, a betraying disciple, — cowardly, frightened disciples, fleeing for their lives, a typical political Roman governor, who like all politicians, *traded*, — this time, Jesus' life for the smooth administration of a troublesome province,—all—all, conspired to give Our Lord a bad time in His latter days. A pretty sad business to meditate upon.

But, don't let's start ordering any bouquets for ourselves, fellow-Christians and fellow-Americans (note the qualification there, please, for we reckon only about 40% of Americans are *actually* Christian). It seems to us that we are giving Our Blessed Lord just as rotten a time of it now as then and, if anything, *worse*. God the Father, Jesus, the Saviour, and Their Holy Spirit didn't create, save and inspire our world just to see such wars as this one. God and Jesus must be just *shriveling* with suffering at seeing innocent men perish in battle, all because of man-made wars. God has nothing to do with this war. It is *not* His will. It was *our* (the world's) will, somewhere, somehow conceived in national and international blunderings, hatreds, jealousies, intrigues, and pure political dumbness, and most politicians are in heart and brain *dumb*, but slick. (Don't you utterly abhor that word "slick"? We always have.) The Holy Trinity never conceived that which is building up within us in the way of class hatreds, or pressure groups. Nor did It ever dream that such a fair land as ours would ever go so far afield as it has in downright utter godlessness and its completely don't-care-a-damnness. That's too general. Neither did The Holy Trinity ever dream that Their Child, Their Bride, Holy Church, should ever go as political as it so many times has (we all know where and when) nor that so many thousands of us, yes, we Episcopalians, should be like poor Peter in those days before they could even dream of calling him *Saint* Peter,—those days of large talk but personal denials when the pinch of performance came. Aye, methinks we are giving Our Blessed Lord a pretty poor time of it in *these* days, don't you? And a lot of it comes from those who profess to love Him, that's the toughest part of it all. And it needn't be so! We could spare those heavenly heart aches to Those Who love us so matchlessly. How? Let's be definite. Clean up America, its politics, and its pressure groups by a militant citizenship. Ours is a Heavenly citizenship and our national civics are far, far from heavenly. Start quietly wearing your professed religion, not on your sleeve, but actively in your daily life. Loyal, loving, active Christians never have to bleat about where they stand. *It just sticks out all over them*, and, because of that they soon get into active service. Glory be! Start worshipping your God and your Jesus, with more fervor and love, like you really meant it, and quietly seek to bring another man or woman along with you. In the long run, it is going to be lay-discipleship that will rebuild and save The Church, not priest-discipleship. And, finally, start living like a Christian in your homes, better than you have been doing, that your children, seeing *your* good works, may also (and will) glorify Our Father who is in Heaven. Let's stop hurting Jesus. We can't stand the thought of that!

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boom, when building costs were high an an expenditure of $120,000 was made o the nave and part of the tower. At th time the parish assumed a debt of $3 000. Early this year, at the annual par meeting, a movement was launched for th elimination of the last of the debt whic then amounted to $12,500.

Following the offertory the rector, th Rev. Marcus B. Hitchcock, called th junior and senior warden and the treas urer to present the cancelled mortgage t the altar rail. An acolyte brought a silve dish from the sacristy while another aco lyte secured fire from one of the alta candles. As the treasurer and an acolyt held the dish, the senior warden fired th mortgage held by the junior warden an the entire congregation lustily sang th Doxology.

Plans for the consecration of the churc on Whitsunday are going forward. In th future the parish hopes to complete it building program with a new parish hous and the installation of a carillon in th tower.

WEST TEXAS

Established Six Months, Mission Asks Recognition as Parish

Six months after its establishment as mission, St. Luke's Church, Alam Heights, San Antonio, Texas, is applyin for recognition as a parish. The Re Smythe H. Lindsay is priest-in-charge o the "baby" church of the diocese of We Texas. He came to San Antonio from th diocese of Florida, where he was diocesa executive secretary and in charge of Chri Church, Pensacola. The first services wer held in St. Luke's Church, October 1944.

At the diocesan council in Januar 1945, St. Luke's "protested" its assig ment of a missionary quota of $100, insis ing instead on pledging $1,000.

A class of 45 candidates was presente for Confirmation on Christmas, thre months after the church services bega and a second class of 27 was presente Palm Sunday.

St. Luke's Church school already ha taken fourth place in the diocese, with a enrolment of 175 children. Visual educ tion is stressed, with sound movies ever Sunday.

The young people's service league is th largest in the diocese, with an average at tendance of 50.

MAINE

A University of Life

The Lewiston-Auburn (Maine) Co cil of Churches during Lent sponsored *University of Life*, meeting one nigh week in each of the participating church According to the Rev. Norman L. Kel rector of Trinity Church, Lewiston, th university has had more than 700 registra tions with an average attendance ea week of more than 600. The course wa divided into four parts: (1) Living Un

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ension—for those who have men in the rvice, or who work under the tension of e war factory, or who find the problems wartime living especially great; (2) urning Issues for the Church—for those ho are concerned about what we shall beyond the conflict to make a decent orld order where brotherhood and the mily of nations will become a possibility; 3) A Living Faith—for those who are terested in evaluating the contribution Christianity to civilization; and (4) outh Finding Some Answers—for young eople who wish to learn how religion nks up with life. Among those who led ssions at the university were Dr. Ken-eth C. M. Sills, president of Bowdoin; n. Owen Brewster of Maine; Dr. enjamin E. Mays, president of More-ouse College; the Rev. Howard P. Kel-tt, executive secretary of the Depart-ent of Social Service of the diocese of lassachusetts, and Lt. Col. Richard F. aville, chief of Veterans' Personnel Di-sion.

MICHIGAN

Honor Mrs. William Norvell

The life and work of Mrs. William I. Norvell, for eight years secretary of he Girls' Friendly Society in the diocese Michigan, were honored in St. Colum-'s Church, Detroit, on March 25th, by the dedication of a clergy sedalia in her memory. The service of dedication was conducted by Bishop McElwain, retired, of Minnesota, who has spent the winter in Michigan assisting Bishop Creighton of Michigan. The sedalia is of carved oak to match the chancel furnishings. Mrs. Norvell was for many years a devoted member of St. Columba's parish and active in its girls' work. The funds raised for the memorial were contributed by friends through the Girls' Friendly Society of the parish.

At the same service, Bishop McElwain also dedicated a Communion rail for the Chapel of St. Columba, as a memorial to Joseph and Martha Smout. This was given by their children, Mrs. Ruth Griffiths, Mrs. Jessie Dillon, Mrs. Alice Earle, and William Smout.

MASSACHUSETTS

Homing Pigeons

Homing pigeons were again a feature at the Cathedral Church of St. Paul, Boston, at the children service, 4 P.M., Easter Day. Dean van Etten preached on "When the Pigeons Homeward Fly," and then children and adults followed the boy choir to the Cathedral Porch where the children held the pigeons and, at a given word, released them to soar over the tree tops of Boston Common and the hundreds of people gathered on its green slopes.

Vinegar Bible Used on Easter

The Lessons on Easter Day were read from the famous Vinegar Bible in Christ Church (Old North), Boston. The silver Communion service, which was presented together with the Bible by King George II in 1733, was also used.

Its famous peal of bells, the first ever brought to this country, rang for 20 minutes before the 10:45 A.M. service when the Rev. Dr. W. H. P. Hatch, vicar, preached. Christ Church is being visited these days by hundreds of servicemen and women who find that everything about it is of historical import and carries a story. The church is lighted by candles set into its 220 year old chandeliers for such occasions as Easter.

MISSISSIPPI

Largest Per Capita Offering

The congregation of St. Timothy's Mission, Centreville, Miss., gave $7.50 on Good Friday for the Jerusalem and the East Mission.

St. Timothy's has 11 communicants. On Good Friday, just before the scheduled time for Church services, a storm broke, with such force that trees were blown over and roads flooded. Only four members of the congregation were able to get to church . . . three of them women. They came in from the country, in spite of the storm.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Charles Edward Ayers, Priest

The Rev. Charles Edward Ayers, rector of Christ Church, Ironton, Ohio, died February 7th when complications developed after an operation.

Under the examining chaplains, the Rev. Mr. Ayers prepared himself and was ordained deacon in St. Mary's Church, Hillsboro, Ohio, on March 22, 1944, and priest in Christ Church, Ironton, Ohio, on December 15th. He had been serving as minister in charge of the Ironton parish, and became rector after his ordination.

In 1937 when the Wayside Cathedral program started, he was a member of St. Mary's Church, Hillsboro, Ohio, where he had already given valuable leadership in the church school and choir. Resigning his position as superintendent of the Hillsboro Water Works, he gave himself fully to the program of the Wayside Cathedral for seven years. With missionary vision, he drove the equipment expertly, cared for all the mechanical needs, played the organ, used his fine voice to conduct the singing, and held services in countless communities where this program served. During summers, he directed the coöperative venture known as the Episcopal-Presbyterian Wayside Fellowship.

From time to time Mr. Ayers would help by taking services in some church where there was a vacancy. Many of these congregations asked whether they could not have this devoted layman as their minister and it was decided that having proved himself so thoroughly qualified for the ministry, he should be ordained.

Percy Almerin Smith, Priest

The Rev. Percy Almerin Smith, who served in Japan from 1903 to 1939, died January 17th in his home at Yellow Springs, Ohio, at the age of 68.

Born in Dixon, Ill., he graduated from the University of Illinois in 1901; continuing his studies there, he wrote his M.A. thesis on Japanese Education.

He went to Japan in 1903 to serve as an English teacher in the Higher Normal School, a government school for training Japanese high school teachers. During his ten years there he combined teaching duties with a special study of phonetics, becoming a recognized authority in that field. In 1903, he married the daughter of a missionary, Miss Enid Draper.

After ten years of teaching, he was ordained priest in 1913 by the present Presiding Bishop, and only returned to the United States in 1939 because of ill health.

At the time of his death, he was engaged in writing a biography of Bishop Channing Moore Williams, the first Protestant missionary to Japan. He also published a book of poems.

Surviving are his wife and a daughter.

Barrett Langdon Tyler, Priest ☆

Chaplain Barrett Langdon Tyler has been reported killed in action on Luzon, on March 15th. He was the son of the Rev. Barrett P. Tyler and the late Sophi Eustice Langdon.

Captain Tyler was chaplain of the 43 Division Artillery and since Septembe 1942, has been in service in the Southwe Pacific. Born on April 7, 1912, at Morr town, N. J., he was graduated from Wi liams College in 1935 and from the Epi copal Theological Seminary in 1938.

Before entering the army he was a sistant at Trinity Church, Hartfor Conn., and vicar of St. Andrew's, Har ford. In 1942 he was married to Louis Bigelow Gay of Philadelphia, who su vives him. His two brothers are also the service, Lt. John L. Tyler of Cam Croft, S. C., and Lt. Dudley S. Tyler Fort Lewis, Wash.

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CHURCH CALENDAR

April

15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

CLASSIFIED

POSITIONS WANTED

MILWAUKEE CLERGYMAN would like t change pulpits with clergyman in N Wisconsin, Northern Minnesota or Upper M during the month of August. Reply Box W-29 The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER seeking church post, preferably full time. Fellow American Guild of Organists; academic degrees; fifteen years church experience. Reply Box H-2940, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

otelho, Rev. **Eugene G. E.**, rector of Trinity rch, El Dorado, Kans., will become assistant utive director of Lawrence Hall, Chicago, 1st. Address: 2833 N. Francisco Ave., Chi- 25.

nes, Rev. **Andrew B.**, formerly rector of Mc- ll Parish, Welch, W. Va., is now rector of Stephen's Church, Beckley, W. Va. Address: Park Ave., Beckley.

Ordinations

Priest

ryland—**Cresap**, Rev. **William Kirk**, was or- d priest March 28th in All Souls' Church, klyn, Baltimore, by Bishop Powell of Mary- He was presented by the Rev. H. N. Arrow- and the Rev. William O. Stone preached sermon. The Rev. Mr. Cresap is priest in e of All Souls' Church, Brooklyn, Baltimore.

Deacons

California—**Robert Allen Tourigney** was ordained deacon March 13th in St. Matthew's Church, San Mateo, Calif., by Bishop Block of California. He was presented by the Rev. John McGill Krumm, and the Rev. John Compton Leffler preached the sermon. The Rev. Mr. Tourigney is curate of St. Matthew's, San Mateo. Address: 15 Second Ave., San Mateo, Calif.

Long Island—**John Walter Davis** was ordained deacon April 3d in St. Paul's Church, College Point, Long Island, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Benjamin Mottram and the Rev. George Parsons preached the sermon. Address: 2227—127th St., College Point, Long Island.

—**Robert Floyd Appleton** was ordained deacon April 4th in the Cathedral of the Incarnation, Garden City, Long Island, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Joseph H. Titus, and the Rev. Floyd Appleton preached the sermon. Address: 175-49 88th Ave., Jamaica, Long Island.

Massachusetts—**Bradford Johnson** was ordained deacon on March 17th in the Church of Our Saviour, Brookline, Mass., by Bishop Heron, Suffragan of Massachusetts. The Rev. Sherman E. Johnson preached the sermon. The Rev. Mr. Johnson, who is the son of the late Rev. Dr. Edward D. Johnson, is deacon in charge of St. Andrew's, Orient Heights, Mass.

Marriages

Hall, Rev. **Joseph H., 3d**, was married to Miss Elsa Sahlstrom in St. Peter's Church, New York, on April 9th. The Rev. R. A. D. Beaty, officiated. Formerly curate of Grace Church, Plainfield, N. J., the Rev. Mr. Hall will become rector of Grace Church, City Island, N. Y., on April 15th. Address: 104 City Island Ave., City Island.

CHURCH SERVICES

O TO CHURCH! That slogan, sound- d round the world, might well put an to the world's chaos. The rectors of ing churches listed here urge you to the slogan to work in your own per- l world. Use it on your friends.

hether as a traveler in a strange city, a local resident, you are always wel- e to come into these leading churches the services or for quiet moments of er. And you are urged to bring with your friends. Accept the cordial in- on!

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h of the Atonement, 5749 Kenmore Avenue, ago 40
James Murchison Duncan, rector; Rev. Ed- l Jacobs
8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

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ry of the Angels, Hollywood's Little Church nd the Corner, 4510 Finley Ave.
Neal Dodd, D.D.
y Masses: 8, 9:30 & 11

ISIANA—Rt. Rev. John Long Jackson, D., Bishop
eorge's Church, 4600 St. Charles Ave., New ans
Alfred S. Christy, B.D.
7:30, 9:30, 11; Fri. & Saints' Days: 10

NE—Rt. Rev. Oliver Leland Loring, Bishop
dral Church of St. Luke, Portland
8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

HIGAN—Rt. Rev. Frank W. Creighton, ., Bishop
h of the Incarnation, 10331 Dexter Blvd., roit
Clark L. Attridge
day Masses: Wed., 10:30; Fri., 7; Sunday sses: 7, 9 & 11

OURI—Rt. Rev. William Scarlett, D.D., hop
h of Holy Communion, 7401 Delmar Blvd., Louis
W. W. S. Hohenschild
8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. er services announced.

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Chapel of the Intercession, 155th St. and Broadway, New York
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Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
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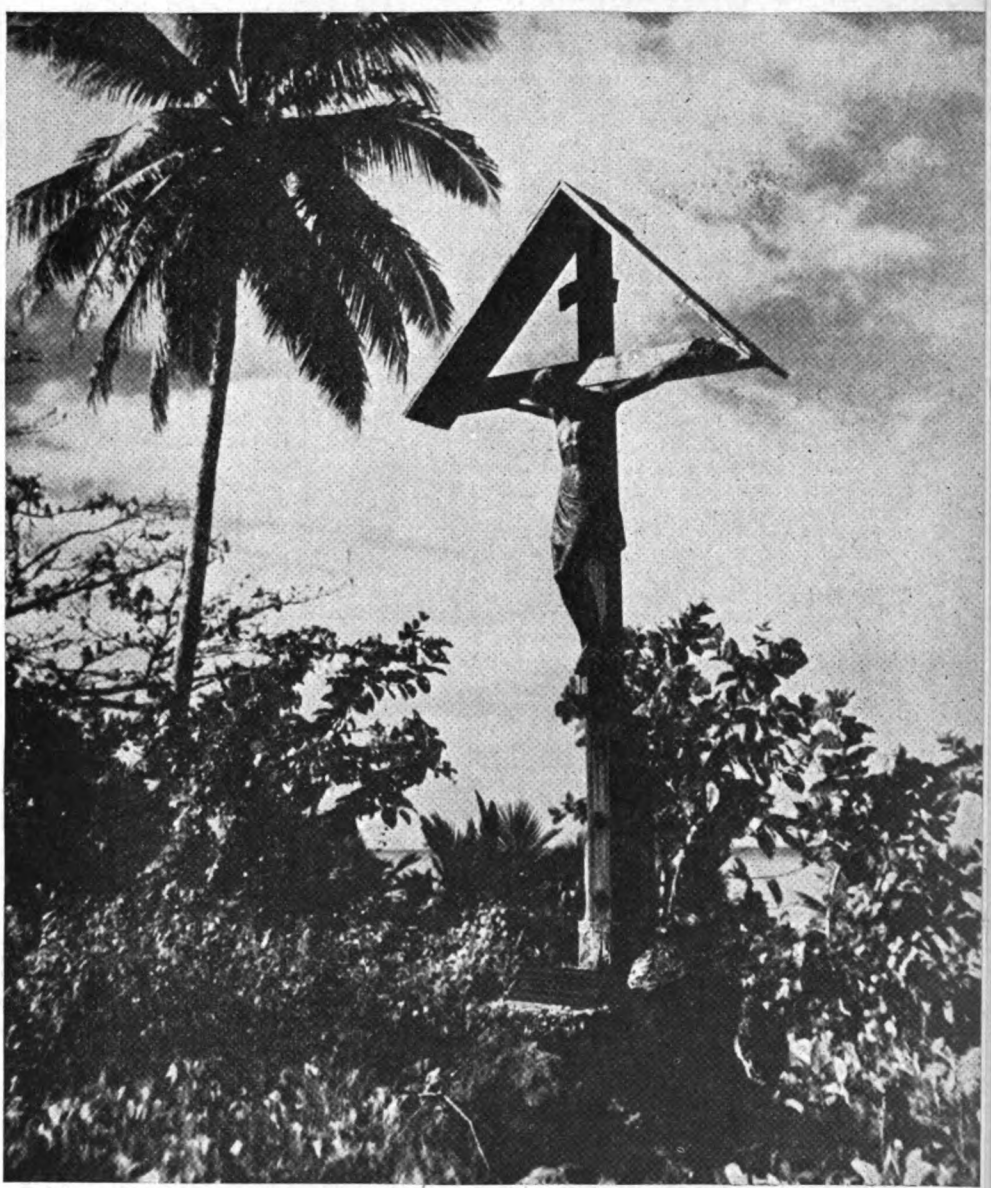

GUADALCANAL

This crucifix marks the site of the first Church of England mission on the island. **[*See page 16.*]**

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LETTERS

Anti-Protestantism

TO THE EDITOR: Recently I received a form letter from some one in the Federal Council of Churches asking me to unite my parish to the Federal Council as a "federated parish." The person who sent me the letter was awaiting with deep interest whatever I should happen to reply. He is probably still waiting, inasmuch as I promptly sent the letter to the bishop of the diocese and asked him to investigate the whole business.

And just as recently, I happened to buy a book called *One God: the Ways We Worship Him,* in which is stated under the section on Protestantism, that Protestants were given that name because they protested against the Pope and protested the statement that "the Catholic way of worshipping God is the only right way." The book does admit that the Episcopal Church is the communion most like the Roman Catholic because it holds Catholic traditions and does not owe allegiance to the Pope. But everything else in the section equates the Episcopal Church with Protestantism.

It is my opinion, considering other forms of pressure being brought to bear upon us, that the concerted effort of Protestants to form a united front against Roman Catholicism is being used to coerce the Episcopal Church in a very subtle and quiet way into discarding openly whatever Catholic ties that Church may have. The letter from the Federal Council is to me an open attempt to divide the Episcopal Church, and shows the fundamental failure of Protestants to understand our Church.

All of which brings me to another point, and that is this: These churches will keep on mis-understanding; mis-guided clergy of our own Church will keep on compromising the Church; Protestant clergy will keep on saying, as they have said to me, that my position is just my own, for other clergy celebrate in other churches, etc. This will keep on until we take a definite stand. I have a faint feeling that it may take the splitting-up of the Episcopal Church to resolve the differences which become more and more fundamental in character.

I wonder, then, if THE LIVING CHURCH could make a point of bringing before the people of the Church the various problems involved. An instance might give a clearer idea of what I mean. The Commission on Unity seems to be proceeding on the theory of Canon Quick that the Catholic Church consists of every one in varying degrees. The majority of Catholic-minded people have accepted the theory of the three main branches. I personally should like to see a good, honest discussion of this very important question. Which has the greater aspect of truth behind it?

You may do what you wish with this letter. I am interested only in having some of these practical problems of Church life not only brought into the light, but honestly met. We have evaded the issues long enough.

(Rev.) GEORGE HEALD.

Bennington, Vt.

"Forsaken" Servicemen

TO THE EDITOR: It has recently come to my attention that there are thousands of our boys on the fighting fronts that our chaplains are not able to reach. The extent to which this is true in the Army I am not fully acquainted with, but in the Navy it is considerable. Once Navy. men leave land bases, none of them on ships carrying a complement of less than 400 men have available to them the services which a chaplain can render. Parents of boys who are on destroyers or smaller craft often wonder why these service men are being "forsaken" by the Church. Of course, one realizes it is impossible to furnish chaplains for all ships, but it seems to me these people have a just complaint.

Whether this problem has been brought before our Army and Navy Commission, I'm not sure. But one type of solution has been effected by a member of this parish serving as captain of one of these small craft. He wrote home for a Prayer Book and is himself conducting services on Sunday aboard his ship for all who care to attend. More Churchmen in the service (especially in the Navy) ought to be encouraged to follow this example when the services of a regular chaplain are not available. In the British Navy the captain of a ship (or an officer appointed by him) is obliged to read Divine Service on Sunday. Our men ought at least to be given the opportunity of attending a service. To most of the men on these ships, Sunday is just another day.

Whether officers could be delegated officially (perhaps licensed like our lay readers) through the office of Chief of Chaplains, I do not know. But churchmen on ships of less than 400 men should be encouraged to hold services (with the permission of the commanding officer) for all who care to attend. The Army and Navy Commission could send out instructions and Prayer Books; or such men could consult their nearest chaplain.

It seems to me there is a real problem here; one which is not being met. What can our church do?

(Rev.) CHARLES FOLSOM-JONES.

Hartford, Conn.

Reprints, Simnel Cake, History

TO THE EDITOR: *Re* reprints: I do hope you are going to have one of Canon Day's series of thoughtful and able articles on the Commandments. I have the feeling of doing no justice to them whatever in the cursory reading of a current magazine, which, as you know, must go in a few days to its second owner. Also, my chief business here is religious instruction; and such a pamphlet would make a good textbook for part of the Catechism instruction—or at any rate a handbook for the teacher.

In a lighter vein: Should you not demand from Dean van Etten an authentic recipe for this simnel cake? (I had not heard of it previously as being the gift *to* the mother *by* the returning grown children.) Also I should like to know what the meaning of the word "simnel" is. It does not to me carry its etymology on its face.

And now to history: England should know but I had always understood that Archbishop Laud suffered at the block, not on the gallows [L.C., March 25th]. I thoroughly understand that Laud was hardly a man to appeal to a Nonconformist; and that his being a martyr or merely suffering the results of his own previous Star Chamber tactics is a moot point. But surely the sort of death penalty inflicted must appear in the records unmistakably—no? I don't believe a lord bishop (no pun intended) could be hanged. Had the Puritans changed that? Hardly! Charles I was still king!

SISTER MARY FRANCES, HMLG.

Sloatsburg, N. Y.

Editor's Comment:

(1) Canon Day's series, being the sort of material which would sell steadily in comparatively small quantities, rather than in a few months in large quantities, is hardly suitable for a standard L.C. reprint. If demand is sufficient, however, its publication as a small book might be considered.

(2) "Simnel" comes from the Latin *"simila,"* meaning wheat flour of the finest quality, according to *Century Dictionary.*

(3) Archbishop Laud's sentence was "commuted" to beheading. The statutory penalty was to hang, draw, and quarter him.

"Since When"

TO THE EDITOR: In your editorial "The Evaporated Gospel," which appears in the April 8th issue, you state that it is the layman's privilege to ignore the Bible, Church history, and the science of theology. As a priest of the Church, I should like to ask you, "Since when?"

Numerous laymen of the Church like to emphasize the priesthood of the laity, especially when discussing the authority and priesthood of the clergy. We are justly proud of the Anglican position concerning the priesthood of the laity, for it is good New Testament, and we do not want a priest-ridden Church. But does it not follow that there is a priesthood of the laity, therefore

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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he laity as well as the clergy are bound to old and to teach the Catholic Faith? What bout the vows taken at Holy Baptism, and t Holy Confirmation? Do these not bind the yman to hold and defend the Catholic aith? Or are these vows taken merely beuse they sound pleasing to one's ears and lp to fill out the form?

I gave four years of my life in study at a llege, then three more years in study at a minary. I continued to study after being ade a deacon. After I was ordained priest, continued to study, and still do. My brother riests—at least, most of them—did, and do, e same. When a bishop sends us to take harge of a mission, or we are called to minter in a parish and the diocesan approves at call, do not the bishops and the laymen ave any obligations to us, in the light of our reparation and sacrifice of life, time, and oney, to meet us "half way" with at least me minimum understanding of our hurch's Faith and practice? Do all the obgations center in the clergy and stop there? f the Church is the clergy *and* the people, ow about it?

Almost daily I meet confirmed communiants of our Church who have little or no owledge of the Real Presence, Holy Days, e place of the Bible in the church, the Book f Common Prayer, the canons, and so on nd on. I am getting tired of hearing the lergy reminded of their obligations. We lergy have them, we know it, and most of us re doing our level best to meet and to disharge them. But I think it's past time that ur bishops reminded the laymen of their bligations to love God with their whole earts and minds and souls, too.

Too bad we don't have the ancient custom f having the communicant at the altar say Amen" after the priest says the words of dministration. We take it for granted that e is saying "Amen" silently, but I know a t of laymen who have their tongues in eir cheeks!

If you really believe that the layman's rivilege is to ignore the Bible, Church hisry, and the science of theology, I nominate ou as charter members for Mr. Rockeller's new "Church."

(Rev.) HENRY H. WIESBAUER.

Erie, Pa.

Editor's Comment:

The layman's "privilege" of rampant ignorance is a far cry from his *duty* of loving God with all his mind. But many a vestryman is a good example of the fact that this privilege, however undesirable, is exercised widely. It is undoubtedly the greatest single reason for the ineffectiveness of the Church in present-day life.

Hurry, Hurry, Hurry

TO THE EDITOR: Since those days when Our Lord first spoke in praise of Mary, ho had chosen the better part, philosophers nd theologians, mystics and preachers have ught the virtues and the blessings of the fe of unhurried, meditative calm—contemation as against action; calm as against ste; serenity as against strain.

Fr. Kates, in his paper, "On Being in a urry," has many wise and sensible obserations on the results of our modern Ameri n disease of *hurry*.

However, I should like to take exception Fr. Kates' little essay. Not, please note, any particular idea expressed in the essay, t to the essay as a whole.

My criticism is this: granted that for the ke of our own mental health and emotional ability we ought to live calmer, less hurried ves; granted that young people (like myself) are usually in too much of a hurry to get ahead in the world: still, it is not possible for us to lead unhurried lives even for the sake of mental health; it is not possible for us to be anything other than concerned about getting ahead.

I know it is all wrong; I am aware it is not healthy. But, what can we do about it? I do not know whether Fr. Kates has had any business experience. If he has had any, surely he knows that the man who goes about his daily routine calmly, cooly, deliberately, slowly, is the man whose daily routine all too often turns out to be that of looking for employment. And if, in these days of manpower shortages, his employer does not discharge him, our contemplative soul will find himself disliked and life made intolerable not only by his employer but by his fellow employees.

For all this business of hurry, rush, haste, noise, bustle and bumble is part of the American culture-pattern: we are, for the most part, incapable of thinking in any other terms. It is *assumed* that success is to be measured in terms of money and power; it is *assumed* that one ought to be a hustler; it is *assumed* that those who do not think of success in these terms and are not hustlers are abnormal. (In fact, many of our psychiatrists think almost entirely in terms of adjustment to the prevailing culture-pattern. Those who can't adjust or don't want to, are neurotic.)

I agree with Fr. Kates that the unhurried life is best. But that anyone (outside of a monastery, where first things are usually put first) in this modern world can live such a life, I seriously doubt. Oh, of course, you can do it if you have money and financial security—sometimes. But most of us don't have either.

I think something *ought* to be done about it, of course. I doubt that anything *will* be done about it. It would require a radical change in our culture-pattern, a reformation of our thought-patterns—a change and a reformation I do not think likely at all.

When I was in the army, I used to hear my buddies talk about finding for themselves a little island millions of miles from anywhere, there to spend the rest of their lives in peace and contentment. I used to talk that way myself. "Oh, well, I can dream, can't I?"

CHARLES WILLIAM PHILLIPS.

Richmond Hill 18, N. Y.

Editor's Comment:

Take it easy!

Credit Where Due

TO THE EDITOR: The Rev. Fr. Morse-Boycott in his interesting article on "The Founder of the Cowley Fathers" [L.C., March 25th] asks a question, "who hears, today, of . . . any other denomination, desiring and producing the religious life?" The answer is in a leaflet received from the Bracebridge Cowleys last week, that the establishment of the deaconess order in the Lutheran Church on the Continent made it easier to establish religious houses for women in the English Church. I don't know what has happened to Kaiserworth today, but I do know that Lutheran deaconesses are still carrying on a good work right there in THE LIVING CHURCH's home town of Milwaukee. Not only there but throughout the United States, you can find these splendid religious houses for women. One out in Colorado uses Canon Douglas' *Monastic Diurnal*, if the word of a Cowley Father is to be trusted, and I believe it can! We must give credit to the "poor denominations" whenever we can, as they have been richer than we in devotion time without end.

(Rev.) NORMAN B. GODFREY.

Massena, N. Y.

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STRICTLY BUSINESS

PRESIDENT ROOSEVELT'S death on April 12th moved the nation as perhaps could the death of no other individual. I was riding on a Fifth Avenue bus when the news went round. Women broke into tears and there were many men with moist eyes. He was a great Christian and, I think, the greatest man in United States history.

* * *

THE REV. R. L. SEEKINS, JR., of St. Mary's, Warwick, R. I., writes: "After one of the finest Easters I have ever known, for which I know some credit is due to the reading of THE LIVING CHURCH by this parish since last fall, I enclose a check to cover the cost of 20 copies of the magazine received in the month of March." Thank you! We believe our bundle plan can be used to strengthen every parish.

* * *

SPEAKING of coincidences, here is one to beat them all. Last week I was reading over a new manuscript, *G. I. Parson* by Chaplain Francis W. Read, when Linden Morehouse put on my desk a little folder telling about the Army and Navy Commission Conference held in December at St. Andrew's Cathedral, Honolulu. Chaplain Read was one of the members of the conference. He delivered noon prayers. The chief speaker was Captain Clifford P. Morehouse. Chaplain Donald B. Aldrich, now Bishop Coadjutor-elect of Michigan, led the meditations. The conferees were guests of Bishop Kennedy.

The manuscript, by the way, is the most fascinating chaplain's story I've read. We began scouting around for it way back at last General Convention, and to Bishop Stevens goes a good deal of the credit. The book will appear in the autumn. The story of the Alaskan campaign from the point of view of one Episcopal chaplain, and of his life since that campaign, is honestly something to look forward to.

* * *

RED POINTS are no more plentiful in Westchester county than elsewhere, and so when a suburbanite dropped one red point into the alms bason in Mamaroneck recently she *was* disturbed. The red point went in with a good deal of small change, and she realized at once that she had let it fall. After the service she sent an usher back for the red point. Wouldn't you?

* * *

IN BUFFALO a Roman Catholic priest gave $100 to the Episcopal church home, in memory of the Roman prelate, Bishop Duffy, who died a few months ago. This news I'm especially glad to have, since I had previously had word that some Roman Catholic boys had caused disturbances at chapel services at the home. I do hope the boys learn of their priest's generous action.

Leon McCauley

Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Incidental Learning

"WE DIDN'T accomplish anything on our lesson today," one teacher told me. "They talked about other things, and I spent all the time explaining." She was very conscientious, and felt that she had failed.

If a class often gets out of hand, and the children insist on talking on everything but the lesson in the book, it may be a sign that the teacher is weak. But it may also result from the fact that the teacher is sensitive to the chance remarks of children, and allows them to develop in the free play of class conversation. Often some vital topic, arising from an event in the community, may call for the first attention of the class that morning, and turn out to be an opportunity for some exceedingly profitable teaching.

Thus, a local youth had murdered a man in a most unreasonable and brutal manner. He was known to the children, and had been an active member of the young people's society in another church. They wanted to discuss it in class—what made him do it, why he had been so "dumb" about not hiding the evidence, what a small sum he had gained for taking one life, how terrible for the families of both, what the young people's society must feel, and so on. The teacher wisely allowed the theme to take the time of the class, and eventually developed some constructive class opinions. Was he too lazy to earn money honestly? Had he ever been taught the meaning of the commandment about murder? Was he a mental case, or was he really a bad boy underneath, although he attended church? Had he planned it for a long time? Could he be cured by ten years in prison?

These children had faced very close at hand, the reality of murder, and had looked, under adult guidance, at a dark corner of human life. Fortunately this teacher had the wit to recall the New Testament references to demoniac possession, and our Lord's miracles, and was able to find a passage on this. Meanwhile, the time had been spent, and the planned lesson had to be deferred. But who can say that this class did not have a "good lesson"?

Frequently incidents will occur right in the class circle which call for instant attention, and perhaps develop real teaching possibilities. Thus, a tussle in the corridor just before class results in two boys angrily glaring at each other. Or, one may start kicking another under the table. Often as not this last may be simply teasing. The teacher has to make some quick adjustments, or the whole temper of the class is spoiled and the time wasted.

What shall the teacher do to "save the day"? First, she usually has to make a very vigorous and authoritative move to break up the prevailing tone. She commands a change of seats. She speaks sternly, or at least positively, to each offender. To restore the class tone she says "I won't have it in my class." Teachers who thus act quickly, usually solve the immediate problem, and are able then to get back to the planned line. But it is largely a physical achievement, and only a strong and "strict" teacher can accomplish this.

A teaching way is to grasp the disturbance as a call for group control. "Shall we allow George and Eddie to take part in class this morning if they feel that way?" Then, perhaps a lesson on teasing: how mean it is, how we all hate to be teased. Should everybody try to punish people who tease? Or, on the rights of others. Or, on the right to kick back if you get kicked. Perhaps no finished moralizing can be accomplished. But at least the small sample of anti-social conduct found in the very heart of the little community is used as a vivid lesson from life. An immediate problem is (at least partially) solved by the swift application of some Christian standards, and an impression made that is not merely theoretical. At least all have witnessed a vigorous adult Christian (the teacher) meet a problem in Christian terms.

Other problems in group behavior that may arise at any time within the class include: Initials are found scratched on the surface of the newly varnished classroom table. What does the class recommend that we do to the offender? Who owns the table? What did it cost? What are property rights?

Again, a boy's envelope is reported empty by the treasurer, although he insists (at first) that he did not spend the dime.

A pupil is found to have disfigured his textbook by much scribbling.

A child always forgets her assignments until the class makes a joke of it. The teacher privately talked to her, made her realize that the group disapproved of her thoughtlessness, whereupon she changed at once.

Someone has claimed that almost every form of unsocial conduct may be found in the schoolroom, and dealt with as an opportunity for vital teaching. We have all known of cases of theft, lying, discourtesy, cruelty, bullying, disobedience, anger, conceit, destructiveness, slovenly work. Far from being merely an annoyance to be squelched, these are often a call for the teacher's best ingenuity. No short preparation can make her ready for these moments. But years of faithful work with children, and an alert caring for their real problems, will make these emergencies opportunities to be used. For if the class is considered to be a small sector of the Kingdom, where Christ's will should reign, it becomes a wonderful teaching instrument.

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VOL. CX

The Living Church

NO. 16

THIRD SUNDAY AFTER EASTER

GENERAL

CONVENTION

Not in California in 1946

It seems certain now that the General Convention will not be held in San Francisco in 1946.

The Presiding Bishop disclosed that he has been in correspondence with Bishop Block of California about it, and after conference with his standing committee, Bishop Block expressed the belief that even if the war in the Pacific were over by 1946, the period of demobilization, largely through the port of San Francisco, would make it impossible for the convention to obtain accommodations.

California has decided, therefore, that it would be wise to relinquish the 1946 Convention, but Bishop Block expresses the earnest hope that they may be hosts to the General Convention in 1949, which would be the 100th anniversary of the founding of the Church in California.

Bishop Tucker stated that when other arrangements are made for the Convention, he will issue a statement on the subject.

THE PEACE

United Nations Religious Service To Be Held in San Francisco

A United Nations religious service will be held in San Francisco at Grace Cathedral on the first Sunday after the opening of the United Nations Conference on April 25th, according to an announcement by Bishop Block of California. The Presiding Bishop has been invited to preach.

Catholic Welfare Board Urges World Rights Bill

The Archbishops and Bishops of the administrative board of the National Catholic Welfare Conference have issued a statement on a World Rights Bill. Stressing the obligation of this country "to safeguard the freedom of all peoples" in the framing of a world organization at the San Francisco Conference, the document describes the charter framed at Dumbarton Oaks as "rather the draft of an alliance between great, victorious powers for the maintenance of peace and the promotion of international coöperation" than for a juridical world institution.

The statement criticizes the voting procedure as outlined at the Crimea Conference and the veto accorded the chief powers. It urges an international bill of rights to protect the peoples of all countries from tyrannies, and speaks of justice as an essential in the treatment of enemy peoples.

The fate assigned to the Baltic nations, Lithuania, Estonia, and Latvia is condemned; Poland must not become a puppet state under the domination and control of any foreign power.

Unless success is attained at the San Francisco conference in providing opportunity for free, open discussion and the basis for permanent peace established there, the result for many countries will be isolationism.

"Isolation," the statement continues, "whether expressed in the refusal of a nation to assume its obligations in the international community, or masked in the setting up of a sphere of influence in which a great nation surrounds itself with weak puppet states, or disguised in a balance of power policy, is no answer to the world's problems or indeed to the problems of any nation."

The statement was signed by: Archbishops Mooney, Spellman, McNicholas, Murray, Mitty, Rummell, and Bishops Noll, Alter, and Ryan.

Six Groups Asked to Name Representatives to Conference

Secretary of State Edward R. Stettinius has announced the names of 42 national organizations, including six religious organizations, which have been invited to designate representatives to serve as consultants to the American delegation to the Security Conference in San Francisco.

Mr. Stettinius said it was impracticable to invite all organizations but that the Department would provide liaison facilities at the conference for any other organizations which have representatives in San Francisco. The organizations selected include religious, business, labor, and foreign groups.

The following religious organizations were designated by Mr. Stettinius: Federal Council of Churches; National Catholic Welfare Conference; Church Peace Union; Catholic Association for International Peace; American Jewish Conference; and American Jewish Committee.

ORTHODOX

Reconciliation Terms

Complete terms for reconciliation of the Russian Orthodox Church of America with the Moscow Patriarchate were made public for the first time by the Very Rev. Joseph O. Dzvonchik, who recently accompanied Bishop Alexis to Moscow to confer with newly-enthroned Patriarch Alexei.

The proposed agreement is set forth in a decree signed by the Patriarch and Archpriest Nicholas Kolchitsky, administrator of the Moscow Patriarchate. It will be submitted, Fr. Dzvonchik told a press conference, to a meeting of American bishops at Chicago on May 24th, and is expected to be ratified at an all-American *sobor,* or council, of bishops, priests, and laymen to be held some time in the fall.

Publication of the terms of the decree at this time by Fr. Dzvonchik, who is secretary of the metropolitan council, came unexpectedly since it had previously been announced that the text would not be divulged until after the council of bishops had met.

The Patriarchal decree, issued after the submission of a petition by Bishop Alexis for reunion of the American dioceses with the Russian Mother Church, lists five conditions as a basis for removing a decree of suspension imposed upon the American Church by Moscow in January, 1935.

Five Basic Conditions

Defining the American Exarchate or Metropolitan District as consisting of all the dioceses of North and South America and Canada, the decree calls for election of a Metropolitan who will bear the title of Patriarchal Exarch of All America and Canada.

The decree sets forth that "not later than the middle of the period between Easter and Pentecost in 1945, an all-American Orthodox Church *sobor* is to be convoked, consisting of all the bishops, representatives of the clergy and laymen, of the present Exarchate headed by Metropolitan Benjamin, as well as of the Metropolitan district headed by Metropolitan Theophilus. The Archbishop of Yaroslav and Rostov, Alexei, sent purposely to America, by the Holy Patriarch of Moscow and all Russia, is to preside at the *sobor.*"

According to Fr. Dzvonchik, it was found impossible to convoke a general church council at the time stipulated by the decree, but he said the decree was not intended to be interpreted too rigidly on this point.

The all-America *sobor,* the decree stated, must (1) express the decision of the Orthodox diocese to be reunited with the Russian Mother Church, (2) in the name of the American Orthodox Church declare its abstention from political activities against the USSR, and give corresponding

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orders about this to all the parishes, and (3) in accordance with American laws (not less than a two-thirds vote) elect a Metropolitan, subject to confirmation by the Moscow Patriarchate.

The Patriarchate recommended as candidates Metropolitan Benjamin and Archbishop Alexei, but the decree does not limit the *sobor* in its right to nominate and elect its own candidate, merely asserting that the Patriarchate reserves the right to refuse confirmation of the chosen candidate "for any motivated reasons whatsoever."

The decree states that "in view of the distance of the American Metropolitan District from the Russian Mother Church and certain difficulties in contact, in comparison with other exarchates, the Metropolitan-Exarch may be given some extended powers, together with the *sobor* of local bishops, but the right to confirm candidates for bishops, the right to reward the clergy with higher titles, and the right of appeal as regards bishops and clergy, remain with the Moscow Patriarchate."

The final clause of the decree stated: "In case of the acceptance of the above conditions by the *sobor* of bishops, headed by Metropolitan Theophilus, the interdict (suspension) laid upon the American Church by the Moscow Patriarchate on January 4, 1935, is removed immediately prior to the all-America *sobor*."

RELIGIOUS ORDERS

Restoration of Religious Life In Anglican Communion

By ELIZABETH MCCRACKEN

The planning and detailed work done by the committee in charge of the arrangements for the commemoration of the centenary of the restoration of the religious life to the Anglican communion were rewarded with gratifying success. The Cathedral of St. John the Divine, New York City, was filled for the Service of Thanksgiving on Monday morning, April 9th. In the afternoon, Synod Hall was crowded, even the galleries being occupied to capacity, for the conference on the religious life. Representatives of all the Orders in the United States were present, and two religious from Canada represented the Canadian Orders. Five bishops were in the sanctuary for the service and two others attended the conference. With the various Orders were large numbers of their associates, who sat with them in special places. There was one great cause for regret: Bishop Manning's physician would not permit him to attend. A letter from the Bishop was read, and a message sent him, congratulating him upon his happy recovery from his recent long and serious illness.

Bishop Campbell, OHC, retired Bishop of Liberia, was the celebrant at the service. Fr. Joseph, OSF, was the gospeller, and Brother Charles, SBB, the epistoler. The celebration of the Holy Eucharist was in accordance with the customary usage of the Cathedral. Bishop Conkling of Chicago, Bishop Littell, retired Bishop of Honolulu; Bishop DeWolfe of Long Island, and Bishop Burton, SSJE, of Nassau, were the other bishops present. A long line of clergy of the diocese of New York and neighboring dioceses were in the procession, together with a large number of male religious. The full choir of the Cathedral led the beautiful music.

Bishop Burton, the preacher of the occasion, took for his text, the Fifth Commandment, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." Bishop Burton said in part:

"Here today in this Mass of Thanksgiving for the restoration of the religious life in our Anglican communion of the Holy Catholic Church, we religious with our associates and friends have come together to honor our fathers and mothers in Holy Religion. . . . I suppose none of us here today knew any of those Sisters who on the Feast of the Annunciation, 1845, moved into 17 Park Village, Regent's Park, London, and there, under the direction of Dr. Pusey, restored community life in our part of the Church. This first religious foundation, the Sisterhood of the Holy Cross, was in that same year, 1845, merged into the Society of the Most Holy Trinity. As that Sisterhood grew, it developed in 1851 into three separate convents: the Holy Communion, Devonport; the Holy Ghost, London; and Ascot Priory. Into the second of these convents entered the religious first to be professed since the dissolution of the monasteries. This was Miss Marian Rebecca Hughes—the first member of the Church of England in 300 years to take the vows of a religious. On Trinity Sunday, 1841, Marian Hughes made her profession. . . . She was not free from moral obligations to care for her parents when the community was revived in 1845. . . .

"May I leap in time from 1845 to 1908? At that latter date I was sent as a postulant of the Society of St. John the Evangelist to Oxford. There I found the first woman and the first man to take the vows of Holy Religion in our Anglican communion after 300 years. They were the Rev. Mother Superior (Marian Hughes) of the convent of the Holy and Undivided Trinity, and the Rev. Father founder of the SSJE, Richard Meaux Benson. When I first saw the Rev. Mother, she had been a professed religious for 67 years. She was then about 90 years of age. Even in her infirmity she was an indomitable old lady. She insisted on coming to Mass, which I often celebrated in their convent chapel, and making her Communion with her Sisters. . . .

"Fr. Benson was the first man in the Church of England to take the vows of a religious, since the dissolution. He, together with Fr. Grafton, an American; and Fr. O'Neil, an Irishman, made their professions together in 1866, on the Feast of St. John the Evangelist. I had the privilege, and let me say the joy, of living with this heroic saint for four years. It has been my great privilege also to know intimately Fr. Huntington, our American monastic saint. I have known also Bishop Gore, the founder of the community of the Resurrection; Fr. Kelly, founder of the Society of the Sacred Mission, as well as the restorers of the Franciscan life and the Benedictine Rule in England and America—not forgetting our own Brother Gouverneur, another pioneer in faith as the founder of St. Barnabas' Brotherhood. . . .

"Why do I mention all these adventurers in the Love of God? Because I know what they all stood for, in different idioms. They stood for holiness. If we are to honor them as our fathers and mothers in Holy Religion, we too must seek with every fibre of our being that perfection to which we are called, that holiness in Christ imparted by the Holy Spirit of His Holy Church. This is our vocation."

After the service, the religious, both men and women, were entertained at luncheon in the undercroft of Synod Hall, the bishops with them. Then came the conference on Religious Communities and Their Work. The Rev. Granville Mercer Williams, SSJE, presided. The singing was led by the Rev. Frank Damrosch.

BISHOP CONKLING

The first speaker, Bishop Conkling of Chicago, made a memorable address, to which the great audience listened with an intentness long to be remembered. Bishop Conkling's subject was "The Contribution of the Religious Communities to the Life of the Church Today." He said in part: "We shall not attempt an historical survey. It would be difficult to include all, and indeed easy to miss much of importance. What we shall say of the past will therefore not have as its purpose either historical record or laudatory commendation. It will be recalled only as it serves the primary purpose of us all today: namely the furtherance of this life and work among us in the Anglican communion, and more especially in the Church here in America. . . .

"In the life of the Church, both corporate and individual, it is always easier to note the fruits of religion, or rather what one might call the manward actions and results. It is much easier to evaluate the work of a parish priest by the numbers of the congregation and the progressive increase in the amount of the offerings. The vital and financial statistics are easy to measure. What good works are done among men can be seen and appraised. One cannot so readily evaluate the Godward activities—the devotion and the love and the offerings of self-will. Yet we know that the good works have their true value only as they proceed from the love of God and the desire to serve Him.

"Thus it is preëminently true of the Religious Orders that their great work is not in the long list of good deeds and service to man, but rather in the work of prayer, which is not only the expression of the full, loving gift of self to God but also the ways and means of deepening attainment of it. When we stop to consider the great offering of prayer, daily and continuously, which has been given by those of the religious orders in our communion during the past 100 years, we must first of all acknowledge this as

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greatest service—their mightiest work. There may have been much praying by devout and humble folk during the past century—of course there has been; but when one realizes the parish churches locked from Sunday to Sunday with never a prayer offered in them (and often not even when unlocked); when one realizes the days that go by when many of our laity never pray, and when even (I say it advisedly and sorrowfully) some of the clergy do not: we can thank God devoutly for the work and witness of the religious.

"When we survey the field of good works done by the orders, we cannot but aknowledge a great achievement. . . . Important and great are these: the work of evangelization and teaching, and the ministries of mercy. In a true sense historically the orders have been the 'spearhead of the attack.' Just as through earlier centuries they led the banner of the Cross across pagan continents, so have they been in the past century amongst us—only the Church has too often failed to maintain and develop such attacks as they have made possible. 'Spearheads of the attack': that is what the orders are to be! May they not forget it themselves in the days ahead. Convents and monasteries are not merely to be shelters from the world; not merely conservors of truth and beauty. They are to be centers of the fight; 'spearheads'—we say it reverently—in the Godward life, leading in lives of prayer and devotion; steadfast, with an ever increasing activity of adoration. The average Christian is lacking in love. He is living at best among those who are dedicated to respectability and decorous behavior. He needs to see the witness of what the prayer life should be, and can be. He needs to have a light to guide, a fire to burn, if the flickering spark of his own devotion is to be encouraged to flame.

"Nor must we think that the 'spearhead' toward God means only a witness and help to man, for we must not fall into the error of humanism. The Church needs praying—it needs intercession for the clergy, the people, and the purpose of God for us. All must be wrought upon the anvil of prayer. Here, as in the past, there can be no doubt the greatest work of the orders. But there is also none the less the manward activity. There is much ignorance, worldliness, cruelty, and greed. Here, through teaching, and teaching, and more teaching; through every ministry of mercies, you of the orders can lead. . . .

"But we should not be true to the past, nor to the future, if on this occasion we were to rejoice blindly. Our grateful recognition of past achievements and our hope for greater things makes it our obligation to be realistically honest about the present. Our orders are not growing and expanding in their work. On all sides we hear of opportunities for new work that cannot be undertaken because they lack the workers. . . . And it is even worse than that—for one often reads of works being given up, schools and hospitals surrendered to secular control and leadership. . . . A Church which does not produce vocations to the Religious Life is in grave peril. Several of our present orders have no novices under testing. Most have very few. All the orders do not have as many postulants and novices as there should be in any one order. . . . This Centennial of Thanksgiving must place upon each one of us—clergy and laity alike—to pray, to teach, to work that many may be guided to such vocations. . . .

"We would repeat again our tribute of gratitude: for your life of prayer—its power for blessing amongst us. . . . But perhaps, when we come, each of us, to find within ourselves what we thank God most for in you, we confess that it is not in these, great as they are. It is rather in something you do for us—not by doing, but in being what you are. Actually, just in the fact that you are. You witness to us of that which we must believe and for which we must strive; but so often, in our failure and the limitation of our service to God and man, we come to think of as impossible. . . . You cause us to gather fresh strength to make a renewed effort and to persevere."

Sister Elspeth

The second speaker, Sister Elspeth of the Society of All Saints' Sisters of the Poor, read a fine paper on "The Interior Spirit of the Religious Life." Sister Elspeth said in part: "We are here today because we believe that the religious life is an integral part of the life of the Church and fulfills a unique function within the Body of Christ. If this is true, we shall expect to find that, whatever outward forms it may take, it has an inward and compelling motive that persists through them. This motive must have vitality enough to survive and to find new expressions for itself when the older ones are outworn. . . .

"Thus the religious life comes to be worked out in different forms under the same initial impulse. . . . But it is extremely important that we should all hold fast to the central motive of our life. Unless we can do this, there would not be much meaning in our meeting here today. But if the religious life is indeed an integral part of the Catholic Church, we must believe that, in spite of its poverty in numbers and influence, it will in every age bear witness to the truth of God, and will help to convince men that the world in which we live can be brought within the will and purpose of God. . . .

"Is not this the real meaning of our continual offering of the Mass and of the Divine Office, of our private prayers and the activities of our daily work in obedience to Rule? May we not find here the true bond of union between all our different communities, active, contemplative, mixed, or what you will? And is not this the true link between the religious of this generation and all faithful religious who have lived in other ages? . . . Among their contemporaries they kept alive the paradox of the Gospel that he who loses his life shall find it. . . . We are, each and all of us, mysteriously bound together in responsibility for all the sin of the world. We are, each and all of us, bound together in like manner in responsibility for the redemption of the world, in union with our Lord. Naturally we shrink from both these responsibilities. None of us could face them alone. But in our corporate capacity we may grasp by faith God's sovereignty over life and history and give ourselves to the fulfillment of His purpose. If all of us together, under our different Rules, can send up continually this united offering of praise and prayer and daily work, will not God find something in it which He can accept—for His glory, for the strengthening of the Church, for the blessing of this desperately needy world?"

Fr. Whittemore

The Rev. Allan G. Whittemore, OHC, made the final address, his subject being "The Future of Religious Communities." Fr. Whittemore said in part: "When we consider the religious life in the Anglican communion, there are grounds for expecting a big increase in numbers. One reason is the shaking loose from conventional patterns of life by the war; which will produce in some souls, doubtless, hardness of heart, but in others an increased awareness of reality. Another reason was developed in a recent issue of The Living Church. It is that the age of pioneers has passed, that the religious life has been reëstablished strongly and accepted widely and that the way is now open for countless souls who, though loving God and wanting to be wholly His, have not the outstanding, iron quality which was requisite for those who blazed the trail a century ago. Before continuing, I want to share in the centennial by thanking God that the religious life has indeed been reëstablished in the Anglican communion; that the early suspicions and misunderstandings were finished long ago; and that our secular brethren have taken us to their hearts. . . .

"Beware of the man or woman who thinks he is called to be a founder. . . . Almost we might say that a true founder's vocation includes ignorance of that vocation until the job is done. What a contrast between this and the case of those misguided souls who have started out with blueprints all drawn for new communities and have come to grief almost before they began. The best advice to an individual or a group who are contemplating the religious life is to surrender themselves to an already existing order. Those that have become firmly established during the past century are many and varied. They need recruits. It seems good strategy to expand the 'bridgeheads' we already hold rather than look for new ones. . . .

"It is a good sign that men everywhere realize the need of a religious revival, even if we all are bewildered where to look for it. In Protestant as well as in Catholic communions, a healing reaction already is at work in the spreading Liturgical Movement. It may well be that, so far as the religious life is concerned, its chief contribution will take the form of a fresh intensification of the prayer-life.

"The great conferences at Bretton Woods, Dumbarton Oaks, and San Francisco demonstrate the desire for a better world order. They deserve our coöperation. Nevertheless, they reflect the fallacy which has let Western civilization fall to pieces before our eyes—the fallacy of

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supposing that human minds and wills can work out their own salvation. The hordes of young men and young women returning from the battle-field will be quick to sense that fallacy. We may hope that they will support the constructive measures of the conferences. But it will take something more vivid than parliamentary formulæ to heal and inspire hearts which have been through hell. What they will want—what the whole world really is craving for—is the vision of God. Let us pray that in some new outpouring of His Holy Spirit upon the religious life that hunger will be satisfied.

"Thus, if we view the past from one standpoint, we reach the conclusion that the future lies with the more active religious communities. From another standpoint, however, our conclusion is exactly the opposite: that the future lies with the life of contemplation, with those communities, in short (and thank God, we have them already in England and America) whose very labors for others, let alone their direct service to God, consist not in works but in prayer. . . .

"In the light of such predictions I think that our duty is manifest. Our present communities are merely stepping-stones, and stepping-stones are not spectacular. But to serve their purpose they must be secure. It is up to us all, religious and seculars alike, to get behind the already existing communities. Especially does this apply to aspirants to the religious life. It is not so romantic to enter an established order as to found a new one. But it is much more likely to be wholesome. . . . If you, for your part, are allowed the least vestige of choice, be wise and humble enough to cast your lot with those brethren or sisters who need you so urgently. . . .

"Fr. Huntington loved to recall the maxim that the best preparation for tomorrow is to do your best today. Live your life more or less as you are living it already, my brethren and my sisters. Do the things you are doing now, only do them more quietly, more trustfully, more joyously."

The conference lasted from 2:30 to 5. Yet, at the end, no one appeared to be tired. The company, religious and their associates and friends, lingered in the Cathedral Close, enjoying an informal social period. The whole day had been mild and sunny, and the trees and flowering shrubs in the Close were in their early spring beauty. Everyone agreed that the second century of the restoration of the religious life to the Anglican communion had begun with a glorious and happy festival day.

San Francisco Celebration

The 100th anniversary of the restoration of the Religious Life was observed April 9th in San Francisco at the Church of St. Mary the Virgin, where the first community life on the Pacific Coast was founded in 1901, with the establishment of the Sisters of St. Saviour. The Holy Eucharist was celebrated at 11:00 A.M. with a large representation of priests and parishes of the diocese and delegations from all the religious orders in the area. The celebrant was the Rev. George W. Morrel, rector of the Church of St. Mary the Virgin. He was assisted by the Rev. Fred Lattimore, rector of Holy Innocents' Church, San Francisco. A complimentary breakfast was served to all visiting clergy and members of visiting religious orders after the service.

CHURCH PRESS

Philadelphia Conference

By ELIZABETH MCCRACKEN

In the opinion of those who had attended many of the annual conferences of the Associated Church Press, the 1945 conference, held in Philadelphia, April 3d to 5th, was one of the most significant. Civic, national, and international problems were presented with special reference to the Church press and its power and responsibility in helping to shed light on those problems for and through the readers of the several religious papers. The program of the conference was full, but interest did not flag. Between 75 and 100 editors of religious periodicals were present, representing between 50 and 60 papers. Headquarters at the Sylvania Hotel provided a central meeting place for those members of the conference who commuted.

The speaker at the opening session, which was a dinner on the evening of April 3d, was John G. Ramsay, public relations director for the United Steel Workers of America. Mr. Ramsay made an illuminating address, saying in part:

"My whole time is now devoted, at the request of Philip Murray, to relating labor to the Church. I was asked to leave the Church, because of my views on labor. But I said to myself: 'Whose Church is it? The boss's? If it is his, I will leave. But if it is Christ's Church, I will stay.' So I have stayed in the Church.

"I have wanted to get to know editors of the Church press, and I am acquainted with some of them now. If labor only knew of the official point of view of the Churches on social problems, if labor only was familiar with the official pronouncements of the Churches on these subjects, it would make all the difference. But they don't know. Many of the clergy never mention these pronouncements at all. Many of the lay people in the Churches don't want them mentioned. Still more never heard of them.

"The Churches could do a tremendous job in this field. Within the Churches are both management [capital] and labor. The Church should bring them together; and the Church could, as nothing else could. The Church press can do a lot to make people realize this. Labor has been making the Church's pronouncements real: a living wage, the spirit of brotherhood, each wanting the good of all."

Mr. Ramsay cited the "Labor Number" of the *Witness*, articles on labor in the *Churchman*, and attention given in the pages of THE LIVING CHURCH to work done and being done by bishops and clergy toward better understanding between the Church and labor, notably that of Bishop Pardue of Pittsburgh within the past year.

At the morning session on April 4th there were two speakers. The first, John W. Sikes, of the American Friends Service Committee, had for his subject, "Editors and Peacetime Military Training."

The second address of the first morning was by the Rt. Rev. Edwin F. Lee of the Methodist Church. Bishop Lee, who is director of the Army and Navy Commission on Chaplains of his communion, spoke on "The Soldier, the Sailor, and the Chaplain."

The afternoon session was devoted to the relation of the Church to the radio from the point of view of news. The first speaker was Dr. Walter Van Kirk, who spoke from his experience as the commentator of "The Church in the News" of the National Broadcasting Company. Dr. Van Kirk stressed particularly the importance to the Churches of fuller knowledge of what is happening in the political world. He startled most of the conference when he said:

"We of the Protestant world should have a representative in Washington to note, study, and send out to the whole Protestant constituency regular information on political action. The Roman Catholics do it. What we get is pitifully meagre. Many of the Protestant Churches pass resolutions for and against certain proposed legislation, but Washington doesn't hear about it. Washington does, when the Roman Catholics pass resolutions. We should have for the Protestant Churches a department of public relations, with a division of press relations, a division of radio relations, and a divison of visual education. We should have representatives wherever they are needed. In addition, we should have the subject taught in our theological seminaries, in order that the men coming out of them will know something about how to relate public affairs to the Church."

There was only one speaker at the final session: William Hoeft, business manager of *Time* magazine, whose subject was "Appraising the Church Press." Mr. Hoeft began by saying that Church papers were not very interesting, particularly to young people, and that they should be as interesting as *Time* and *Life*.

"First: Church papers should be for both the clergy and the laity, and should certainly be for young people. Second: the papers should be small — about the size of the *Reader's Digest*. Third: they should have pictures in them, not of places but of men and women who have done something. Fourth: the covers should be of coated paper and should have on them, not pictures of statuary and buildings but of live subjects—as live as General Patton; and tied up with a story on the first page of the paper. Fifth: there should be departments—a Young People's Department, a Women's Department with punch in it, done by a woman; and there should be some 'funnies,' real Christian 'funnies.' Then a Church paper should have an active board of 20 lay and 20 clerical members. All this would make a live paper, which would get a big circulation."

A very brief business session was held

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on the last day. As a result of Dr. Van Kirk's plea for a representative in Washington, a committee was appointed to study the matter and report at the next annual conference. A resolution of some length was adopted on the San Francisco Conference, a copy to be sent to the proper quarters. This provided for: No postponement of that conference, adoption of the Cleveland resolutions, action against isolationism, freedom of the press at the conference, and action toward a free world press.

The following officers were elected: Dr. T. Otto Nall, managing editor of the *Christian Advocate,* president; Dr. J. T. Wilson, editor of the *United Church Observer* (Canadian), vice-president; and Homer King, editor of the *Protestant Voice,* secretary-treasurer. The term of office is two years.

EPISCOPATE

Rev. C. Avery Mason Elected Bishop-Coadjutor

The Rev. C. Avery Mason, secretary for Forward in Service of the National Council, was elected bishop coadjutor of the diocese of Dallas, on April 10th, on the tenth ballot. He has not yet indicated whether he will accept. One hundred sixty-four clerical and lay delegates attended the special convention held in St. Matthew's Cathedral, Dallas.

Other clergy whose names were placed in nomination were the Rev. Dr. Claude A. Beesley of Wichita Falls, Texas; Rev. Sherwood S. Clayton, Fort Worth, Texas; Rev. Louis F. Martin, Fort Worth, Texas; the Very Rev. Gerald G. Moore, Dallas, Texas; Rev. W. J. Petter, Greenville, Texas; Rev. Bertram L. Smith, Dallas, a chaplain in the Armed Forces; Rev. Dr. Harry Lee Virden, Chief of Chaplains' Office, Washington; Rev. Dr. Bernard I. Bell, Providence, R. I.; Rev. John Hines, Houston, Texas; Very Rev. Claude W. Sprouse, Kansas City, and the Rev. Richard S. Watson, of Houston, Texas; and the Very Rev. Calvin H. Barkow, Boise, Idaho.

Dr. Mason joined the staff at national Church headquarters, New York, early in 1942, to work in the development of the Forward in Service plan. He had been

DR. MASON: *Elected Bishop Coadjutor of Dallas.*

rector of the Church of the Ascension, West Brighton, Staten Island, N. Y., for the previous 11 years. He attended Virginia Theological Seminary and was ordained priest in 1929. He served as assistant at St. Stephen's Church, Washington, D. C., and in the same capacity at St. Agnes' Chapel of Trinity Parish, New York. His degree of S.T.D. is from Temple University. His work in connection with Forward in Service has taken him into every part of the Church in the United States.

The diocese of Dallas has had but two bishops since it was constituted the missionary district of North Texas in 1874 and the diocese of Dallas in 1895. Alexander Charles Garrett was Bishop 1874-1924, and Harry Tunis Moore, Coadjutor, 1917, has been Bishop since 1924.

Bishop Atwood Dies

The Rt. Rev. Julius Walter Atwood, retired Bishop of Arizona, died in Washington on April 10th at the age of 85.

Born in Salisbury, Vt., he attended Middlebury College and the Episcopal Theological Seminary. Ordained deacon in 1882 and priest in 1883 by Bishop Paddock, he was rector of the Church of the Ascension, Ipswich, Mass., 1882-87; of St. James' Church, Providence, R. I., 1887-1894; Trinity Church, Columbus, Ohio, 1894-1906; and of Trinity Church, Phoenix, Ariz., 1906-11. He was archdeacon of the Arizona district in 1907-11.

Consecrated Bishop of the missionary district of Arizona in 1911, he resigned from his bishopric in 1925. Between 1926 and 1931 he returned to the service of the Church as assistant to the Bishops of Maryland, Pennsylvania, Massachusetts, Connecticut and Western Massachusetts.

AUTHOR

In addition to participation as a special lecturer on Church History at the University of the South and Kenyon College, Bishop Atwood was the author of *The Spiritual Influence of John Greenleaf Whittier* and of *Collections of Sermons and Addresses.*

Bishop Atwood served as a deputy to General Convention in 1910, and was a founder and president of St. Luke's Homes in Phoenix, Tucson, and Prescott, all in Arizona. In 1939 he was one of 250 Christian and Jewish clergymen who asked President Roosevelt to lift the embargo on arms to Spain. The clergymen contended that the embargo had failed to accomplish its purpose because of the intervention of Germany and Italy in behalf of Franco's forces.

Bishop Atwood was widely sought as a preacher, having delivered sermons at leading New York and London churches. He was a close friend of President Franklin D. Roosevelt and his family and a frequent visitor to Hyde Park. Born in Salisbury, Vt., he was the son of Frank C. and Sarah M. Thomas Atwood.

Chaplain-general of the Sons of the American Revolution in 1904-1907, Bishop Atwood also was a member of the local Century Club, the Cosmos Club of Washington, and the Authors Club of London, as well as of the Essex Institute, Ohio Historical Society and the American Geographical Society.

He had lived recently at Phoenix and in Washington. In 1895 he married Miss Anna Richmond, who died in 1907. His daughter, Mrs. Ellen Ines of Arlington, Va., survives him.

BALLOTING FOR BISHOP COADJUTOR OF DALLAS
Election, April 10, 1945

	1st		2d		3d		4th		5th		6th		7th		8th		9th		10th	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
C. Avery Mason	7	26	11	42	11	46	11	58	11	56	12	55	12	60	15	63	14	67	15	74
R. S. Watson	3	28	3	34	2	37	3	33	2	36	2	38	2	36	2	33	2	35	2	32
C. A. Beesley	4	17	3	17	5	18	6	18	6	18	5	18	6	17	2	16	3	16	3	18
C. W. Sprouse	1	4	2	15	2	14	2	15	3	14	3	15	2	14	2	13	1	13	1	11
S. S. Clayton	2	14	1	8	1	7	..	4	..	5	..	4	..	4	..	5	..	7	..	5
Gerald G. Moore	1	11	..	4	..	1	..	3	..	11	..	10	..	10	1	10	..	..	..	..
B. L. Smith	..	10	..	9	..	8	..	7	..	1	..	..	..	..	..	..	..	1	..	..
L. F. Martin	3	12	2	1	1	..	..	..	..	..	..	..	..	..	..	..	1	1	1	..
Harry L. Virden	..	7	..	7	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bernard I. Bell	..	3	..	2	..	2	..	3	..	..	..	..	..	..	..	..	..	..	..	..
John Hines	1	4	..	2	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
W. J. H. Petter	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Votes cast	22	141	22	141	22	141	22	141	22	141	22	140	22	141	22	140	21	140	22	140
Majority	12	71	12	71	12	72	12	71	12	71	12	71	12	71	12	71	11	71	12	71

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Churches Throughout Country Mourn Franklin Roosevelt

Sharing the grief of the world in the death of Franklin Delano Roosevelt on April 12th, the Churches of this country turned to God with intercessions for the rest of the soul of the late President and for guidance in the hazards of approaching victory.

Funeral services for the late President were held in the East Room of the White House on April 14th. Bishop Dun of Washington officiated, assisted by the Rev. Howard S. Wilkinson of St. Thomas' Church, the Rev. Dr. John G. Magee of St. John's Church, "the Church of Presidents," which the late President attended on all his inaugural days, except the last one, for a devotional service before taking the oath of office.

In Hyde Park, N. Y., where the burial took place in the garden of the Roosevelt family home, the officiant was the Rev. W. George Anthony, rector of St. James' Church, the church in which the 32d President served as senior warden.

Washington

By Lewis T. Boynton

On Saturday, April 14th, Franklin D. Roosevelt came home. Five hundred thousand of his neighbors, as he called them, lined the streets of Washington to pay homage and respect to Washington's first citizen—one who had been President for more than 12 years. It was a different home-coming this time. On four other occasions there were cheers and loud acclaims of welcome, the President answering with beaming smiles and waving arms. This time a silent, sorrowful throng of the rank and file and the official life of the Nation's capital stood with bowed heads as the body of their champion, resting on a caisson drawn by six white horses, slowly made its way from Union Station to the White House, accompanied by members of his family, the new President of the United States, high officials of government, battalions from the several branches of the armed forces, ministers and representatives of other countries, and civic and patriotic organizations.

Slowly the solemn procession moved along the historic avenues of Washington to the White House where all that was mortal of Franklin D. Roosevelt was tenderly carried to the East Room there to rest awhile before the burial services of the Church would be said and the journey to Hyde Park begun.

Stores, business houses, places of entertainment were closed all day. There was a hush in all ordinary activities of life; people everywhere showed how their thoughts were running and on all sides one heard the call to assemble in their churches to pray for the great man who had led them through so many years of trial. There were prayers, too, for the new President so suddenly called to the great office, and for their country, on the eve of a victory in which the late President had played such a leading part, and for a peace which would come soon and be a lasting one.

I am to tell something of the part which our Church took on this occasion when not only the nation's capital, not only the United States, but all the world were thinking of the mystery of death and offering their prayers for the spirit of Franklin D. Roosevelt and for a continuance of the task which he, by God's will, had laid aside for another to take up. I hardly know where to begin or when to end.

One of the first acts of President Truman was to issue a proclamation setting aside Saturday as a day of prayer but it

Acme

President Roosevelt

did not need this proclamation to send our people with one accord to their churches where, in the presence of God, they could best show their deep and sincere respect to their fallen leader and to vow that under God they would carry on. All of our churches had services, or special memorials and prayers at their regular services throughout Friday, Saturday and Sunday. At St. Thomas' Church, where President Roosevelt was an honorary senior warden, a service of Holy Communion was held Friday morning, conducted by the Rev. Howard S. Wilkinson, rector of the Church. The President's pew where he and his family worshiped over a period, dating back to time when he was Assistant Secretary of Navy, was draped in black.

In the historic East Room of the White House, at 4 o'clock in the afternoon, Bishop Dun of Washington began the simple burial service of the Church, assisted by the Rev. Howard S. Wilkinson, rector of St. Thomas' Church where the late President attended, and the Rev. John G. Magee, of St. John's Church, Lafayette Square, just opposite the White House. At the latter church, Roosevelt often attended services, especially on the occasion of his inaugurations. The funeral service was private, for the family and close associates. Some 200 filled the room to overflowing. Those who heard it were moved by the fervent and meaningful prayer offered by the Bishop in addition to those of the Prayer Book.

Simultaneously with the funeral services at the White House other memorable services were held, conspicuous among which were those at the Church of the Epiphany, St. John's, opposite the White House, and at the Cathedral. There was little time to publish news, or to call people to church but publicity was unnecessary, people went of their own accord, seeking God's house and God's presence.

Perhaps the most impressive was the service at the Cathedral where some 1,500 people joined in the prayers, hymns, and psalms, linked in spirit with those who down in the city below were at the funeral service itself.

The specially arranged order of service, following closely the Prayer Book office for the Burial of the Dead, was conducted by Dean John W. Suter, Canon Theodore O. Wedel, Canon Charles W. F. Smith, and Canon William Curtis Draper, jr.

The choir of the Cathedral led the singing.

The Rev. Charles W. F. Smith, Canon Chancellor of the Cathedral, preached the sermon.

Again on Sunday, in all churches, prayers were offered for the soul of Franklin D. Roosevelt and in many, the services took the form of memorials to the great man who had been their President.

It is fair to say that in Washington the religious services were climaxed in a Memorial Meeting sponsored by Committee on Religious Life in the Nation's Capital, held Sunday afternoon in Continental Hall. A capacity audience filled the great hall—more than 5,000 it was estimated. Again very little publicity could be given to this meeting, but apparently it needed none. Surely the people of Washington were seeking the influence of God and church during these memorable days.

Days of preparation probably could not have produced a finer expression of respect and honor than was felt by all who attended. The Rev. Dr. Oscar F. Blackwelder of the Lutheran Church, presided and introduced the following speakers, each one of whom, in a short address, gave a tribute to Franklin D. Roosevelt which could be shared by all: Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation; the Rev. Edmund A. Walsh, S.J., vice president, Georgetown University; and the Rev. Dr. Frederick Brown Harris, Chaplain of the United States Senate. Prayers were offered by the Rt. Rev. John K. Cartright, Pastor of the Roman Catholic Church of the Immaculate Conception; the Rev. Robert W. Brooks, of the Interdenominational Ministers Alliance; and the Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches.

The United States Navy Band, under the leadership of Lt. Charles Brendler led in the music and played a number of beautiful and appropriate selections.

New York

By Elizabeth McCracken

When the news of President Roosevelt's death came to the people of New York on Thursday, April 12th, at 6 P.M., over the radio, the impulse of everyone, after the first shock of amazement and grief

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was toward prayer. There was ample evidence of this. At the Celebrations of the Holy Eucharist the next morning, Friday, April the 13th, there were very large attendances. The clergy all used special prayers. At the Cathedral of St. John the Divine, the 7:30 Celebration was a memorial for President Roosevelt. Throughout Friday, the churches and synagogues were thronged — men, women, and children going continuously in and out. In the schools and colleges of the city, there were special services of prayer. Mayor La Guardia did not close the schools, declaring that the children would be spending the day in the spirit of the President if they went on with their usual duties, with a special order of the day in tribute to the President.

On Saturday, the 14th, many churches had memorial services. At the Church of St. Mary the Virgin there was a High Requiem at noon, the rector, the Rev. Dr. Grieg Taber, being the officiant. The church was crowded with people from the near-by Times Square and theatrical district, in addition to regular parishioners. Trinity Church made its customary noonday service into a memorial. Workers from the financial district filled the church, many others standing outside. The rector, the Rev. Dr. Frederic S. Fleming, officiated. Many of the churches held their memorial services at 4 P.M., the hour of the funeral service in the White House. At most of these services, the rectors officiated: the Rev. Dr. Elmore M. McKee, rector of St. George's, invited the clergy and congregations of the other churches in the neighborhood to join with St. George's in a service in that church. The Rev. Samuel M. Shoemaker, rector of Calvary Church, and other clergy took part. The order of service was the Burial Office, the hymns being those sung at the service in the White House: "Eternal Father, strong to save," "Faith of our fathers," and "O God, our help in ages past."

The most impressive service of Saturday was that in the Cathedral of St. John the Divine. Here also, the Burial Office alone was said, at 4 P.M. The Cathedral had the largest congregation in its history, people of many faiths, from all walks of life. The scarlet in the reredos of the High Altar was covered with black. In the choir stood six mortuary lights, flanked by the American flag and the flag of the Cathedral, furled and draped with black. Just back of the lights was a lectern, from which the Burial Office was said. Bishop Gilbert, Suffragan of New York; the Rev. Canon Thomas A. Sparks and the Rev. Canon Edward N. West took part. The other Cathedral clergy were in the procession. The men's choir sang, the hymns being: "Nearer my God to thee," "Rock of Ages," and "O God, our help in ages past." These being familiar to everyone, the whole congregation of over 7,500 men, women, and children joined in the singing, with unforgettable effect. President Roosevelt was, and had been for many years, a trustee of the Cathedral.

After the service, hundreds of people lingered in the Cathedral. Many of them came and stood before the pulpit, where the beautiful pall of the Cathedral was draped. Still more gathered at the steps of the choir, looking at the High Altar, with its Crucifix of Christ the King. It was evident, from questions quietly asked, that scores of the people had never before been in the Cathedral, and some in no Anglican church. All were deeply moved.

On Sunday, April 15th, other memorial services were held. Many of these were at 11 o'clock, the service at which, in most of the churches, there is the largest congregation. The rectors preached: the Rev. Dr. Horace W. B. Donegan, at St. James'; the Rev. Dr. Louis W. Pitt, at Grace Church; Rev. Dr. Randolph Ray, at the Church of the Transfiguration, and the Rev. Henry Darlington at the Heavenly Rest. There was a second memorial service at Trinity, at 3:30.

The most impressive service on Sunday was that held at St. Philip's Church, the Harlem district of New York City. This Anglo-Catholic parish, composed of Negro members, is noted for the devotion of its people and the beauty of its services, particularly the Choral Eucharist, and for the preaching of its rector, the Rev. Dr. Shelton Hale Bishop. On Sunday morning, there were six mortuary lights in the choir

Prayer For the Late President

Following is the text of the prayer by Bishop Dun of Washington delivered at the funeral service for the late President Roosevelt.

O God of Peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; by the might of Thy spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ, our Lord.

Remember Thy servant, Franklin Delano, O Lord, according to the favor which Thou bearest unto Thy people, and grant that, increasing in knowledge and love of Thee, he may go from strength to strength in the life of perfect service in Thy heavenly kingdom; through Jesus Christ, our Lord.

O God, from whom every good gift cometh, we thank Thee for the qualities of heart and mind which this Thy servant brought to the service of our nation and our world: For steadfast courage in adversity; for clear vision of dangers to which many shut their eyes; for sympathy with the hungers and fears of common men; for trials met without surrender, and weakness endured without defeat; for unyielding faith in the possibility of a more just and ordered world, delivered from the ancient curse of war; we praise Thee, O God.

And as we give thanks for his life and pray for Thy merciful judgment on the imperfections which he and all of us have brought to our many callings, we beseech Thee to take under Thy good providence the lives and causes for which he spent himself.

Grant quietness of heart and comfort and the assurance of Thy eternal love to those whose lives were knit to his in the bonds of family and of friendship.

Strengthen those on whom have fallen new responsibilities in the high tasks of government, that with simplicity of heart and sure trust in Thee, they may accept as from Thee the burden laid upon them.

Watch over the men and women of our forces by sea, by land and in the air, in particular those of this household; be Thou their strength when they are set in the midst of so many and great dangers. And grant that whether by life or by death, they may win for the whole world the fruits of their sacrifice and a righteous peace.

Quicken and knit together in common loyalty the wills of this whole people, that we may resolutely take to ourselves the responsibilities bequeathed to us by our stricken leader.

Keep us in this land and those peoples who struggle at our side, steadfast and united in the unfinished task of war. Revive us when in weariness we are tempted to grow slack and each man to seek first his own advantage. As we look ahead to final victory, enable us to strive even more mightily in peace than in war to bring new freedom and dignity to every member of our human race, and to bear without stint our destined responsibilities in the family of nations. Make ready our shoulders to carry the burdens of victory; to feed the hungry, to clothe the naked, to free the oppressed, and to lay the foundation for a more just and ordered common life for all Thy people.

And do Thou, with whom a thousand years are as one day, and before whom our lives pass like a watch in the night, help us to walk this day and all our days in the light of Thine own eternity; through Jesus Christ, our Lord.

* * *

In his first inaugural, the president bore testimony to his own deep faith—"So first of all let me assert my own firm belief that the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance."

As that was his first word to us, I am sure he would wish it to be his last, and that we should go forward into the future as those who go forward without fear—without fear of the future, without fear of our allies, without fear of our friends and without fear of our own insufficiencies.

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep —make you perfect in every good work to do His will, working in you that which is well pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

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and the pulpit was draped with the pall of the church. The Mass was finely sung, the celebrant being the Rev. Randolph O. C. King. Dr. Bishop preached, setting forth the great work for God and man done by President Roosevelt, and calling upon his hearers to do their full part to carry on that work, as citizens and Christians. The church was full, with many standing, more than 800 being present.

At all the services of the churches in the diocese of New York, the prayer put forth by Bishop Manning was said. It is as follows:

"O Eternal Lord God, Ruler of Heaven and earth, we commend to thy gracious care and keeping the soul of thy servant, Franklin Delano Roosevelt. Give us thankfulness for his great services to our country and to the world in this war. Give to the members of his family in their sorrow the support and comfort which come only from thee. To him upon whom the great responsibilities and burdens of the President's office now rest give wisdom, guidance, and strength to do his duty faithfully and in thy fear.

"Grant, we beseech thee, that in this hour of crisis our country may be guided aright and that as a nation we may continue to do our part with our allies steadfastly and unwaveringly for the achievement of complete victory for the right, for the ending of tyranny, cruelty, and war, and for the establishment and maintenance of world-wide, just, and lasting peace, through Jesus Christ, our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen."

Besides the services in churches, synagogues, and school and college chapels and halls, there was a memorial in City Hall Park, on Saturday at 4 P.M., planned by Mayor La Guardia. Twenty-five thousand men, women, and children attended the service. The speakers were the Mayor and Dr. Nicholas Murray Butler, president of Columbia University. Just as the addresses began, a heavy rain fell. Some of the people hurried to shelter, but the great majority of them remained. The rain stopped and the sun came out, as the National Anthem was being sung at the close.

Flags everywhere were at half-mast, shops were closed, and in the shop windows along Fifth Avenue, only black curtains and the flag, draped with crepe, and pictures of the President were to be seen.

MASSACHUSETTS

By Ethel M. Roberts

President Roosevelt's death cast a pall over Boston. As soon as the tragic news was generally known, prayer services were held on April 13th in the churches and in the Diocesan House whose flag, like all others, hung at half mast. But it was on Saturday, April 14th, that the great planned services in the Protestant and Catholic churches and in Jewish synagogues took place, with the emphasis strongest at the funeral hour, 4 P.M., when Tremont Street for one block was roped off by the police in front of the Cathedral Church of St. Paul on whose porch a service, punctuated by the tolling bells of the city, was carried by loud speakers to the throng on the steps, sidewalk, in the street, and across on the grassy plots of Boston Common. This service, impressively spectacular, was sponsored by the Massachusetts Council of Churches, with the Dean, the Very Rev. Edwin Jan van Etten, conducting it, and the boy choir furnishing the music.

Trinity Church, on Saturday noon, April 14th, held the multitude attending a memorial service, conducted by the Rev. Dr. Theodore P. Ferris, assisted by his full choir. Solemn Requiem Masses were sung, with full choirs, at 12 noon on Saturday in the Church of the Advent, and in the Church of St. John the Evangelist. In historic old Christ Church, Cambridge, a memorial service with choir was led by the Rev. Gardiner M. Day. Among the innumerable services at 12 noon on Saturday, were those in the Lindsey Memorial Chapel of Emmanuel Church and the simple offices read in that shrine of the nation, Christ Church (the Old North) on Salem Street. Illustrative of suburban church services were the two held in All Saints', Brookline: at 4 P.M. on Saturday; at 11 A.M. on Sunday.

Bishop Sherrill of Massachusetts, in a statement to the press, said: "The sudden death of President Roosevelt is a tragic loss to the nation and to the world at this critical hour. He died a servant of the Republic as truly as any soldier or sailor. He was a great war president and a statesman of wide vision and able purpose. His own conquest of physical limitation will always be an inspiration. A grateful and sorrowing nation is determined to achieve the victory and the goals beyond victory for which he gave his life."

In Groton School, whose illustrious son the President was, prayers for him, his family, and the nation, were led by the Headmaster, the Rev. John Crocker, as soon as the news of the death was received there on Thursday, April 12th, at supper time. Dr. Crocker's comment was:

"Three things make the President one of the greatest in our history. First, he expressed the profoundest issues of the war so simply that every citizen knew we were fighting, not merely for our lives, but for the things that make our lives worth while. Secondly, he held constantly before the nation the two supreme tasks of the modern world: the extension of social justice and the building of a community of nations. Finally, he was great enough to see that accomplishments of such magnitude could only issue from a world in which renewal of spiritual values had taken place."

President Roosevelt's alma mater, Harvard University, held four memorial services on Saturday, April 14th. The one for civilians was at 12 noon in Memorial Church, conducted by Dean Willard L. Sperry of Harvard Divinity School, assisted by the Rev. Dr. Henry Bradford Washburn, vice-chairman of the Board of Preachers and dean-emeritus of the Episcopal Theological School, Cambridge. This service, broadcast over Harvard Yard, was attended by President James Bryant Conant, the Corporation, Board of Overseers, alumni delegates, Student Council, and members of the Harvard *Crimson*, of which Franklin D. Roosevelt was president when in college. Harvard University's other memorial services were for the Naval Supply Corps School; the Naval Communications School; and an Army and Navy service for all officers, trainees Naval ROTC, and V-12 Units.

President Conant of Harvard University said: "The sudden death of President Roosevelt at this moment in our history is a world tragedy of such magnitude as to render trivial all conventional expressions of grief and homage. Friends of freedom in all countries must respond to this challenge given them by fate and insure their efforts in the realization of his aims."

ERIE

In announcing the several special memorial services to be held in the churches of the diocese, Bishop Wroth of Erie made the following statement about the death of the late President: "It is with profound regret that I have learned of the sudden death of President Roosevelt. I am happy to unite with every true American in praying most earnestly for the country and the world he did so much to guide. May God in His mercy, comfort his family and grant to him eternal rest and refreshment."

VIRGINIA

Less than three hours after the news of President Roosevelt's death was flashed over the wires 400 people assembled in St. Mark's Church, Richmond, Va., at 8:30 P.M. to pay tribute to his memory. The first notice that the service would be held came over the radio after 7:00 P.M. It was conducted by Bishop Goodwin, assisted by the Rev. Frederick J. Warnecke and was broadcast by WRVA.

At the time of the funeral service in Washington a union memorial service was held in St. Paul's Church, Richmond. It was from this church that the funeral service of President Tyler was conducted in 1861. This service was conducted by Bishop Goodwin, the Rev. V. C. Franks, rector, and the Rev. H. Myron Kauffman, president of the Richmond Ministerial Association.

Memorial services were held in many places throughout the diocese and state. Jewish synagogues devoted part of their regular sabbath service to paying tribute. The Roman Catholic Bishop of the Diocese of Richmond directed all his churches to have memorial services on Sunday afternoon.

GEORGIA

In the diocese of Georgia, at Christ Church, Savannah, an interparochial service was held at noon on Friday, April 13th. The service, which consisted in large part of the Burial Office, was conducted by Bishop Barnwell of Georgia. Other clergy in the chancel were: Bland Tucker, rector of Christ Church, Ernest Risley, rector of St. John's, and Howard Mueller, rector of St. Michael's. Many besides Episcopalians, attended the services.

Because the Rev. William Brady, rector of St. Paul's Church, was out of the city,

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a Requiem celebration of the Holy Communion was sung at St. Paul's on his return, April 17th.

Chicago

Most of the parishes and missions of the diocese of Chicago held Requiem services of the Holy Eucharist offered for the President on Friday and Saturday.

Bishop Conkling, on learning the sad news issued the following statement to the press: "We can as yet hardly begin to realize the implications of the blow which has fallen so terribly and suddenly upon us as a nation and people. His vision and conviction, his courage and strength, we indeed need sorely to meet the problems and responsibilities of victory. He has given himself to the utmost and has made the supreme sacrifice as truly as our boys who have died in battle. We must carry on and all must stand united loyally behind the new President who comes to his high office with such grave responsibilities; and we must pray constantly that he will be given wisdom and strength equal to his task."

Minnesota

A memorial service was held in St. Mark's Cathedral, Minneapolis, on Sunday afternoon, April 15th. Participating were the Rev. F. D. Tyner, Dr. A. E. Knickerbocker, Dean Charles P. Deems, and the Rev. Conrad Gesner, Bishop-Coadjutor Elect of South Dakota. Bishop Kemerer, Suffragan of Minnesota, preached the sermon, comparing the late President with Moses. "He was privileged by God to look upon the promised land of victory and peace toward which he led the peoples, but like Moses was not to enter into it himself. . . . His great heart, so to speak, has been thrown into the midst of the battle for victory and peace. Here, you and I must take over."

At 3 P.M. Dean Deems read the Burial Office in the Cathedral, where large numbers gathered to silently honor the late President.

Bishops Keeler and Kemerer and Dean Deems participated in the municipal service in the Minneapolis auditorium.

Texas

The news of President Roosevelt's death came to the Rev. J. Lawrence Plumley at St. Mark's Church, Houston, as the junior choir was holding its afternoon rehearsal. With the choir members as a nucleus, a prayer service was held immediately. The Rev. Thomas W. Sumners at the Church of St. John the Divine converted the choir rehearsal likewise into a service of prayers and hymns.

By Friday services were becoming more organized. At downtown Christ Church Bishop Quin led a congregation that filled the church in a noon-day adaptation of the Burial Office and paid a tribute to the late President, "a world citizen, set with a high purpose on two objectives—those of winning the war and a just and durable peace, the kind of peace that the United States would assure and share with the world."

Christ Church Sunday afternoon was the scene of another memorial service, as Navy personnel in the area and their families observed the request of Secretary of Navy James Forrestal to honor their late champion. The Rev. John E. Hines, rector of the church, officiated.

Friday evening and during the day Saturday other parishes of Houston held various services in honor of the President. Attendance was reported good, in spite of the short notice and lack of publicity, as people sought to commune with God in the time of the nation's loss.

No special service was arranged at Trinity Church in the absence of the rector, the Rev. Richard S. Watson, but during the actual time of the funeral service in the White House the church bells were solemnly tolled.

The Rev. E. Percy Bartlam, rector of St. Stephen's Church, not only held a service in his church during the time of the White House service, but he also conducted services in an elementary school and a high school in the neighborhood, one on Friday and one on Monday.

The reaction of many Houstonians seemed to be to seek the Church and its services. Many inquiries by non-members were received as to the hours of services in the various churches. In accordance with an established practice in the diocese, the churches were already open, but reports indicated that many people made use of them for prayer during all hours of the day.

Churches of other denominations likewise held services. Those in the downtown area naturally were best attended, as people slipped away from their work for a few minutes of prayer. On Saturday almost all of the retail stores of Houston were closed for the day.

Los Angeles

Eight thousand people gathered at the steps of the City Hall Friday noon to pay their respects to the late President Franklin Delano Roosevelt. The address of the occasion was given by Bishop Stevens of Los Angeles. Hymns were sung by the choir of St. Paul's Cathedral. Brief talks also were made by Mayor Fletcher Bowron, the Roman Catholic Bishop McGucken, Rabbi Edgar Magnin, and others.

A community memorial service was held Saturday noon at St. Paul's Cathedral, sponsored by the Church Federation. The cathedral choir sang appropriate music and the Episcopal burial service was read. Addresses were delivered by Mayor Bowron, Bishop Stevens, Dean F. Eric Bloy, and Dr. Remsen Bird, president of Occidental College. Ministers of several denominations participated in the procession.

All the large Episcopal churches of the diocese held memorial services, which were largely attended and were featured in the press with elaborate reports and pictures.

California

Immediately upon receipt of news of the death of the President, Bishop Block of California arranged a service of Intercession on the evening of April 12th in Grace Cathedral. A Burial Eucharist was celebrated by the Bishop on Saturday morning, assisted by the entire staff of the Cathedral. Special prayers were indicated for use at all the services on Sunday.

At the Church of the Advent, San Francisco, there were sung Requiems on Friday, Saturday, and Monday mornings. On Saturday, representatives of the British Consulate were in attendance. High Mass on Sunday was celebrated with intention for the new President.

Special memorial services were conducted at 1:00 P.M. on Saturday in Trinity Church, San Francisco; St. Luke's Church, San Francisco; and St. Clement's Church, Berkeley. At St. Luke's Church, members and friends of the Roosevelt family, residents in the San Francisco Bay Area were present. St. Mark's Church, Berkeley, observed a special memorial service on Sunday at 11:00 A.M.

Bishop Block was selected by the Mayor of San Francisco to give the eulogy in memory of the late President at the community memorial service held in the rotunda of the City Hall at noon on Saturday. The Invocation was pronounced by Archbishop Mitty of the Roman Catholic Archdiocese of San Francisco. Mayor Lapham spoke for the city. Rabbi Morris Goldstein read the closing prayer.

Practically every church in the diocese participated in the observance by special services of intercession or special prayers.

V-E Day Prayer

A prayer for V-E Day, prepared by the Presiding Bishop, has been distributed to all churches and missions in the United States.

The prayer follows:

"Almighty God, our Heavenly Father, we offer unto Thee humble and hearty thanks for the victory with which Thou hast blest the cause of freedom and for once more guiding our feet into the way of peace. In this hour of triumph keep us humble and fully mindful of our dependence upon Thee, remembering that Thou alone canst enable us to secure through this victory in war a just and durable peace.

"Grant that in our treatment of our enemies we may put aside hatred and resentment, and under Thy guidance follow the path of justice.

"For all the nations of the world we pray that Thou wilt guide them into the way of justice and truth and establish among them that peace which is the fruit of righteousness that they may become the Kingdom of our Lord and Saviour, Jesus Christ.

"We remember before Thee, Heavenly Father, those who have given up their lives in the struggle to uphold the right of all men to freedom. Grant unto them O Lord, joy and peace and greater opportunities of service in the new life to which Thou hast called them. Stir up in us, who survive here on earth, the will to dedicate ourselves with equal devotion to the task of winning a peace worthy of their sacrifice and in conformity with Thy righteous and loving purpose.

"All of which we ask in the name of Jesus Christ, our Lord and Saviour. *Amen.*"

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ENGLAND

Collections on V-E Day Desired for Reconstruction

The Archbishop of Canterbury, and leaders of all other communions in Britain, have urged that church collections on National Victory Thanksgiving Day be turned over to the Committee for the Christian Reconstruction of Europe.

A goal of one million pounds is sought by the committee.

Protest Education Regulation

Religious circles are protesting against a new regulation issued by the British Ministry of Education in regard to employment of clergymen as teachers in public primary and elementary schools.

The regulation states that no clerk in Holy Orders or regular minister of a congregation may be employed as a teacher, except occasionally, unless he was teaching in a school immediately before April 1st, and continues to be employed in the school. Exceptions may be granted, however, by the Minister of Education if special circumstances warrant it.

American Churchmen to Hold Convocation

Chaplain Robert F. Pfeiffer has informed the Presiding Bishop that a convocation of Churchmen in that area will be held April 29th at St. James' Cathedral, Bury St. Edmunds, Suffolk, England. About 200 Americans are expected to attend. The dean of the Cathedral, and the Bishop of St. Edmunsbury and Ipswich have heartily commended the plan. The Bishop will be the preacher.

The Presiding Bishop has written to Bishop Brook, expressing his appreciation of his offering the use of the Cathedral for the convocation, and saying, "I feel sure that the convocation held at the Cathedral will do much to promote the cordial relationship between our two Churches. I am particularly glad that it is to be held in St. James' Cathedral as I understand that one of the credence tables in the Cathedral of St. John the Divine in New York City, is made from stones from the old abbey in Bury St. Edmunds.

"May I conclude by saying how gratifying it is to us in America to hear how the Church of England has shown so much interest in the men of our armed forces stationed in England."

HOLLAND

YMCA Leader, Foe of Nazis, Dies

Dr. J. Eykmans, internationally-known youth leader and founder of the new YMCA in Amsterdam, has died in Holland. This report was cabled from Geneva by Religious News Service.

One of the first to warn against the spiritual menace of Naziism after the German invasion in 1940, Dr. Eykmans was confined in a concentration camp until his health broke down and he was released to undergo an operation. After the operation, he went into hiding, but continued to make his influence felt in the Christian resistance movement.

Dr. Eykmans was a member of the council of the Netherlands Reformed Church, and took a leading part in organizing the World Christian Youth Conference in Amsterdam, which was attended by delegates from 70 countries. In addition to founding the modern YMCA in Amsterdam, he initiated a similar project in the Netherlands East Indies during 1939.

JERUSALEM

Change of Address

THE LIVING CHURCH has just learned from Mrs. Francis J. Bloodgood that Fr. Bloodgood has not been granted an APO number by the government. Therefore, his address will simply be St. George's Cathedral, Jerusalem, Palestine.

CHINA

College Honors Dr. Wei And John Coe

Eighteen people were confirmed in the chapel of Central China College, at Hsichow near Tali in southwestern China, when Bishop Hall of Hongkong made a recent visit here. The class was taught and presented by the Rev. Carl Liu. The occasion marked the first public reappearance of Dr. Francis Wei, president of the college, convalescent after a severe attack of typhus. He was allowed to get up for two hours and chose the time of the confirmation service.

The Chinese Ministry of Education has sent to Dr. Wei and to John Coe certificates stating that they have been working in or for the college for 20 years. The recognition carried with it a gift of $10,000 Chinese currency, which is said to be a very kindly gesture not as extravagant as it sounds. Mrs. Coe reports from the housewife's angle, that it will go toward two pairs of khaki trousers for Mr. Coe if she has anything to say on the subject. "Clothing is the crying need of every one of us, but at $300 Chinese currency for a foot of the cheapest cotton cloth, you can see why we are patching, and sink into depression when it seems impossible to patch again. We have great difficulty in finding dust cloths and dish rags these days for they are all serving as underwear or pajamas. But we don't suffer!"

NORWAY

Church Pastoral Letter Reaffirms Defiance Stand

On the third anniversary of the Norwegian Lutheran Church's open defiance of its German oppressors, a pastoral letter sent to all congregations in the occupied country asserted that events have "fully proved that the way chosen by the Church was the right way," and that "there was no other way for us to go."

It stressed that officials of the puppet government behaved in such a way that any connection between them and the Christian Church was impossible, and led to the resignation of Norway's bishops and most of its clergymen.

"The breakoff," the letter said, "neared us to our people and brought many under the Gospel's influence. Bonds between congregations and clergymen grew stronger than before. Between us clergymen a spirit of brotherhood developed.

"Our fight cost much. It cost us our leading Churchmen, a large percentage of our congregations lost their pastors, and many clergymen gave up their freedom and their lives. But we must be ready to pay the price, which has been high, but not too high."

Warning that the "last epoch of the fight may bring the Church and individuals new temptations and sufferings," the message expressed hope that "our greeting this time will be taken as an exhortation to endure as we have not yet reached our goal."

INTERNATIONAL

French and Russian Church Coöperation

Coöperation between churches in France and Russia is doubtful at present, according to Prof. Nicholas Zander, vice-chairman of the Eastern Orthodox Committee for Ecumenical Action, recently created in Paris under the chairmanship of Archimandrite Jonesco, of the Rumanian Orthodox Church. This information was cabled from Paris by Religious News Service.

"The question arises," Professor Zander said, "if in the future Moscow will take an active part in ecumenical organization, and whether, besides the presence of bishops as official representatives, it will be possible to invite representatives of the secular clergy and of Russian youth movements to ecumenical gatherings."

The Orthodox leader, who acts as secretary for Metropolitan Eulogius in ecumenical matters involving the Western European emigre dioceses of the Russian Orthodox Church, said that "on this point I am not sanguine, but, in fact, even skeptical."

He stated that the Russian Orthodox Theological Academy in Paris, in which he is a professor, remains "the only true Russian center of the ecumenical ideal." He added that "although the academy's activities in the ecumenical field are unofficial, it is, however, a source of documentation for Metropolitan Eulogius, who has always protected the ecumenical idea among Orthodox believers."

"There is a warm friendly relationship there between Protestant and Orthodox worshipers," Professor Zander said.

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ARMED FORCES

Fr. C. M. Truesdale Is Hero of *Stars and Stripes* Cartoon Strip

Stars and Stripes in a cartoon strip called "Combat Spotlight," has described how Chaplain (Captain) Carl M. Truesdale of Providence, R. I., distinguished himself for bravery during the German breakthrough in Belgium last December. He has been awarded the Bronze Star.

Fr. Truesdale's activities are illustrated in a series of four pictures in the cartoon strip. The first picture shows him "holding one-man church" with shells bursting all around by crawling on his stomach from foxhole to foxhole. The next picture illustrates the time when a shell hit his jeep, shooting it out from beneath him.

Picture three illustrates Fr. Truesdale while organizing stragglers in the rear and directing them back to the fighting lines. Topping the series, the fourth cartoon shows the one-man rest center he established just behind the lines. Here Fr. Truesdale is mixing pancake batter with a bayonet in a baby's bathtub.

Fr. Truesdale is a native of Lonsdale, R. I., and attended St. Stephen's College, Annandale, N. Y. He continued his studies at Virginia Theological Seminary and Nashotah House, being ordained priest August, 1935. He was vicar of Episcopal missions in Lincoln County, Nevada; rector of the Church of St. John the Divine, Burlington, Wis.; and priest in charge of Christ Church and associated mission, Pottersville, N. Y., before going into the Army.

Obtain Names of Servicemen Desiring to Enter Ministry

The General Commission on Army and Navy Chaplains has sent a questionnaire to some 8,000 Protestant chaplains in all theaters of military operations to obtain the names of servicemen interested in entering the ministry after the war, it was disclosed by Bishop Edwin F. Lee, director of the interdenominational agency.

Bishop Lee said a first report on replies received from the chaplaincy would be given at the next meeting of the General Commission on May 2d, and that when final results are tabulated the names would be sent to the denominations with which the servicemen are affiliated.

Army to Procure 600 New Chaplains

Six hundred new Army chaplains are to be procured nationally "as soon as possible," Religious News Service has learned from an authoritative source.

Recruiting of new chaplains has already begun in the third service command, with headquarters in Baltimore, and Col. Ralph C. Deibert, service command chaplain, has made a statement that there is a "great need" for chaplains for duty with troop units.

He stated also that because of occasional changes in requirements it might be possible that clergymen previously rejected for physical reasons or age could now be accepted for service.

His statement said that 80 new Army chaplains would be commissioned in the states of Maryland, Pennsylvania, and Virginia, which make up the third service command.

Archbishop of York Visits With General Clark

Making a tour of British military units in the European area, Dr. Cyril Forster Garbett, Archbishop of York, visited with General Mark W. Clark, commanding the 15th Army Group in Italy.

At an outdoor service held near the Army Group's headquarters, the Archbishop commended General Clark for the success with which soldiers in Italy have diverted large German forces that might otherwise have been used on the western and eastern fronts.

More than 500 American and British officers and men attending the service heard General Clark read the Scripture lesson from the sixth chapter of Ephesians, "Put on the whole armor of God. . . ."

The Archbishop, taking as his theme "The Kingship of Christ," reminded his audience that Savonarola was burned 450 years ago for preaching that Christ was king of Florence. "Now today," he said, "we see the nation of violence, force, and cruelty broken down as the victorious Allies carry out God's judgment on arrogance and pride. God's judgment will fall on the victors as well."

He added that "God calls on all of us to extend His kingdom, and especially desires that we conquer a small bit of territory for His kingdom—our own souls."

After the service, the Archbishop lunched with General Clark, attended a Confirmation service at Holy Trinity Church, had tea with British and American chaplains, and was host at a reception at the British Welfare Center.

Since leaving England on Easter Monday, the primate's schedule has been strenuous, taking him from end to end of liberated Italy. From Naples he went to Forli, Assisi, Perugia, and Rome, and then to RAF units in southern Italy.

PHILIPPINES

"Guerrilla" Leader

In the first letter received from the Rev. G. C. Bartter since his release from a Philippine internment camp much of the history of those terrible days is recounted, as has been done in letters from other correspondents. [L.C., April 1st, March 25th, March 18th, March 11th.]

When certain of the missionaries were sent to Camp John Hay to be interned, Fr. Bartter and Mrs. Bartter were left behind in their home in Baguio. When their time for internment came, Fr. Bartter relates: "We went, in our own car, driven by the son of the Japanese who had built our house, with one of our communicants on the step to guard us! Of course we never saw the car again. . . .

"As an interesting sidelight on Japanese mentality, I was taken, late in January, for an interview with the Japanese Gestapo police. Among other stories I was told that Japanese troops were already in Wyoming! It was assumed that they had landed there in preference to the California coast! . . . .

"On January 30th all missionaries were released from Camp John Hay. This release was presumably due to a broadcast from the White House to the effect that no civilized nation would intern missionaries. The next day, however, all those *not* assigned to Baguio were reinterned. (There were in Baguio at that time many missionaries from China, attending a language school). . . .

"The Baguio missionaries were out nine months. We were by no means free as I had frequent visits from Gestapo men, who questioned me on many subjects. One was: What was the reaction of the Filipino people to the murder of President Quezon by General MacArthur?

Religious Section

"One interesting section of the Japanese army was the Religious Section. They spent two days in Baguio. Most of them were Christians, several were Roman Catholics. Colonel Narusawa, the head, was not a Christian. He was a kindly man, with a good face. I suggested to his associates that they should see to it that he be instructed and baptized. He laughed heartily at this. They entertained the heads of the various missions with a tea-cocktail party at the Pines Hotel. Colonel Narusawa made a speech, to which, as the eldest present, I had to make a reply. I quoted St. Paul on obedience to the "powers that be," pointing out that St. Paul was a subject of a great non-Christian power, and that we were in a very similar position. This proved entirely satisfactory to the colonel.

"As an instance of the privilege of being 'released' at 5:30 A.M. on Saturday, October 31st, as I was setting out for a weekly Mass as Easter School, a squad of soldiers, with an interpreter, knocked on the door and said they had come to search the house. This was not the first search they had made. They searched the house, church—even to the opening of the tabernacle—outbuildings, and garden. This lasted about three hours. At the end Mrs. Bartter served them coffee and cake; and then I was taken to an improvised Japanese jail—in the local cold stores—where I was kept for 13 days. There were seven of us who met in this 10 by 9 foot room that morning, Fr. Richardson being one of them. Only two of us were questioned. I was accused of being a leader of the guerrillas in the neighborhood—I am now 68!"

Transfer to Camp John Hay followed, where he was joined by Mrs. Bartter. Another transfer was made to Camp Bilibid and release came with the American Army.

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Solomons Christians

By the Rev. Donald Mayberry

Chaplain (Lt.) USNR

PATTERSON is a name held in reverence by the Church of England natives of the Solomon Islands. Like a St. Paul of the Islands he brought the chalice of Christ's love to men whose spiritual thirst had been quenched only by fear and restless spirits. His work and life were ended when, one day as he landed upon some palm fringed coral beach of his beloved tropic isles, he was surrounded and cut down by savage headhunters.

That was not so many years ago. The natives' savage strain, the pagan way of life, is still reflected in the pierced ear lobes, the lime-dyed hair, the tattooed face and breast. So too, has the spirit of Bishop Patterson lived on—in the work of those who followed him, in the Christian spirit of today's native, whose hand lifts the broken body of some aviator, carries him to safety, satisfies his hunger, and places in his fingers that New Testament which symbolizes that in Christ they are as one.

There is a new spirit growing in the islands, the spirit of Christ.

Let us localize the work going on in those islands of the Solomons group. On the shore, near the northern tip of Guadalcanal, framed by stately palm and jungle undergrowth, stands a wooden crucifix some eight feet high. This is the site upon which stood, some 50 years ago, the first Church of England mission on Guadalcanal. A tidal wave in 1939 washed away the village here, but the inhabitants retreated from the shore and rebuilt their village and their church.

If from this spot, you should walk a mile or two along the coral shore and, turning inland, brave the steaming heat radiating from the jungle floor, the naked rays of sun biting their way through palm fronds' meager protection above, you would come suddenly upon a winding, tree-shaded river, its cool depths in sharp contrast to the heat through which you have passed.

On the opposite bank rising sharply, a grass-crowned hill pushes its way above the matted jungle foliage. And on the crest, native huts are silhouetted against the cloudless sky. This is the site of St. Mary's Mission school, Maravovo, Guadalcanal.

You would note, after laboriously climbing the hill, that this mission school is in the process of being rebuilt. All that remains of its earlier life is a cement platform, the foundation of a sanctuary for the original church.

Two years ago, Japanese invaders seized the mission, drove the natives and their missionary deep into the bush, and set up on that site their command post for further operations against the invading American Marines. As the Americans advanced, the mission became a battleground, and when at last a Marine sentry's presence symbolized the victorious end of conflict there, all that remained of Fr. Rowley's labors was the cement foundation of the sanctuary around which his proud church had once been built.

Fr. Rowley, the Church of England missionary, had lived through precarious days. When evicted by the Japs, he gathered together his youthful flock of boys, led them out in the bush, taught them, and took care of their ills as best he could. He and his older boys gathered information of Jap movements which they related to Allied headquarters. They acted as guides. They rescued fliers whose planes had crashed in the jungle. Finally, when food supplies were exhausted, it became necessary for Fr. Rowley to plan a journey across the mountains and swamps of the interior, through the heavily fortified Japanese lines, to reach American held positions where food for his hungry boys might be obtained.

Taking three or four of his oldest, strongest boys, he started out. The trip was hazardous. Scaling the steep mountain cliffs drained their strength. The blinding sun sucked the salt from their bodies. Dizzy and faint, they hacked their way through tightly woven underbrush, waded waist deep in putrid jungle swamps. In one of the swollen streams, habitat of the crocodile, Fr. Rowley lost his footing and plunged into the swift current, and was finally rescued, half drowned, by one of his loyal native companions. Often, rounding some bend in a trail, they were surprised by Jap outposts, fired upon, and forced to hide in the jungle maze.

At last, starved and exhausted, they sighted across a field what looked to be an American camp. Weak and tired, they threw caution to the wind and plunged ahead.

It was an American camp. They were fed, clothed and given a place to sleep. The treatment given them by the American garrison was all that could be desired, but when Fr. Rowley requested permission to return immediately with provisions for his boys, the commanding officer looked upon his wasted figure and shook his head. Gladly would he furnish supplies, but Fr. Rowley in his present condition could never stand the fatiguing journey back. And it was a miracle that he had been able to avoid Japanese capture, so well guarded and heavily fortified were the lines through which he had come.

So it was not until after the mission had become a battleground, and the Marines had rid the compound of its Japanese occupants, that Fr. Rowley again set foot upon his mission compound. A thriving mission school had been engulfed in battle. And that which remained was a naked slab of cement.

Rebuilding

With the spirit of a man dedicated to his God and pledged to his native congregation, he began his work anew. Huts sprang up made of native log supports, with roofs and walls of interwoven grass and palm. One was a chapel, two were sleeping quarters for the boys, another was a school room, a chapel, a hospital, a dining hall, living quarters for the native teacher and for Fr. Rowley himself. From the ruins, a few usable things were salvaged. Water tanks were patched and re-erected. Driftwood from the beaches provided lumber for an altar in the chapel and desks in the schoolroom. Gardens were grown. A few school books, a small supply of medicines, altar equipment—all hurriedly hidden in the brush when the Japs arrived—were brought forth to restock the mission school. At last the school was ready to continue its work.

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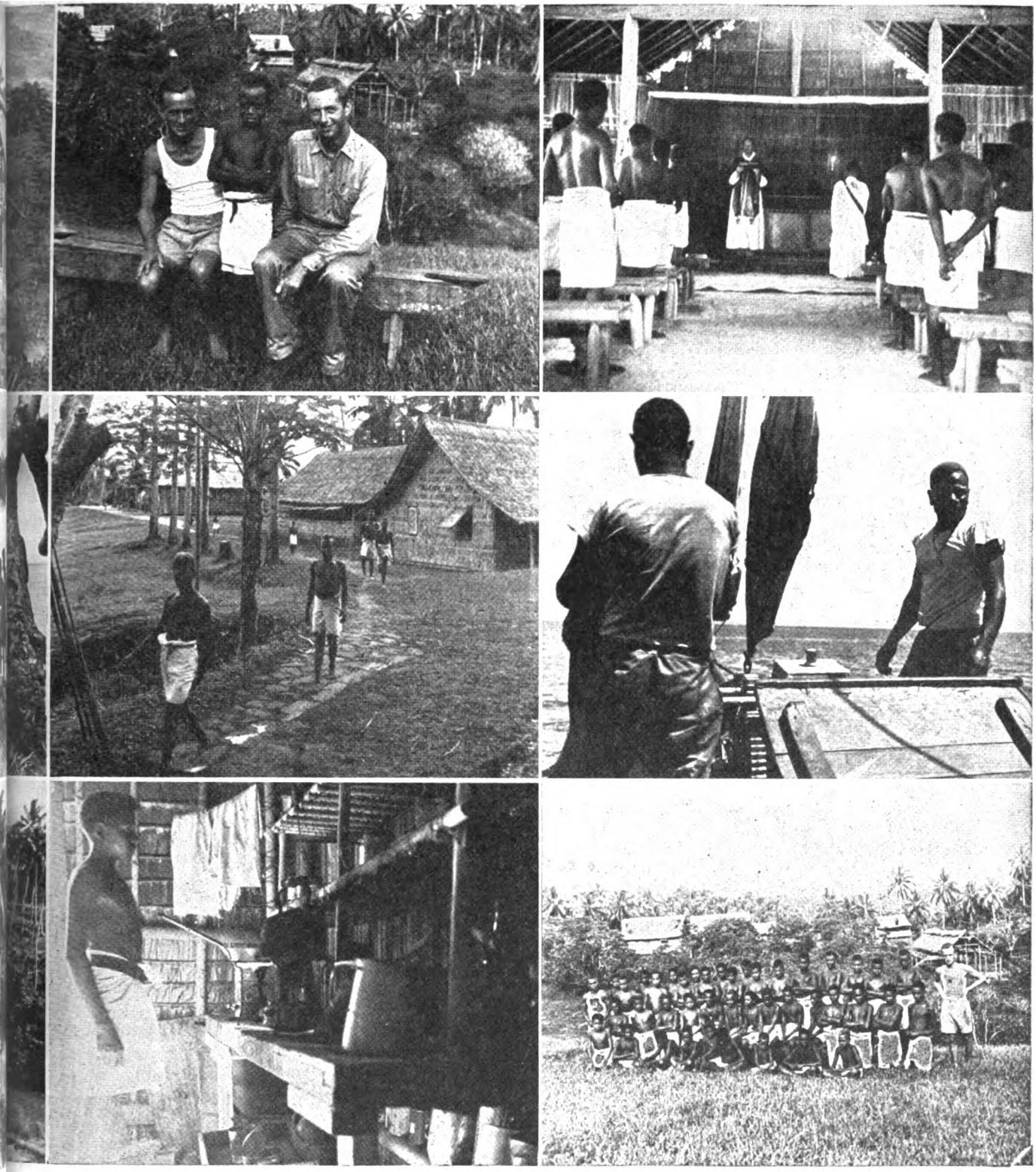

AT GUADALCANAL: *Top, left to right, New Chapel being constructed to replace the one destroyed during recent battles; Fr. Rowley, the youngest student, and Chaplain Mayberry; Fr. Mayberry officiates at Holy Communion; middle, Landing at Maravovo, site of the mission; student's dormitories; crew members aboard the missionary boat, "Patterson"; bottom, Kojuka River, native swimming hole; Fr. Rowley's cook; the students, who come from a radius of 500 miles.*

It was at this time that Fr. Rowley, who is a deacon, heard of my presence nearby, and asked me if I would celebrate the Holy Communion for the boys, as it had been many months since they had last received the Sacrament. So it was that I traveled to Moravovo aboard a boat named the *Patterson*, trekked through the jungle and up the hill to the mission chapel. It was shortly before Christmas when I was there, and as each boy received the spiritual presence of Christ, I could not but help recall the words of the angel when the child Jesus first came to earth, "I bring you good tidings of great joy which shall be to all people." And so, out here in the steaming jungle, dark-skinned native boys knew that same joy which comes to all people as they open their hearts to the presence of Christ.

SCHOOL LIFE

Let us look into the inner life of the school. The students are selected by the Bishop of Melanesia, from among the most promising-looking youngsters in the islands. They come here from islands within a radius of 500 miles. Normally, almost 200 boys are enrolled. The war has

[*Continued on page 30*]

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President Roosevelt

THE ETERNAL vindication of our democratic and constitutional system of government is its ability to raise up great men for great times. Every schoolboy studying American history has thought, "If only I had lived when Washington, or Jefferson, or Lincoln was president!" Another name has been added to that great galaxy of American leaders, and we have been privileged to live during his presidency. In the privacy of the voting booth, and in outspoken public utterance, the people have had the right to review his leadership and four times have had the opportunity to set it aside. For even a Washington, a Jefferson, a Lincoln, or a Roosevelt is only the servant of the American people, who say to one, Go, and he goeth; and to another, Come, and he cometh.

We cannot add to the record of Franklin D. Roosevelt's service. The four freedoms—freedom of expression, freedom of religion, freedom from want, and freedom from fear—represented his objectives; and with gay and courageous leadership, undergirded by constant prayer, he has brought the world a little closer to their realization. There can be little doubt that, if a man of less vision and courage had sat in the President's chair a few years ago, Stalingrad and Alexandria would have fallen, and Naziism would triumphantly bestride the old world today. The president's death was just as much a casualty of war as if he had been killed by an enemy bullet. He died because he expended himself freely for us. May God grant him the blessed rest of everlasting peace and an entry into the glorious company of the saints in light.

And may God grant to all of us an increased measure of wisdom, courage, and determination, as under the new leadership of President Truman the nation carries forward its work of winning the war and building the peace. This Sunday is Dumbarton Oaks Sunday, when all churches are asked to make the international organization about to be launched at San Francisco the subject of their prayers. An appropriate prayer for this occasion is that for the League of Nations from the Scottish Prayer Book:

"Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that intranquillity thy kingdom may go forward till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*"

Churches and synagogues throughout the country have had prayers and services for the repose of the President's soul. We are confident that they will be equally instant in prayer for the achievement of those great objectives for which President Roosevelt lived and died.

President Truman

AS WE said at the beginning of the preceding editorial, the American people raise up great men for great times. We look to Harry S. Truman, 33d President of the United States for another triumphant vindication of this principle.

Not since George Washington has a president come to his task with such profound humility, such a genuine reluctance to step forward and take the reins of government. Yet to this quiet, self-effacing servant of the people may well apply Mordecai's ringing words: "Who knoweth whether thou art come to the kingdom for such a time as this?" It is no detraction from President Roosevelt's greatness to say that the nation needs someone to follow after him to straighten the administrative confusion which he gaily endured, to provide administrators with the definite power to act, to make government a little less personal and more legal. As chairman of the committee which bore his name until his nomination to the vice-presidency, Mr. Truman showed his great ability to bring order out of chaos and subdue personal and group desires for the common good. He has already made clear his determination to carry forward the winning of the war and the peace along the lines of his predecessor.

We do not count it wholly a loss, from the international standpoint, to have the idea of the "big three" translated from three great personalities to the duly constituted leaders of three great nations. Policies do not rest on a very sure foundation when they are based on the negotiators' person-

The Collect

St. Mark — *April 25th*

"ESTABLISHED in the truth of the Holy Gospel." If one were tempted to ask why this is necessary, we have the word of our Lord that we are to know the truth and that the truth shall set us free: free from doubt, though free to question; free from fear and able to live in assured faith; free to serve God, knowing that we are doing so in the right way if we are established in the truth of the Gospel; free from the power of sin and death as we live in the power of the Resurrection. All this should make us ask eagerly for God's help that we may build our lives on the sure foundation revealed in the Holy Gospel. Not once but four times in the year our attention is drawn to the Evangelists and we are reminded that in their words we find heavenly doctrine. Let us resolve to be earnest seekers of the truth in the Gospels that we may never be carried away with vain doctrine.

Fourth Sunday after Easter — *April 29th*

GOD ALONE can order unruly wills and affections. When we examine ourselves we learn that our wills, if unguided, are unruly; we desire things not good for us, which are not the things of God. Our hearts are unruly, our affections set on matters of passing interest, loving things base or unworthy. We do not naturally love God. As a result, our lives are chaotic, without definite aim. God alone can bring order out of chaos. The word "order" in today's Collect does not mean that God issues arbitrary commands. Rather it means that God can bring it to pass that our wills and affections can be rightly directed and stabilized. We must work with God and ask His help that we may love the things He ordains and desire what He promises. When we fix our hearts where true joys are to be found then we become set on the one course where we can find our true happiness, in God's Peace.

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friendship. President Roosevelt was a great man partly because he was the leader of a great people in great times. President Truman will also be a great man, because now it is he that is the leader of a great people, and because, as he has abundantly shown during the first few days of his presidency, he has the stuff of which great Americans are made.

The Church, in the daily office of Morning and Evening Prayer, has been praying constantly for President Truman from the hour of his accession. A Baptist, he has a "family" link with the Episcopal Church through his wife and daughter. Aware of the crushing responsibilities of his great office, he proceeds to his task supported by the prayers and good will of the entire anti-Nazi world.

The Religious Life Centennial

THE CELEBRATION of the 100th anniversary of the religious life in the Anglican communion marks, as several speakers at the program in New York brought out, the coming of age of the religious orders. Monks and nuns are no longer startling oddities to most Churchpeople. Their loving service to God and His Church has won them an acceptance which was hardly to be foreseen when the movement began.

A great future awaits the religious orders in these troubled times. There are hundreds of calls for teachers, missionaries, parish workers, which might best be filled by men and women dedicated to poverty, chastity, and obedience. For monastic poverty is the riches of detachment from the pursuit of money; monastic chastity is the absorption in love of God and all His children which makes mundane love unnecessary; monastic obedience is the freedom of total dedication to God.

The monastic orders have a place for every type of man or woman: the vigorous, the contemplative; the intellectual, the practical-minded; the young enthusiast, the seasoned man or woman of the world. All that is necessary is utter dedication to God and the ability to live in community with a band of brothers or sisters.

The recruits for the second century of the religious life must be found chiefly among the 25,000 or 30,000 readers of THE LIVING CHURCH. We hope every unmarried member of the FAMILY will ask himself the question: "Is God calling me to this type of service? Can I win to mature Christian personality, can I give my best service to God and man in my present manner of life or through a dedicated life in community?" In your hands lies the future history of the Religious life in this portion of the Anglican communion.

Government Insurance

A GREAT proportion of the building that has been done during the past few years has been financed by government-insured loans. Savings deposits are now covered by government insurance. It appears likely that, if the logging industry is to survive after the war, timber tracts in private hands will have to be covered by government insurance. Everywhere one turns, this form of "social security" for investors is found assuming larger proportions. We are scarcely equipped to predict the long-term effect of this trend of government to assume capital risks, but it seems to us that it is bound to influence the shape of American economic life to an important extent.

If so, the subject is worth the study of those who are interested in Christian sociology. What are its advantages, disadvantages, dangers, in terms of human personality? How does it relate to our stereotyped patterns of capitalistic-socialistic argumentation? Does this trend, with the social security legislation for individuals, and other new types of economic institution, tend to reduce the old conflicts of economic theory to relics of a more primitive stage of social organization?

We don't know the answers to any of these questions. Our purpose in raising them is merely to suggest that they belong on the agenda of Christian social thought.

The Problem of Cooperation

BISHOP STERRETT of Bethlehem has graciously sent THE LIVING CHURCH a copy of a letter by him, as chairman of the Episcopal Church delegation to the Federal Council, to Bishop DeWolfe of Long Island. Replying to points raised by Bishop DeWolfe in a letter to the clergy of the diocese of Long Island on the unfortunate Rockefeller pamphlet, Bishop Sterrett writes:

The Rt. Rev. James P. DeWolfe, D.D.
Garden City,
Long Island, N. Y.

April 10th, 1945.

Dear Neighbour:

I have just read in the "Living Church" your letter addressed to the Diocese of Long Island in which you maintain that the Federal Council of Churches of Christ in America has approved and sponsored such teachings as the pamphlet named above contains "meaning an address given by Mr. John D. Rockefeller, Jr. From this you draw the conclusion "that the only honest thing the Church can do is to withdraw from the Federal Council" etc.

It so happens that I attended the only session of The Federal Council (The Executive Committee), held since this address was delivered. It was not submitted to us nor has it been presented to our committee on publications for their consideration. It is not the purpose of this letter to discuss the content of Mr. Rockefeller's address. I wish merely to advise you of the above fact. I feel sure you will want to correct any impression that has been based on your misunderstanding, no doubt caused by the wording of the introduction.

Mr. Rockefeller's position concerning the Creeds and The Sacraments differs from yours and mine and that of many others in the Federal Council. But it seems to me that in so much of the controversy that I have heard, we are in danger of allowing this difference to make us lose sight of the positive value of this timely warning of a devout Christian layman to seek with determination the unity of The Church that she may meet more worthily the needs of a war-torn world.

With kindest regards,

Faithfully,
[Signed] FRANK W. STERRETT.
The Rt. Rev. Frank Wm. Sterrett,
Bishop of Bethlehem.
Chairman Delegation of Protestant Episcopal Church,
Federal Council of Churches.

The introduction of the pamphlet contained this paragraph: "Seldom has there appeared in our time a more moving statement of mankind's belief in God than that found in Mr. Rockefeller's address. With the conviction that he expresses the thoughts of millions in this country, and outside it as well, who share his vision and long for its realization, the Protestant Council, together with the Federal Council of Churches of Christ in America, is distributing the address in pamphlet form."

In passing, we should like to emphasize the fact that Bishop DeWolfe did not say categorically that the Federal

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Council had "approved and sponsored" the teachings of the pamphlet, but only that the use of its name in the enthusiastic paragraph quoted above constituted a "*seeming* approval and sponsorship of such doctrines."

We have recorded in a previous issue our belief that the effect of this pamphlet can only be mischievous. It reduces religion to a matter of emotions and appears to offer a program for Church unity based on the idea of converting everybody to Liberal Baptist principles. It manifests a definite intolerance toward the proposition that sacraments are "generally necessary to Salvation," imagining that the Lord who instituted these Sacraments would not approve of the Church's emphasis upon their importance.

If an Anglo-Catholic (say, Bishop DeWolfe) had stood up at the dinner of the Protestant Council and issued a plea for Church unity on Prayer Book terms, there would have been many complaints about such "intolerance." If the Protestant Council and the Federal Council had so far forgot themselves as to publish the address with an enthusiastic introduction like that quoted above, there would have been a storm of protest. As a matter of fact, we should not be surprised to find that Bishop DeWolfe's timely witness for the Christian faith and sacraments has led some conservative Protestants to look upon the institution of episcopacy with greater respect.

Bishops Sterrett and DeWolfe are both loyal Churchmen and charitable Christians. Both are torn between the desire to coöperate with fellow-Christians from whom they are conscientiously separated and the duty to witness clearly and honestly for the Faith as this Church hath received the same. Bishop Sterrett, in pointing out that the Federal Council has not published the pamphlet as an official expression of its views, makes clear the basic fact that the Federal Council is not committed to the evaporated Gospel. But if it isn't, why should it permit its name to be associated with such a Gospel? There are many untutored expressions of human aspiration which the Federal Council is not moved to distribute. There are some with which it would be very careful to have nothing to do.

Are the Federal Council, the Protestant Council, and similar organizations agencies for coöperation between Christians who are conscientiously divided on important matters? Or are they committeed to a definite Protestant position to be found somewhere between Dr. Kerr's pamphlet, *What Protestants Believe,* and Mr. Rockefeller's address? We don't feel sure that Bishop Sterrett has the answer to that question. We are not even sure that such organizations have carefully thought the matter out. It is our earnest desire for the Church to join coöperative agencies and to do her full share in supporting them; we believe that there is a legitimate place for discussion, in the ecumenical spirit, of theological issues between the Churches; but the Church cannot rightly adhere to a supposed "coöperating agency" which repeatedly and righteously propagandizes for positions contrary to her teaching.

It is a far cry from the ecumenical spirit to speak, as Mr. Rockefeller did, as if all the convictions which he personally doesn't hold must be narrow and illiberal. But, if the Federal Council in the interests of ecumenicity were to give up circulating such material, which is of use to a very large proportion of its membership, would it gain thereby the whole hearted support of the Episcopal Church? That is a question we must put to ourselves.

THE WOUNDED SOLDIER

I WAS not in the group that sat at meat
When the Lord showed the scar left at His side
And all the nail prints on His hands and feet
To prove that He still lived though He had died.
Blessed are they, He said, who have believed
Although they have not seen! Would I have feared
That I beheld a ghost or felt relieved
If, when I fell in battle, Christ appeared?
Let doubting Thomas keep the faith that fails!
I need not test the Lord with my demands
To touch His side or feel the print of nails.
He set His seal upon me in strange lands.
My side is scarred as His was with deep wales
And prints like His are on my feet and hands.

ALEXANDER HARVEY.

"MAYBE I'M THICK-HEADED," said Livy the Office Cat the other day, "but I don't quite get the complaints about that pamphlet, *What Protestants Believe.*"

"What's the difficulty?" we asked.

"Well, boss," said Livy, "if you've received one letter you've received a couple of dozen complaining that the pamphlet misrepresents the teaching of the Episcopal Church."

"It certainly does," we said. "In fact, it's hard to see how it represents the teaching of anybody. Here in one paragraph it says, 'No man can save himself. The Church cannot save him. The Sacraments cannot save him.' Then in the very next paragraph it says, 'The Church is His [Christ's] body, *i.e.*, the instrument through which His purpose is carried out in the world.' Seems to us Dr. Kerr is a little confused."

"I'll take your word for it," said Livy. "But will you explain one thing to me? The letter-writers assert that the Episcopal Church is not Protestant; right?"

"Right," we said.

"And the pamphlet doesn't say anything about the Episcopal Church or Anglicanism; right?"

"Right," we said.

"So the pamphlet is about something separate and distinct from Anglicanism; right?"

"Right," we said.

"Then would you mind explaining to me just how it misrepresents the Episcopal Church?"

We thought for a minute. "You see, Livy," we said, "the pamphlet is issued by the Department of Evangelism of the Federal Council of Churches. The Episcopal Church belongs to the Federal Council. Naturally that implies that the pamphlet represents us too."

"Does it represent the Russian Orthodox?" said Livy. "They belong to the Federal Council."

"Of course not," we said. The title of the pamphlet excludes that possibility—*What Protestants Believe.*"

"Oh," said Livy. "Correct me if I'm wrong, boss—but isn't the real problem the fact that the Episcopal Church itself isn't quite sure how it should be classified? In other words aren't the Episcopalians blaming the Federal Council because you haven't made your own position clear?"

It seemed to us that Livy had something there.

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The Administration of the Holy Communion

By the Rev. David R. Cochran

Rector, St. Paul's Church, Dowagiac, Mich.

IN RECENT times, there has been considerable discussion over the traditional Anglican method of administering the Holy Communion; that is, in both kinds, by placing the bread in the hands of the communicant, and by drinking from the common chalice. Objections have been raised to this method chiefly from the point of view of hygiene, but also from considerations of reverence, aesthetics, and convenience. There is a growing use in our Church of alternative methods—intinction, and communion in the species of bread alone—all quite experimental, and without the official sanction of General Convention. It shall therefore be our purpose to review the entire question, to state the facts, as objectively as possible, in the light of the historical, theological, liturgical, and medical evidence available to us. I shall try to present all of the facts relevant to the question, and while I have undoubtedly missed some of the possible sources of information, I believe the evidence presented will provide a sufficient basis for those concerned with this problem to arrive at a reasonable and informed judgment.

It should be stated at the outset that this is not nearly so simple a matter as is generally assumed, judging from the opinions one frequently hears expressed and from the correspondence columns of our Church papers. There is certainly no one method of administration which can be said to be exclusively Catholic or traditionally correct. All three methods were practiced at one time or another in the undivided Church, and communion in one kind is the universal practice of the Roman Church (except for certain of the Uniat Churches), intinction is universal in Eastern Christendom, and, until recently, communion in both kinds has been universal in the Anglican communion. Furthermore, the liturgical and theological issues involved are highly complex.

I

First of all, let us review the history of the administration of the Sacrament. And let us note, at the beginning, the close correlation between the liturgical and theological emphases given the Sacrament in the various periods, and the accompanying practices, for this will have an important bearing on our discussion.

The primitive practice was administering in both kinds, by placing the bread on the communicant's palm and by receiving from a common cup. Frequent, even daily communion, was the rule in the first Christian communities. As liturgical scholars have pointed out, if one aspect of the Eucharist was emphasized by the early Church more than any other, it was the aspect of "Communion-Fellowship."[1] That is, in receiving the Sacrament, we not only have communion with God but with each other; it is both the sign and means of Christian fellowship. This is the emphasis found in St. Paul, and carried on by the *Didaché* through St. Augustine. Any other method than that instituted by our Lord would have been unthinkable to these first Christians, and receiving from a common chalice was richly symbolical of their new-found fellowship. The point that there should be but one Eucharist each day, in which all receive, was stressed so greatly[2] that private celebrations for the sick were practically unknown in the early centuries. The sick and absent were administered from the Sacrament reserved after the one public Eucharist, and the Sacrament was sometimes carried by the laity to their homes so that they could receive daily, communicating themselves.[3] The Sacrament in the first four or five centuries was normally reserved in one kind, although there is some evidence of reservation in both.[4]

After this early period, the frequency of communions declined considerably, and we get the beginnings of a different manner of administering the wine. In the fifth and sixth centuries women were sometimes communicated by dipping a linen cloth, called the *dominicale,* in the chalice. More frequently, a reed or *fistula* was used for sipping the wine, especially by the eighth century. Receiving in bread alone evidently began to appear quite early, for Gelasius, Bishop of Rome from 492 to 496, issued this stern warning against the practice: "Which persons . . . should either partake of the Sacraments in their entirety, or be excluded from the entire Sacraments, because the division of one and the same mystery cannot take place without great sacrilege."[5] By the ninth century, placing the bread in the communicant's mouth instead of on his palm became common.[6] The first mention of intinction appears in the seventh century, in connection with communicating some religious on a desert.[7] The practice was forbidden at the Council of Braga in 675, so it may have become fairly common. It should also be noted that all through this early period there is evidence for children receiving in the species of wine alone, and that is still the practice in the Eastern Churches.

In viewing these rather experimental and gradual changes, we should note the corresponding change in liturgical emphasis. The aspects of communion-fellowship and of thanksgiving were being overshadowed by the aspects of sacrifice and mystery, and communions were becoming less and less frequent. By the tenth century we find that intinction had become very common, in spite of its earlier prohibition. Freestone tells us that generally the clergy above the rank of sub-deacon received from the chalice, the other clergy and laity receiving by intinction.[8] Intinction was again forbidden by the Council of Clermont in 1095, but in spite of that it flourished in both the East and West throughout the 11th and 12th centuries. However, there was growing opposition to it in the West, although in the East it continued and since then has become the universal method. Thus, this difference in the method of administering the Sacrament became one more point of dispute between Eastern and Western Christendom.

At the same time, communion of the laity in bread alone began to appear. Intinction was again banned by the Synod of Westminster in 1175, and generally throughout the West.[9] There was some attempt to return to communion in both kinds, but the gradually growing practice of communion in one kind prevailed. In

[1] Yngve Brilioth, *Eucharistic Faith and Practice, Evangelical and Catholic,* SPCK, pp. 27-34.

[2] St. Ignatius: "Take heed to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup unto the unity of His Blood; one altar; as there is one Bishop, along with the Presbytery and Deacons, my fellow-servants; that so, whatever ye do, ye may do it according to God." *Philadelphians* 4.

[3] Charles Harris, in *Liturgy and Worship,* ed. by W. K. Lowther-Clarke, SPCK, p. 544.

[4] *ibid.,* p. 548.

[5] Quoted in A. P. Forbes, *An Explanation of the Thirty-Nine Articles,* London, 1868, Vol. II, p. 595.

[6] W. H. Freestone, *The Sacrament Reserved,* p. 137n.

[7] *ibid.,* p. 119.

[8] *ibid.,* p. 137n.

[9] *ibid.,* ch. 10.

PRAISE

PRAISE God with blue:
Bluebirds and sky,
Far mountains too.

Praise God with green:
His grass, His hills,
His trees that lean.

Praise God with red:
The robin's breast,
The grosbeak's head.

Praise God with yellow:
Daffodil, gorse,
Forsythia, willow.

A rainbow of praise
To Him who is beauty
And colors our days.

VIRGINIA E. HUNTINGTON.

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England, the withdrawal of the chalice from the laity began in the 12th and was completed by the 14th century.[10] The Council of Lambeth, in 1281, forbade the chalice save to the celebrant. Similar action was taken by the Council of Constance in 1415, and given final authority by the Council of Trent in 1562. This gradual withdrawal of the chalice was accomplished apparently with little protest from the laity, except for the Hussites, especially the Calixtines, who protested violently. They, anticipating the later reformers, claimed that it "mutilated the Sacrament." The Council of Basle in 1433 permitted the Calixtines to receive the cup, but this was never approved by the Pope, and Pius II denied the permission in 1462.[11] According to A. P. Forbes, when the chalice was being withdrawn in England, an unconsecrated drink was substituted, ostensibly to help in the deglutation of the Sacrament, but he interprets this as an attempt to pacify the people for the loss of the cup.[12] So there may have been more opposition to communion in one kind than appears on the surface.

Let us digress for a moment on two points. First, what methods of intinction were used during the first ten centuries? Freestone distinguishes three types.[13] (1) *Unsacramental,* which consisted of dipping a consecrated host in unconsecrated wine or other liquid, for administering to the sick. (2) *Sacramental:* the dipping of a consecrated host into consecrated wine. This was either repeated for each communicant, or the hosts intincted all together after the consecration. Probably the former was the more general. (3) *Intinction for the purpose of consecration;* that is, consecrating wine by dipping a consecrated host into it.[14] In the Orthodox churches today, intinction is administered by a spoon, although when this method arose I have not been able to discover.

Secondly, what were the reasons and circumstances that led up to this much debated withdrawal of the cup from the laity? It is sometimes stated that one reason was the fear of infection during the great plagues that swept the Middle Ages. However, I have found no authority who mentions this. The reason most frequently given is the fear of irreverence—the wine could easily be spilled, and the prevalence of long whiskers and beards added a further hazard[15]—and also there was a theological reason put forward. Thus, Rudolphus, Abbot of St. Tronc, in the early 12th century, advocated withholding the chalice on two grounds: to prevent accidents, and to prevent the simple people from imagining that the whole Jesus was not in either species[16]. The Council of Trent gives five reasons for withholding the cup: (1) to prevent profanation; (2) to prevent corruption when the Sacrament is reserved for the sick; (3) because many cannot bear the taste or smell of wine; (4) because of the scarcity of wine in some places; and (5) to overthrow the opinion that the whole of Christ is not under each species.[17] However, it does not seem likely that any of these reasons could have been determinative without a marked theological and liturgical development. We have noted a decline in the communion-fellowship aspect of the Eucharist, and a corresponding rise in the sacrificial-mystery emphasis. In the Middle Ages this latter emphasis reigned supreme. The frequency of lay communion had dwindled to the prescribed minimum of once a year; the Mass had lost almost every element of corporate fellowship and participation, and even in the greatest exponent of personal sacramental devotion that the Middle Ages produced, Thomas à Kempis, the emphasis is entirely on the individual's personal communion with the Lord. A. G. Hebert, writing of the change in liturgical practice, says: "The worship of the early Church had been the common act of the Church of God, as of a Body with an organic structure, hierarchically graded; the congregation now (in the Middle Ages) became more and more an aggregation of unrelated individuals, met together for a religious service."[18] According to Brilioth, the Swedish scholar, "There was more anxiety to prevent unworthy communion than to exhort to frequent communion. In the liturgy, the communion of the people was regarded as an incidental, or rather as an exceptional feature of the service. It is typical that the detailed instructions of medieval synodical statutes regarding the celebration of Mass practically never allude to the people's communion. And it was the indifferent of the people with regard to communion that made possible the withdrawal of the chalice from the laity."[19] A further observation of his is also highly significant, that it was the Hussites, who encouraged daily communion and who evidently retained a large part of the primitive communion-fellowship idea, who alone objected to communion in one kind.

But perhaps most important of all was the theological development and acceptance of the doctrine of concomitance, without which communion in one kind could never have been practiced. Concomitance the doctrine that the whole Christ is given and received under either kind alone, was first stated, rudimentarily, in the East by Eutychius, Patriarch of Constantinople, in the sixth century, and in the West by Isidore of Seville in the seventh century.[20] But this doctrine, along with transubstantiation, was not fully developed in all its implications until the Middle Ages, when all the great theologians accepted it. It was of course given official sanction by Trent in the 16th century. Some of the earlier scholastics, however, like William of Champeaux, while believing in concomitance, held that administration in two kinds should not be changed, "because the object of the institution in two species was in order that there might be preserved the memory of the body which hung on the cross and of the blood which flowed from our Lord's side."[21]

This theological development of concomitance and transubstantiation naturally led to increased devotion to the host, and its use in extra-sacramental worship which made the withdrawal of the chalice easier. This is admitted by the Roman scholar, Fortescue: "We may note ... the popular concentration of devotion on the Blessed Sacrament in the form of bread helped the change. There are many signs of this in the Middle Ages. . . . T

[10] Proctor and Frere, *New History of the Book of Common Prayer,* p. 493n.
[11] *The Catholic Encyclopedia,* art. "Communion Under Both Kinds," p. 175.
[12] Forbes, p. 592.
[13] Freestone, ch. 10.
[14] see also W. P. Ladd, *Prayer Book Interleaves,* Oxford, 1942, p. 67.
[15] *The Catholic Encyclopedia,* p. 175; also Adrian Fortescue, *The Mass,* p. 380.
[16] Darwell Stone, *The Holy Communion,* Longmans, Green, 1909, p. 214.
[17] *ibid.,* p. 214.
[18] A. G. Hebert, *Liturgy and Society,* Lon. 1936, p. 82; see also Ladd, pp. 8-12.
[19] Brilioth, p. 81.
[20] Darwell Stone, *History of the Doctrin the Holy Eucharist,* vol. I, pp. 184 ff.
[21] *ibid.,* vol. I, p. 269.

COMMUNION OF SAINTS

(Therefore with Angels and Archangels and with all the company of Heaven—Prayer Book.)

CAUGHT up to Heaven at thine altar, Lord,
Grant me true fellowship with that great host
Which, ever praising Thee in sweet accord,
Is lost in Thee, loves to the uttermost.

Let this blest Sacrament now offered me,
As token of Thy sacrifice and love,
Unite my soul in closest harmony
With those majestic souls, so bright above.

Let radiance of the world invisible,
Which claims Thee as its temple and its life,
Transfigure, change with instant miracle,
This world of mine, so dark with earthly strife.
By every mystic joy redeem these days
Till I in deathless rapture on Thee gaze.

CHRISTINA CRANE.

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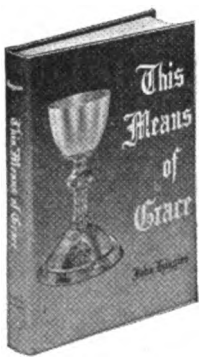
levation of the host was at first commoner than that of the chalice. Most nediaeval writers, when they speak of the Blessed Sacrament, evidently think only of he host, as does the average modern Catholic."[22] And Dean Ladd, speaking of he liturgical changes of the Middle Ages, ays: "A new eucharistic 'ideology' began o develop. The controversy between East nd West over the use of unleavened bread a the Eucharist produced a concentration f interest on the body (rather than the lood) of Christ. Thus grew up an exggerated emphasis on the words *Hoc est orpus meum,* communion in one kind, levation,' transubstantiation, a 'Christoentric' service. The primitive idea of the ommunicant sharing in the eucharistic ffering and being sanctified by the Holy host fell into the background."[23] Thus, : takes only a little reflection to see how he devotional and theological atmosphere ad totally changed since the early cenuries, and the relevance of this change o liturgical practice.

To conclude our historical review, communion in one kind was the firmly established practice in the West at the time of he Reformation. It is notable that the eformers, on the continent and in Engnd, were unanimous in their efforts to estore the common chalice, and to enourage frequent communions. Indeed, it as been said that the rediscovery of the ommunion-fellowship emphasis was the greatest positive contribution of the Reformation in regards to liturgics.[24] Luther speaks of the withdrawal of the chalice as the "first captivity" of the Sacrament, and in his writings, and in the writings of other reformers, we find some truly noble expressions of the eucharistic fellowship ideal, harking back to the *Didaché,* and reflecting the heritage of Paul and Augustine so badly neglected by medieval Catholicism.[25] But the theological bent of the reformers and their followers so drastically undermined the whole sacramental system that the eucharistic thought and practice of the continental Protestant churches rapidly degenerated. They have ended by repudiating the communion-fellowship idea as drastically as Rome ever did, with infrequent communions and a highly individualistic approach to the Eucharist. In modern times, many Protestant churches have adopted the custom of individual communion cups; surely the height of individualism, and a practice which, for obvious reasons, has never commended itself to Anglicans.[26] In all justice, however, it should be said that the use of individual, round wafers in most of our churches is by the same token 'the height of individualism.' The wafers which can be obtained in perforated sheets at least preserve the symbolism of the "one loaf."

In England, the liturgical gains of the Reformation were never wasted away, and the basis for a truly balanced sacramental life was firmly established. While the Church of England came dangerously close to losing her sacramental balance in the turbulent years before Queen Elizabeth, and dangerously close to forgetting it altogether in the 18th century, she never undermined its basis. Communion in both kinds, using the common cup, and at least the ideals of frequent communions and corporate fellowship in the Eucharist, were preserved, and have been recaptured anew in recent times particularly under the impetus of the Liturgical Movement.[27] In our liturgy, especially in the Scottish and American Prayer Books, we have some fine expressions of eucharistic fellowship that are true to the spirit of the early Church, notably in the prayers of Consecration and Thanksgiving.

(To be continued)

[22]Fortescue, pp. 380-381.
[23]Ladd, p. 41.
[24]Brilioth, p. 97.
[25]Brilioth, pp. 96, 97 *et seq.*
[26]At least one serious objection to individual cups for Anglicans would be the matter of ablutions. However, I have heard of at least one Episcopal Church that uses them. On the use of individual cups see F. R. Webber, *Studies in the Liturgy,* Ashby, p. 221, who gives a Lutheran point of view.
[27]Dean Ladd, the foremost spokesman for the Liturgical Movement in our Church, has made some caustic comments on the effect of the Oxford Movement on liturgical development. He says that this new kind of High Churchmen "made eucharistic worship individual rather than corporate. They brought back to ghastly life all the medieval and Reformation metaphysical wrangles over the manner of the presence. They took as their standard first the Sarum use, then the degenerate, legalistic ritual and ceremonial of the Church of Rome, and tried to force the Prayer Book into that procrustean bed, criticizing the laity and all others who did not agree with them as being provincial and uninformed." *Prayer Book Interleaves,* pp. 20, 21.



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By John Higgins

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Just Some Frank Admissions

It doesn't seem to be "the style" for those in business circles, ever to really "show their hands" and let their clients know exactly what is going on,—the how, the when, and the why of things, but, as you've already discovered, doubtless, we get all "washed up" trying to play ball some other man's way. As we pay for our own mistakes we'll take all the possible chances in breaking the accustomed silences of generations of solid, stolid business folk, and really tell you what's been going on in our business, why there have been some delays in answering your letters, why orders for elaborate wood-work have not always been worked up and shipped just exactly when wanted, and in general what the war does to a church supply house like ours which really is out for business and doesn't trifle with its bread-and-butter.

First—the executive end. Our only son and associate left four years ago, because our country mildly suggested that he learn how to bear arms. Private Horace Varian, Jr., has evolved gradually into Major Horace Varian, Jr., of the now famous Eighth Air Force, *but* it left his Dad doing the Executive work of two men, for you can't hire sons for the duration, and you can't train understudies over night. So, too much mail many times and much studying and research has to function through one man where two handled it nicely before. That explains The Boss' situation rather mildly, but being the shy sort, he simply *won't* talk or explain his troubles away beyond these words. Use your imagination.

Our ecclesiastical architect-designer had, perforce, to go to work in an airplane factory here, and from altars, reredoses and such like, he has had to work by day at stresses and strains in bombers and *by night only* on *your* requests for sketches and estimates for the things you want done while the money is free, easy, and available. And yet, it is amazing how much we've gotten done that way and what lovely work we have been able to turn out.

Wood-workers! Huh! Just try and augment your skeleton force and you run spang into OPA, OPB, OPC, and all the rest of the assorted alphabets! Stenographers? Gentlemen, just stop talkin'. "There just ain't no sich animal about no more." Artist? Three days a week, and we're truly grateful for that time. Mechanics, brass workers, and so forth—Heavens, we're down to the bottom of the pile, almost, and the Draft *still* threatens.

But, just listen, those who are left here are the grandest staff of fellows and girls any house ever had anywhere. Loyalty, and with the grandest dispositions in the world! We all have survived the strain of wartime pressures, and, honestly, none of us has ever cracked up once or taken it out on some other of us in the group. We laugh a lot, while all the time in the group are men and girls with sons, brothers and husbands far, far away. So we have lots in common and are kindred spirits because of our common burdens.

At that, we still have a notion that we haven't let any of you down too greatly, so don't have any pity on us and hold back any inquiries. We're geared to work "kin and kaint," as some of the old mountain folk used to say (from the time we "kin" see till the time we "kaint"), and some time between sunup and sundown we'll surely get to your letter.

It does make us feel lots better, though, to have had the privilege of just touching upon the mild problem of conducting a church supply business in the midst of a man-sized war.

What we especially crave to handle are the problems of church equipment, its woodwork and its silverware and its brasses—its books and its teaching materials, its art, its reconditioning of existing equipment—the personal problems of our great circle of friends in the priesthood and the laity—their books, their gifts—the memorials for precious loved ones passed on and even the little things they need to know when it does not involve money or commercial background. This is a part of God's work here in these United States, and we are merely some servants here trying very, very earnestly to earn a five-talent man's reward, knowing all the while that we belong in the two-talent class. And we crave, too, opportunities to add to the hundreds that we've had in the past to serve our Chaplains To The Forces. We'll give their needs right of way any time. And, as *they* already know, our hearts are pretty soft when we think of and serve The Religious, the Deaconesses and all Missionaries. Our place here has even been called "Sanctuary" by some grateful souls. Maybe that was because we mingle prayers with our business for the needs and problems of those who call us their friends.

Remember *us* then in *your* prayers, won't you, that strength may be given all of us here to carry on till this hellish war is over, and we will gladly remember any of you who need *our* prayers in any hour of *your* need.

All of this we beg, for Jesus Christ's sake—Amen.

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JEAN DRYSDALE, EDITOR

A Christian Answer

THE DARK NIGHT OF THE SOUL. By Georgia Harkness. Abingdon-Cokesbury. $1.50.

Miss Harkness says she has written this book "for those who have tried earnestly, but unsuccessfully, to find a Christian answer to the problem of spiritual darkness." In this reviewer's estimation she furnishes some rather helpful, if not wholly satisfying, answers.

The book is based on several articles the author had previously had published in the *Christian Century*. In her expansion of these articles she brings in such famous Christian mystics as St. John of the Cross, who, of late, has been "discovered" by a number of other writers, Thomas à Kempis, and Brother Lawrence. Miss Harkness has explored the principal works of each of these men and given the reader a desire to delve further into their writings without fear of being bored or bewildered.

The very core of the book, however, seems to be three chapters—six, seven, and eight—which offer clinical probings into man's general state of anxiety and tension and, likewise, some very practical help, spiritual help, for relieving that tension and anxiety.

Throughout the book one is never allowed to forget that the author recognizes an indestructible bond between man's religion and his vocation. In this she destroys the false notion that the mystics of the Church are not practical, common sense Christians.

This seems an excellent book to hand to laymen distracted by any one of a number of wartime mental and spiritual hazards. It is direct in its approach and written in a simple but vigorous style.

FREDERICK B. MULLER.

Poetry Collection

THE YEARS THAT THE LOCUST HATH EATEN. By Mildred Telford Barnwell. Boston: Manthorne & Burack Inc. Pp. 46. $1.50.

The poems in this collection are of very uneven value. That is to say, in some of them the author (or her muse) was plainly nodding. Those written in dialect are probably the ones which this reviewer most disliked. There are others, however, which show an authentic lyric gift; such are "Derek, Last Surviving Son—" and "Country Woman in Town." Some sketch tragedy (real or potential) in swift and telling strokes, with a Browning-like suddenness; such are "Too Light for the Work," "Portrait of a Rich Man's Widow," and "Lines to an Expectant Mother."

The title of the book would lead one to expect that within it one would find a yearning for return to the days of peace and of life free from the gnawing anxiety of these times. In its context the words of the title read: "And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to

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you the years that the locust hath eaten, . . . my great army which I sent among you. And ye shall eat in plenty, . . . and praise the name of the Lord your God, that hath dealt wondrously with you" (Joel 2:24-26). The note of yearning here suggested is a recurrent theme throughout the volume. It is perhaps best expressed in "Take Precedence," which closes thus beseechingly:

"Pause here, poor Shade of Spring,
That all may know,
Eternal *you* shall stay
And *War* shall go!"

HEWITT B. VINNEDGE.

Psychiatry for the Clergy

PASTORAL CARE OF NERVOUS PEOPLE. An Elementary Handbook. By Henry Jerome Simpson. Morehouse-Gorham Co. Pp. 194. $2.32 postpaid.

One is apt to be cautious when considering the work of a priest when he is writing about psychiatry. In this case, however, we have the first book in 15 years about which there need be no caution. As guarantee of its balanced view and sound knowledge one need only look at the Foreword by Dr. Esther Loring Richards, for years first assistant to Dr. Adolph Meyer at the Phipps Clinic of the Johns Hopkins Hospital, and now senior psychiatrist under the new chief.

All parish priests are confronted by the problem discussed in this small but richly stored volume. The author gives, in his introductory chapter, one of the best resumes of the oustanding schools of thought which could be found. He then proceeds, on the basis of Dr. Meyer's principles, to deal with all the many types of symptoms which keep so many parishioners from an effective, selfless Christian witness. He carefully explains how Dr. Meyer excels other schools by avoiding over-emphasis on any one thing in man, and how he avoids neatly pigeon-holing the components of personality. Rather the human being is a whole, and every influence has contributed to make him what he is.

Fr. Simpson gives a splendidly clear outline of procedure in getting at the facts and working toward a cure in each type of "nervousness." Especially valuable are the chapters on "The Wrong Life" and "The Right Life," the latter based on a splendid analysis of the Lord's Prayer. He proves once more that psychiatry is simply the organized knowledge of man, as seen in the near sick and the ill. The outstanding value of this book is the help it will give to the pastor in knowing man, and by what wrong process he has become troubled. It will also help the pastor to know when he should refer his parishioner to a specialist.

The only weak spot in the book is the small space given to the technique of teaching the pastor how to help the patient employ the Faith, especially the sacraments. The knowledge of man is surely the pastor's great need, yet an author should not assume the pastor is skilled in applying his knowledge of God to the needs of persons.

Fr. Simpson has given us the most balanced, authoritative, and simple presentation published for the clergy since the advent of modern psychiatry. It will, without doubt, be listed as required reading.

RICHARD T. LORING.

THE LIVING CHURCH RELIEF FUND AUDIT

April 9, 1945

Dr. Peter Day, Acting Editor,
THE LIVING CHURCH,
Milwaukee, Wisconsin.

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received during the year ended December 31, 1944, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH, as having been received during the year ended December 31, 1944, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received and distributed:		
Received in year 1943, distributed in year 1944	$	231.05
Received and distributed in year 1944		5,061.44
	$	5,292.49
Add: Donations received and distributed from November 1, 1914, to December 31, 1943 as reported in our letter of May 15, 1944		433,144.96
Total to December 31, 1944	$	438,437.45

Note: The donations for 1944 do not include a donation of £2 received in 1944, which was mailed direct to donee in England.

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SALINA

41st Convocation Endorses Farm for Delinquent Boys

Endorsement of the proposed establishment of the St. Francis Farm Home for boys threatened with delinquency, and the endorsing of the financial program necessary for the establishment of such a home was one of the major actions taken by the 41st annual convocation of the missionary district of Salina held at Christ Cathedral, Salina, Kans., April 8th and 9th.

Plans were completed for the annual Young Peoples' conference to be held at St. John's School, Salina, May 28th to June 1st. The Rev. Joseph Young of Garden City, Kans., chairman of the department of religious education, announced that at this year's conference there would be a Jewish rabbi on the faculty to lead in classes on social justice and the Psalms. "I learn a lot when the kids come home," one priest told the Convocation.

The consecration of St. Anne's Church, McPherson, beautifully changed from a country schoolhouse, took place on the evening of the Annunciation, immediately after the close of convocation. Most of the clergy and many delegates were present at McPherson for the consecration and for the reception that followed.

The convocation also agreed to accept the new high figure of $2700 toward the Church's Program for 1945, and endorsed the Reconstruction and Advance Fund looking toward the goal of $5,000,000.

The Secretary's reports showed that one new mission had been organized during the past year, St. Francis' mission at Russell Springs, Kans. This mission, along with an inter-denominational group of people under the Church's care at Russell Springs, has already taken option to a hotel building to be used on completion of purchase as a church, community center, and teacherage. The town has no church building at present. The vicar of Dodge City also gave notice that his church, "now being a parish," would apply for parochial status at next year's convocation.

Orrin S. Dowse of Salina, chairman of the Layman's committee for the District, announced area meetings to be held during April and May at the key towns of Hutchinson, Dodge City, Hays, and Beloit, as a first step in organizing the men of the entire District.

Mrs. Ray L. Hamilton of Beloit was elected president of the Woman's Auxiliary, which met simultaneously with convocation. She succeeds Mrs. John Snyder of Great Bend.

Changes in the officerships of the district were: The Rev. Henry B. Moore, Ellsworth, secretary of convocation, replacing the Rev. William R. Brown of Norton; the Rev. R. L. Clem of Salina replacing the Rev. R. W. Treder of Dodge City on the Council of Advice; John Alden, Ellsworth, replacing Dr. G. E. Burket, Kingman, as a trustee of Church property. J. C. Mohler of Dodge City was made a member of the executive board, and H. R. Bracegirdle, Hutchinson, was appointed to replace G. C. Taylor of Lyons on the Cathedral charter.

Delegates elected to Synod: The Rev. Messrs. R. H. Mize, Jr., WaKeeney; Charles Wilson, Hutchinson; Joseph Young, Garden City; and Messrs. O. S. Dowse, Salina; Frank Neal, Hutchinson; J. F. Walters, Garden City. Alternates: The Rev. Messrs. Douglas MacLaury, Hays; Rev. William Brown, Norton; H. B. Moore, Ellsworth; and Messrs. John Snyder, Great Bend; G. N. Waddell, Salina; R. L. Payne, Hutchinson.

CHICAGO

Catholic Club to Hear Bishop Burton of Nassau

Bishop Burton, SSJE, of Nassau, will preach the sermon at the April 23d meeting of the Catholic Club of Chicago at St. Luke's Church, Evanston. Dinner will be served at 6 P.M. Bishop Mallett of Northern Indiana will give an address at the table.

MASSACHUSETTS

Let George Do It

Let George Do It is an illustrated pamphlet distributed by the Cathedral Church of St. Paul, Boston. It explains that "George" is typical of the 35 high school boys who work on the Cathedral Farm at Hubbardston for ten weeks during the summer and many weekends in winter. For seven hours a day, six days of each vacation week, "George" cares for chickens and cattle, cuts wood, tends the acres of vegetables, or clears more land. In return for his work he receives room, board and spending money, responsibility as his attainments warrant it, and he learns to live a wholesome, strenuous, productive life, seasoned with plenty of swimming and games, and neighborly contact as he helps other farmers in tight spots.

This venture has its financial return. Each Saturday, a Farm Store is operated in Boston, where "George" is cleaned out of 250 dozen of eggs within three hours, and chickens and vegetables find ready buyers. It is a very democratic venture. Of course there is the Cathedral Farmer who with his family, helps in the training of the 35 Georges, and also the eight Georgettes who came to the farm for two weeks and canned 1,200 quarts of vegetables and fruit. But the boys elect repre-

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entatives to the Farm Council; it is they who have the running of the farm and the oversight of rules and discipline.

Dean Edwin J. van Etten is asking the Cathedral congregation for help toward a truck, a pasteurizing house, and other sundries that will enable the Cathedral farm to produce more food and better citizens.

One of the "Georges," now in the Navy, wrote, "If I learn as much and enjoy as much the Navy as I did the farm, I will be a good addition to the Navy!"

CENTRAL NEW YORK

Corporate Communion

Bishop Peabody of Central New York was the celebrant at the eighth annual corporate Communion of the Churchmen's Association of Syracuse, held in St. Paul's Church, Syracuse, N. Y., at 8 A.M., April 9th. More than 400 laymen attended.

Speaker at a breakfast which followed the service was the Rev. Dr. David R. Covell, chaplain at Hobart College. Dr. Covell's advice on how to win new members for the Church was to "visit them in their homes, and just talk with them."

WASHINGTON

Cathedral to Stage First American Religious Festival

Plans for a religious festival—first of its kind in this country—to be held from Ascension Day, May 10th, through May 20th, have been announced by the Very Rev. John Wallace Suter, dean of Washington Cathedral, who expressed the hope that the festival will become an annual occasion.

The precedent for such a festival can be found in the great fairs held in English cathedral towns for centuries, officials of the Washington Cathedral pointed out, adding that some of the best early religious drama and music were written especially for such occasions.

The four-day festival is expected to draw Churchpeople and other visitors from throughout the nation in future years, but will depend largely on local attendance this year.

In addition to the services planned, there will be numerous exhibits in the field of architecture, art and allied subjects, musical programs and an outdoor Field Day by students of the Cathedral Schools. The exhibits will be open each day, as will the Bishop's Garden, which will be at the height of early summer bloom.

A service in the interest of worldwide Church unity is being planned for 4 P.M., May 13th. The speaker will be Dr. Marc Boegner, president of the French Protestant Federation and vice-president of the World Council of Churches, who will be in the United States with two other World Council leaders—Dr. W. A. Visser 't Hooft, general secretary; and the Rt. Rev. Dr. George C. K. Bell, Bishop of Chichester, former chairman of the Universal Christian Council for Life and Work.

The festival will include lectures by Wilbur Herbert Burnham, of Boston, creator of several stained glass windows in the Washington Cathedral; James W. Lane, research assistant of the National Gallery of Art in Washington; and Clifford K. Berryman, who will illustrate his talk on famous Cathedral personalities with drawings.

Bishop Dun of Washington; Dr. Frederick Brown Harris, chaplain of the United States Senate and pastor of the Foundry Methodist Church; and other notable preachers will conduct services during the festival.

Included in the exhibits scheduled will be many Cathedral art treasures which have never been publicly displayed, exquisite laces, embroideries, communion silver, morses, chasubles, crosses and illuminated manuscripts, photographs and etchings of Cathedrals around the world, triptychs from the Army and Navy Citizens Committee, stamps and coins bearing reproductions of cathedrals and churches, stained glass, carvings and other arts which decorate ecclesiastical buildings.

Dean Suter, in announcing plans for the festival, declared that it promises "to be one of the most significant religious events ever held in Washington."

NEWARK

$100,000 Bequest

On Easter Day, the Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon, Paterson, N. J., announced the release of the final $25,000 from the executors of the Frederick W. Budd estate to the parish vestry. An initial bequest of $75,000 from Mr. Budd was received last December.

Of the $100,000 received, $65,000 has been invested in United States Government War Bonds and will be so invested until the planned memorial church is built. The remaining $35,000 has been invested as the Andrew and Selina Harper Dimock Endowment Fund, the income of which is being used by the church treasury to assist in defraying the operating expenses

LONG ISLAND

Consecration Anniversary

Bishop DeWolfe of Long Island is observing the third anniversary of his Consecration on May 1st by a Celebration of the Holy Communion at the Cathedral of the Incarnation, Garden City. After the service all of the clergy of the diocese are to be the guests of the Bishop at a luncheon in the Cathedral house, at which time plans will be discussed for advance work in the diocese.

The Bishop has issued a devotional outline and prayers to be used on April 22d and on April 25th, the opening day of the Conference of the United Nations in San Francisco, throughout the parishes and missions of the diocese.

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Navy Tribute to Rev. Stuart Cole

Appreciation of the United States Navy for the work of the Rev. Stuart G. Cole, chaplain of the Navy V-12 unit at Hobart College, has been expressed in a letter from Rear Adm. Monroe Kelly, USN, commandant of the Third Naval District. A copy of the letter sent to the Rev. Mr. Cole, now rector of the Church of the Ascension, Rochester, N. Y., was released recently by Dr. John M. Potter, president of Hobart and William Smith Colleges, Geneva.

The letter read as follows: "The Navy is cognizant of your outstanding work as chaplain at Hobart College and the significant contribution you have made to the spiritual life of the trainees attached to the Hobart V-12 unit. The assistance and guidance rendered to these men has been of great value.

"It is a pleasure for me to be able to take this means of expressing our appreciation of your efforts and to wish you continued success in your new endeavor."

Mr. Cole resigned as chaplain of Hobart and William Smith Colleges as of January 1st. Succeeding him is the Rev. David R. Covell, formerly of Detroit, Mich.

Bishop Parsons Delivers Foerster Lecture

Bishop Parsons, retired, of California, delivered the Foerster Lecture on the Immortality of the Soul at the University of California on April 10th. "Immortality and Fulfillment" was the title of his speech.

The Foerster Lectureship was established in 1928 by Miss Edith Zweybruck in honor and memory of her sister and brother-in-law. It was her request that in each academic year at least one lecture be given on the Immortality of the Soul, or some kindred spiritual subject, not as part of the regular college course, but by an authority specially qualified and specially appointed for the purpose.

Among the previous Foerster lecturers are Dr. Willard Sperry, dean of the Divinity School in Harvard University, 1925; Rt. Rev. Monsignor Fulton Sheen, of the Catholic University in America, 1938; and Dr. William Ernest Hocking, of Harvard University, 1942.

Strengthen Student Evangelism

The Rev. Phillips Prentice Moulton, who is studying for his Ph.D. degree at Yale Divinity School, has been named campus secretary of the Christian Commission on Wartime Campus Missions, sponsored by the United Student Christian Council and the Department of Evangelism of the Federal Council of Churches. He will begin his duties September 1st.

Mr. Moulton will work under a Campus Mission Committee, created by the two agencies for the formulation of program, objectives, and policies in bringing evangelism to American college and university campuses.

A similar committee during 1938 and 1939 conducted missions to students on 46 university campuses. Since then, student evangelism programs have been directed toward army and navy trainees, under the direction of the Christian Commission on Wartime Campus Missions.

SEMINARIES

Hale Sermons

The Rev. Otis R. Rice, chaplain and director of religious work at St. Luke's hospital, New York, was the preacher of the annual Hale sermons at Seabury-Western Theological Seminary on April 30th and May 1st. His subject was "The Church's Ministry to Returning Servicemen." The Rev. Fr. Rice is also acting chaplain at Columbia University and instructor in Pastoral Psychology at the General Theological Seminary. He has worked with the General Commission on Army and Navy Chaplains and recently completed a series of lectures on pastoral counseling to chaplains at army posts.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Charles A. Jessup, Priest

The Rev. Dr. Charles A. Jessup, rector emeritus of St. Paul's Cathedral, Buffalo, N. Y., died April 13th in the Buffalo General Hospital at the age of 83.

Six times a deputy to General Convention, Dr. Jessup was a trustee of St. Stephen's College, General Theological Seminary, the Church Home, Buffalo, and the Moro Education Foundation.

Born in Brooklyn, N. Y., the son of the Rev. and Mrs. Edward Jessup, he attended St. Stephen's College and General Theological Seminary. He was ordained priest in 1886, and was at the Cathedral of the Incarnation, Garden City, N. Y.; assistant rector of St. Paul's Church, Baltimore; rector of St. Luke's Church, Atlanta, Ga.; rector of Holy Trinity Church, Greenport, N. Y.; and rector of the Church of the Ascension, Buffalo, N. Y., before serving as rector of St. Paul's Cathedral, Buffalo, from 1915 to 1928.

Dr. Jessup was personal chaplain to the late Bishop Brent at the World Conference on Faith and Order in Lausanne, Switzerland, in 1927.

Lysander W. Rose, Priest

The Rev. Lysander Washington Rose, rector emeritus of the Church of the Nativity, Greenwood, Miss., died March 26th in Laurel, Miss., where he had been residing since retiring in 1930. Funeral services were held March 28th by Bishop Gray of Mississippi, assisted by the Rev. Holly Wells in St. John's Church, Laurel.

Born near Richmond, Va., on November 8, 1858, he attended Richmond College and Virginia Theological Seminary, and was ordained priest in 1885 by Bishop Whittle. He married Bessie Edmonston Walker in 1884, and Minnie Strider Marshall in 1924, both of whom are deceased. He has two children.

The Rev. Mr. Rose served churches in Boydton, Va.; Oxford, N. C.; Birmingham, Ala.; Brandon, Va.; Louisville, Ky.; Henderson, Ky.; Laurel, Miss.; and Starkville, Miss., before going to the Church of the Nativity, Greenwood, in 1917. He was an archdeacon in the diocese of Kentucky and served as editor and publisher of diocesan papers in Kentucky, Alabama, and Mississippi.

Mrs. Harry Clarke Plum

Edith Greeley Plum, widow of the Rev. Harry Clarke Plum, died April 4th at her home in Albany, N. Y.

Born October 15, 1874, in Honesdale, Pa., she was graduated from Vassar College in June, 1897; and married June 15, 1897. Her husband taught public school in Cherry Valley, N. Y. While living there Fr. Plum read for Holy Orders and was ordained deacon and priest in 1901. His first charge was Trinity Church, Granville, N. Y. In 1903 he, with his family, went with Bishop Griswold as a missionary in the district of Salina. They returned to the diocese of Albany in 1909 serving St. Luke's, Mechanicsville, N. Y., and as rector and principal of St. Faith School, Saratoga Springs. Fr. Plum died in 1922.

Since then Mrs. Plum has resided in Albany, N. Y. She was a communicant of St. Andrew's Church, Albany, a former diocesan treasurer of the Girls' Friendly Society, and active in the Woman's Auxiliary and other diocesan and local church organizations.

The funeral was April 6th in St. Andrew's Church, Albany, with the Rev. Charles W. Findlay officiating. Interment was in St. Faith's School plot in Greenridge Cemetery, Saratoga Springs, N. Y.

She is survived by four daughters, Mrs. Paul F. Williams, Dorothy, Eleanor, and Elizabeth; a brother, Raymond Greeley of San Gabriel, Calif.; a grandson, Paul F. Williams jr.; and a son-in-law, the Rev. Paul F. Williams, vicar of St. Stephen's Church, Pearl River, N. Y.

CHURCH CALENDAR

April

22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

CLASSIFIED

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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SPECIAL ART SERVICE. Hand lettering and illumination. Illustrations. Limited to paper and illustration-board work. Trinity Parish Studio, 120 South Church St., Jacksonville, Ill.

BOOKS

LIBRARIES OF RELIGIOUS BOOKS and sets purchased for cash. Write Baker's Bookstore, 919 Wealthy, Grand Rapids 6, Mich.

BOOK FINDING SERVICE

WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions Wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is $1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CLASSIFIED

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

INFORMATION WANTED

BISHOP DANIELS seeks information on Schools of Prayer, programs, outlines, methods, etc. Also on conduct of Bible classes. 9 Kohrs Block, Helena, Mont.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price $4.50. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED: MEDICAL-SOCIAL Service worker, tuberculosis hospital maintained by Episcopal Church, eastern city. Salary $2,100-$2,400, according to qualifications. Reply Box P-2948, The Living Church, Milwaukee 3, Wis.

WANTED: SUPERVISOR, Family Welfare Department with five case workers, large organization, eastern city. Episcopalian. Fully trained and able to build up Department along good case work lines. Salary $2,700 to $3,000, according to qualifications. Challenging opportunity. Reply Box P-2947, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

COMPETENT PARISH and Rector's Secretary desires position in New York City or Southern California in Parish or Diocesan Work. Experienced also in Educational and Administrative work. Highest references. Reply Box A-2940, The Living Church, Milwaukee 3, Wis.

MILWAUKEE CLERGYMAN would like to exchange pulpits with clergyman in Northern Wisconsin, Northern Minnesota or Upper Michigan, during the month of August. Reply Box W-2943, The Living Church, Milwaukee 3, Wis.

CHOIRMASTER AND ORGANIST. Successful record Metropolitan parishes. Boys preferred. Reply Box E-2942, The Living Church, Milwaukee 3, Wis.

NEW YORK CITY RECTOR, with small family, willing to act as supply during vacation, July and August. Will accept rectory and moderate remuneration in return for services. Experience as summer supply in Boston and New York City suburbs; on Long Island, and in Hudson Valley. Reply Box C-2946, The Living Church, Milwaukee 3, Wis.

PRIEST, married, wants small parish, two point mission. Might consider curacy. College, seminary graduate. Excellent preacher. Diligent parish worker. References to interested parties. Reply Box M-2945, The Living Church, Milwaukee 3, Wis.

ROOM AND BOARD

WANTED: By Elderly Couple, comfortable room with board, in or near New York City. Homelike atmosphere essential. Give monthly rates and full details to A. G. Heinsonn, Jr., 3117 Kingston Pike, Knoxville, Tenn.

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THE LIVING CHURCH

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Solomons Christians

(Continued from page 17)

temporarily limited the number to 45. The school course lasts three years.

If you should wander about the compound observing the daily routine, you would find that the boys arise at 5:45 A.M. It takes little time for them to dress, for that operation consists only in wrapping a piece of cloth about their waists. At 6:15 they enter the chapel for morning prayers or, when a native priest is visiting the school, a celebration of Holy Communion is held. The breakfast which follows is composed of native fruits, and occasionally a duck's egg. Then comes a period during which the boys do the chores, cutting the grass with strips of bamboo stick, raking the dirt floor of the school room, cleaning their dormitories, rebuilding the ruined chapel. (The present chapel is but a temporary one.) The remaining three hours of the morning are reserved for classes. Sitting in their bamboo classrooms at small desks made of driftwood, the boys study English, arithmetic, penmanship, Bible, and catechism.

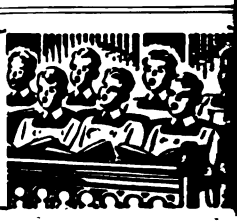
After the noon meal of biscuits, tea, and fruits, they work in their gardens. Out in the bush, each boy has his own garden, where he grows sweet potatoes, corn, cabbage, bananas, pineapples, and a native vegetable, purple in color, and somewhat resembling the cabbage in size, but with a turnip-like texture.

The boys play ball, swim, and race about during their recreation period, but promptly at 5:15 P.M. they gather again in their chapel where the native teacher, Nelson Gan, leads them in Evening Prayer.

Then the boys disappear into the bush, gathering in small groups at their gardens. They prepare their own evening meal. Usually they make a stew. Into a pot or kettle, they drop coconut meat, sweet potatoes, cabbage, pineapple, bananas, a piece of wild pig, or perhaps a fish they speared during the day. This, well stirred and heated over an open fire, is the native version of a well-planned dinner. The meal ended, they return to their class room for a final course in geography and hygiene. Then comes bed. There is the usual noise and joking as they enter their dormitories and climb upon their beds which are bamboo-framed and lined with woven grass matting, the whole being suspended above the ground on wooden poles. And so the day ends.

So, today, because there is that missionary, that school, those boys, you may see in some remote village, a group of natives gathered about their evening camp fire welcoming the return of their son, and learning from him that there is a Spirit greater than the spirits of the jungle, the love which banishes fear. It is the spirit and the love of Christ.

CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m. Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m. Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gardner Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Holy Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Mc Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.:

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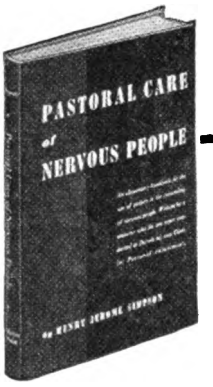

Pastoral Care of Nervous People

By Henry Jerome Simpson

Esther Loring Richards, M.D., Johns Hopkins University, has written the foreword to this book and we quote the following: "This little book is well worth reading by clergy and doctors as an honest effort to afford each an opportunity to know about the work that the other is trying to do. It is not a scientific treatise. It is not a theological treatise. It is a simple, straightforward effort to integrate the efforts of each toward a better evaluation of their respective provinces in human helpfulness."

Some of the topics: Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness.

Souls in disorder! There certainly are many of them and their need is critical. In every parish throughout the United States are found the psychoneurotics. And when this war is over there will be many more. Clergymen, through counselling, are able to do a great work for this group. As the author says: "Using religion as a preventative and therapeutic agency, the minister has, within his limitations, a great work to do."

Pastoral Care of Nervous People is an introduction to a technique which brings the help of both religion and psychiatry to the aid of nervous people. Price, $2.32 Postpaid

14 E. 41st Street **Morehouse-Gorham Co.** New York 17, N. Y.

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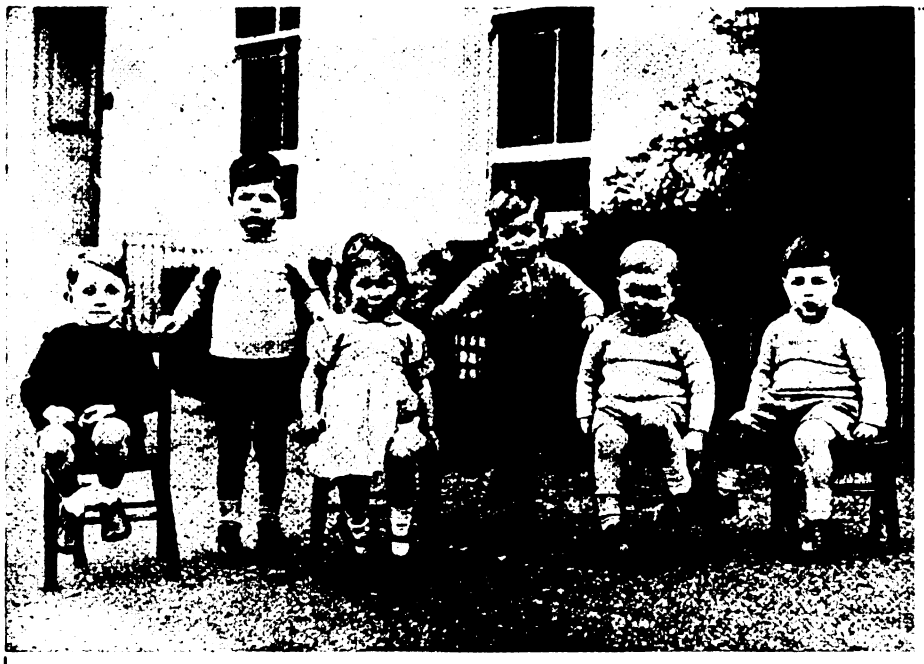

Left to Right, Richard Mean, Robert Burke, Barbara Barnes, James Bennett, David Bennett, Robert Marshall.

SIX OF THE UNDER FIVES AT THE NURSERY SHELTER BARTON PLACE EXETER, ENGLAND

RICHARD MEAN was born in May, 1941, and came to the Nursery when he was just two years old. He was a great fighter then, and though he did not talk, he showed his displeasure by ejaculations that sounded like fierce oaths. His mother said he was beyond her—she could not manage him at all. He is considered one of the Shelter's most attractive children now. He still has high spirits, is a born comedian, and very lovable.

ROBERT BURKE, who will be four years old in June, has lived at the Nursery for one year. Happy and contented, he chatters the live-long day in his not too clear speech.

BARBARA BARNES, three years old, is a dainty little girl, very attractive, who came to the Nursery in August, 1944. She talks very well and plays intelligently.

JAMES BENNETT, four, came to the Nursery with his brother in September, 1944, to be away from the flying bombs. He is an ultra-sensitive child and cries broken-heartedly on the least provocation. At first he found it very difficult to live among a group of children, but now he co-operates well, if not upset. He talks a great deal, but it is not easy to decipher his words.

DAVID BENNETT, three, brother of James, has grown from a dependent baby to a sturdy, self-reliant youngster since his arrival at the Shelter in September, 1944. He is a most affectionate child.

ROBERT MARSHALL, who will be three in October, is in the aggressive stage of his development and children of his own size avoid him lest he should attack them. He is more infantile than he should be because his mother deserted him and he was cared for by his grandparents. He is improving as he becomes more interested in his toys, and more sure of himself in the Nursery.

This is the first of a series of advertisements showing the children at Barton Place, Exeter, England. Their care has been provided by Living Church readers for several years. If you would like to contribute to the support of one of these children, send your check to the Nursery Shelter, Living Church Relief Fund, 744 North Fourth Street, Milwaukee 3, Wis.

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Price 10 Cents

April 29, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Carroll

DEDICATION OF ST. CHRISTOPHER'S CHAPEL-TRAILER NO. 2

(See page 16)

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

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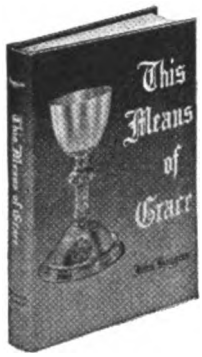


THIS MEANS OF GRACE

By John Higgins

A new series of meditations on the Holy Communion. *This Means of Grace* is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion.

The commentary on the various parts of this service is not deep or heavy reading. A tremendous amount of knowledge is outpoured on such sections as the Kyrie, Creed, Offertory Sentences, General Confession, Comfortable Words, Consecration Prayer, Gloria in Excelsis, and Benediction.

The clergy will find this a useful instruction book, and the laity will welcome it as one which enables them more fully to experience Holy Communion.

Price, $2.04 Postpaid

WHY GO TO CHURCH?

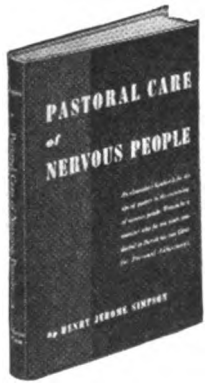
By David K. Montgomery

A great many so-called church people can find many reasons for *not* going to church on Sunday. Here are a few:—I have to cook dinner on Sunday—I have to mind the children—It is my only day off—I did not wake up in time—I don't like the Rector—I don't like the choir—I don't like Morning Prayer—I don't like Holy Communion.

The Rev. David K. Montgomery knows all the questions, but what is more important he knows the ANSWERS and they will be found in this new book for laymen, *Why Go To Church?* If you have never read a religious book before, begin with *Why Go To Church?*

Price, $2.32 Postpaid

14 East 41st Street **Morehouse-Gorham Co.** New York 17, N. Y.



PASTORAL CARE OF NERVOUS PEOPLE

By Henry Jerome Simpson

Souls in Disorder! There are some in every parish and at the end of this war there will be many more. Using religion as a preventative and therapeutic agency the minister has, within his limitations, a great work to do.

Questions concerning mental habits, emotional life, home training or the lack of it, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the pastor is in a unique position to deal with people in need of care along these lines.

Price, $2.32 Postpaid

PRAYER AND THE SERVICE OF GOD

By Daniel T. Jenkins

A new book on prayer by an English author. It is an attempt to clarify some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress of this grim and confused twentieth century.

Chapter topics: Why Do We Find Prayer So Difficult Today?; The Dimension in Which Prayer Exists: Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible: Prayer and the Church; Does it Matter Whether We Say Our Prayers?

Price, $1.54 Postpaid

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LETTERS

Generous Offer

TO THE EDITOR: Because of recent generous donations to our church, we are now able to give away to some mission which needs them, the following:

1 altar service missal
2 brass altar vases
1 brass altar cross, with the three-grade Calvary base. Height, 1 ft. 9 in.; width of cross bar, 10½ in.; bottom step, 8 in. square.

(Rev.) RICHARD H. WILMER, JR.
St. John's Church,
Mt. Rainier, Md.

Encouraging to Colored Clergy

TO THE EDITOR: The election of the Rev. Bravid W. Harris to the bishopric of Liberia is good news. This is an answer to the prayers of many Churchmen. I have been lobbying for this along with many of my brethren for several years and it is gratifying to know that it has come to pass.

The choice of Mr. Harris is a very excellent one. He is one of the outstanding leaders, admired and respected by all who know him. The people of Liberia are fortunate in having him as their leader and bishop.

The action of the House of Bishops will give encouragement and renewed interest to our Colored clergy. This is a step in the right direction. For such interest and tangible expressions of good will and interest, I am sincerely grateful.

(Rev.) SAMUEL J. MARTIN.
Chicago.

Progressive Diocese

TO THE EDITOR: In reading your editorial, "Are Women Laymen?" [L.C., Oct. 8th], I was happy to realize how progressive we are in the diocese of California. Women have served on our diocesan council for many years, and at the 1944 convention the canons were changed making it compulsory that every delegation from every parish or mission *must* have one woman delegate and one woman alternate to sit on the floor of diocesan convention.

One year at convention, the canons were changed to allow women on vestries. This was not compulsory but optional. However, the changed canons also made it necessary to have some form of rotation among vestrymen. So at least there is some chance for young men and young women to serve on vestries. Some of our returning servicemen and women will have a chance to bring new life and vigor into our Church work, and to give worldwide vision, tolerance, and understanding to our missionary progress.

Maybe this diocesan example will have a stimulating influence on General Convention when it meets in 1946.

(Mrs. N. B.) CAROLINE SEALY LISEMARE.
San Francisco.

Editor's Comment:

On principle, it does not seem desirable to *require* that one woman be included in each parish deputation to diocesan convention. Why not simply allow the parish to elect the best qualified people without regard to sex?

Help Needed

TO THE EDITOR: The little mission church of Two Harbors, Minn., communicant strength of approximately 20, has raised $300 for the repair of their little church building. They have had rummage sales, dinners, and various other projects in order to raise this money. The little church needs much. I am wondering if there would be any place wherein we could swap or get for transportation, a lectern, six office lights, and a red dossal. I can go a little way in placing an ad in the paper, but this little mission is not strong enough to be able to help much on this.

(Very Rev.) C. B. W. MADDOCK.
Trinity Cathedral,
2010 East Superior Street,
Duluth 5, Minn.

Editor's Comment:

Can any reader help?

Old English Verse

TO THE EDITOR: A soldier who attends my services brought this in to me and I thought it might interest you. The verse is taken from a stone plaque built into Kuby Church Porch, Essex, England, said to be 500 years old:

"When pictures look alive with movement free,
When ships, like fishes, swim below the sea,
When men, outstripping birds, can scan the sky;
Then half the world deep drenched in blood shall be."

Of course I have no way of checking this but the "Sargeant" said he saw it!

And many thanks for the grand magazine It is a real joy to have it.

JOHN E. KINNEY,
Chaplain (Lt. Col.) USA
Fort Sam Houston, Texas.

Spiritual Father?

TO THE EDITOR: A thousand Amens to the letter of William J. Fitzpatrick jr., in the issue of THE LIVING CHURCH of April 1st, and what he says is no April fool joke. To show how it "straddles" just read "Editor's Note" foot of page 4, "The Question Box," issue of March 18th. Either a priest is a Spiritual Father or just plain Bill, he cannot be both.

ROBERT N. MERRITT.
Westfield, N. J.

Editor's Comment:

Most are both to some.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
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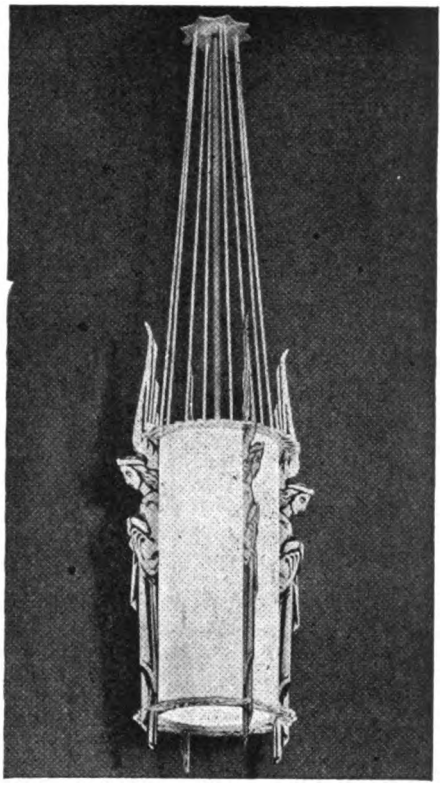

Plastics in Church Lighting

Rambusch Lantern No. 15-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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STRICTLY BUSINESS

THIS COLUMN is in the nature of an obituary, since with it comes the end of the week by week appearance of the column for two years and four months, and on April 30th I end seven years and two months of association with THE LIVING CHURCH.

I'm going to Thomas Nelson & Sons as senior traveler, covering large cities in the East and Midwest, and shall get out as far west as St. Louis and Kansas City regularly, so at least I'll be able to drop in on the LC staff once in a while.

My association with the LC has been long and extremely pleasant, full of good memories and only one regret — The Layman's Magazine didn't really pan out. I had great hopes for that in 1939; in 1941 it was buried, and, from what I hear around the Church, with few regrets!

But there have been many other things to make up for this, and particularly the friends I've made. I think first of the staff and members of the firm . . . the two captains, Clifford and Ray, off in foreign lands; and Pete, the acting editor; Marie, the business manager; Jean, the managing editor; Mary, the circulation manager; and Linden, the president of the firm. . . . I could go on naming them, but just let me say there couldn't have been a more congenial and friendly group to work with. And then there are the people of the Church . . . the laymen, the priests, and the bishops. It was a rare occasion when their associations with me didn't rise above the plane expected in ordinary business and social intercourse. I'd better not go on in a vein verging on the sentimental.

Maybe it would be better to think about the future. It can be a great one, I believe. THE LIVING CHURCH has today a splendid staff, a staff as good as you'll find on any Church magazine. It is a staff capable of reaching and satisfying not 45,000 readers in 15,000 families but 150,000 readers in 50,000 families. After the war, when they can get the paper and other supplies, I hope they are going to try to!

* * *

DUDLEY W. FITCH of Des Moines, Iowa, sends this sign from the bulletin board of a local church:

7:00 P.M.

"WHAT SHALL IT PROFIT?"

THE PASTOR

Leon McCauley

The Question Box

CANON MARSHALL M. DAY, EDITOR

• *In making one's confession as often as every two weeks, for many years, sometimes it is evident that there is only one venial sin. In this condition can one ask a blessing, and just say the prescribed Confiteor?*

The condition described by our questioner can arise in three different ways:

(1) The soul can be actually free from any but venial sin, but aware of its temptations and shortcomings. In this case it is possible to confess a consciousness of sinfulness but not of specific sins, and for this one asks absolution in the usual way.

(2) The soul may not be conscious of sin because it has advanced to the limits of the person's knowledge of perfection. In this case one asks a blessing, and for counsel how to grow in grace, but not for absolution.

(3) The soul may be actually free from mortal sin during the period covered by the self-examination, yet aware of its temptations and also of the way to overcome them, and aware of dawning possibilities of further advance in love and usefulness to God and man. In this case a blessing should be asked instead of absolution.

In the last two cases my own penitents are instructed not to say the usual form of confession, but simply "Since my last confession, which was (on such a date) I am not conscious of any grave or mortal sin, so ask your blessing."

Venial sin, of which one is specifically conscious, should be confessed as such, for one may be mistaken in his estimate of its venial character.

• *I am much interested in the order of Poor Clares, but know little about them. Please tell me where I can write to learn about them and their work.*

You should write The Reverend Mother Superior, St. Clare's Convent, Maryhill, Mt. Sinai, Long Island, New York.

• *A questioner sends the program of a military post chapel, and asks two questions arising from its wording.*

1. *What is a "General Protestant Service?"*

2. *Why a "Lutheran Liturgical Service" and not an Episcopal? Are the Lutherans more Church conscious than the Episcopalians?*

1. "General Protestant Service" is just what it is shown to be by the program submitted: a service of prayer, Scripture reading, and preaching, in which the chaplain endeavors to provide those of his men not members of his own denomination with a means of communion with God, and some instruction in Christian living.

2. I suspect that the "Liturgical Service" is Lutheran because the chaplain at this particular post is a Lutheran minister.

To the last question I should say, some Lutherans and some Episcopalians, yes; others, no. It partly depends on how good a training a man got, but the final determinant is his own application of it.

• *Why was the feast of the Annunciation transferred from March 25th to April 9th? It was my impression that, when two festivals occurred on the same date, the major feast was observed on the given day, and the minor on a subsequent date.*

The transfer of the feast of the Annunciation is directed by the Tables of Precedence (page xxxv in the Morehouse-Gorham edition) in the general rubrics of the Book of Common Prayer.

The rubric is in conformity with the principle stated by our questioner. The annual commemoration of the Passion and Resurrection is of such great devotional importance that no other feasts are observed during the two weeks given over to that commemoration. Consequently in 1945 April 9th was the next vacant day.

The same rule applies to any feast occurring in the octave of Whitsunday.

• *Are there any religious communities in the American Church into which men and women of mature years may enter, even if they have been married? There must be many such who are now free and desirous to give the remainder of their lives, enriched by having shared in the life of family, as a complete gift to Christ.*

I believe that most of our communities accept widowed persons into their membership. It would be necessary to find out by writing the particular community the aspirant desires to enter. A full list of these communities is to be found on pp. 134-13[illegible] of the current LIVING CHURCH ANNUAL.

• *Last Christmas my rector, from the front of the Chancel, invited "all who felt so moved" to come to the Holy Communion. Is this correct, in view of the definite statements on this matter in the Prayer Book?*

I do not think it is. There are three forms of "invitation to Communion" provided in the Prayer Book, on pp. 75, 86, 8[illegible] and I have always gone on the principle that whenever the Church has provided a form for doing anything I should not make up another, which may express my own views.

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VOL. CX

The Living Church

NO. 17

FOURTH SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Order Taken for Consecrations

The Presiding Bishop has taken order for the consecrations of two missionary bishops — the Very Rev. Reginald H. Gooden, Bishop-elect of the Panama Canal Zone, and the Rev. Arthur B. Kinsolving, II, Bishop-elect of Arizona.

The ceremony at which Dean Gooden will be consecrated will take place May 8th at St. Paul's Cathedral, Los Angeles, at 10 A.M.

The Presiding Bishop will be consecrator, with Bishop Blankingship of Cuba and Bishop Gooden, Suffragan of Los Angeles, and father of the Bishop-elect, as co-consecrators.

The Bishop-elect will be presented by Bishop Block of California and Bishop Stevens of Los Angeles.

Attending presbyters will be the Rev. Robert B. Gooden, jr., San Pedro, Calif., and the Rev. Perry G. M. Austin, Long Beach, Calif.

The Presiding Bishop will preach the consecration sermon, Bishop Keeler of Minnesota will be litanist, and the Rev. Canon C. Rankin Barnes, San Diego, will be deputy registrar.

Dr. Kinsolving will be consecrated in Calvary Church, Pittsburgh, Pa., on May 29th at 10 A.M. The Presiding Bishop will be consecrator, with Bishop Mitchell, retired Bishop of Arizona, and Bishop Tucker of Ohio as co-consecrators.

The Bishop-elect will be presented by Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri. Attending presbyters will be the Rev. Arthur L. Kinsolving, D.D., of Princton, N. J., and the Rev. Dr. Richard H. Baker, of Baltimore.

Bishop Powell of Maryland will preach the sermon, the litany will be read by Dean A. C. Zabriskie of the Virginia Seminary, and the Rev. Dr. John H. Fitzgerald, of Brooklyn, N. Y., secretary of the House of Bishops, will be registrar.

Florida Consecration Date Set

May 23d has been set as the date for the consecration of Chaplain Henry Irving Louttit, Major, as Suffragan Bishop of South Florida. The service is to be held in Holy Trinity Church, West Palm Beach, where he was rector when called to army service. Bishop Wing is appointed consecrator, with Bishop Burton of Nassau and Bishop Mallet of Northern Indiana as co-consecrators. The presenting Bishops are Bishop Juhan of Florida and Bishop Carpenter of Alabama. Bishop Sherrill of Massachusetts will preach. Other Bishops taking part in this service are Bishop Barnwell of Georgia and Bishop Penick of North Carolina.

Attending presbyters will be the Rev. J. Mitchell Taylor, rector of All Soul's parish, Miami Beach, and the Rev. William L. Hargrave, rector of the Church of the Holy Comforter, Miami. T. Picton Warlow, chancellor of South Florida, will read the evidences of the election of the Suffragan Bishop-elect, the Rev. J. Martin Bram of St. Andrew's, Tampa, will read the consents to the election, and the Rev. James H. MacConnell of Leesburg will be master of ceremonies.

Chaplain Louttit will be the first Bishop consecrated within the diocese of South Florida.

Bishop Harris' Consecration

A congregation that filled every pew in Christ and St. Luke's Church, Norfolk, Va., with standees, making a total of over 1,500 people; impressive congregational singing; smoothly organized movement; deep reverence, marked the consecration on April 17th of Bravid Washington Harris, now eighth Bishop of Liberia. Distinguished guests, including the Hon. C. L. Simpson, vice-president of Liberia; the Hon. R. A. Henries, Liberian Senator; K. Jeffries Adorker, of the Liberian Treasury Department, were present. The Rt. Rev. Walter H. Baddeley, Church of England Bishop of Melanesia, British Solomon Islands, joined in the laying on of hands, with the Bishops of the Episcopal Church who attended and participated.

The service began with a colorful procession through the parish court, along the street to the main entrance to the church, then proceeded down the center aisle. Flags of Liberia and the United States, and the Church flag were whipped by a brisk breeze, and bishops in their vestments, and many clergy in academic hoods, lent color to the procession. Choirs of St. Paul's Polytechnic Institute, Lawrenceville, Va., and of Grace Church, Norfolk, of which Bishop Harris had been rector for nearly 20 years, led the congregation in magnificent singing of the hymns and other sung parts of the service.

The crucifers and taper bearers were from Grace Church and St. James' Church, Norfolk. Marshalls were the Rev. Emmett Hoy and T. S. Taylor.

In the procession were students of the Bishop Payne Divinity School, lay representatives of the diocese of Southern Virginia, clergy of other dioceses, and of Southern Virginia, representatives of the National Council—the Rev. Dr. George A. Wieland, and Fr. A. Ervine Swift, bishops, diocesan and visiting. In the congregation were Mrs. Arthur M. Sherman and Miss Dorothy Stabler of the national Woman's Auxiliary.

The Presiding Bishop was consecrator, and Bishops Brown of Southern Virginia and Penick of North Carolina were co-consecrators. Bishop Juhan of Florida was gospeler, and the Rt. Rev. Edward Demby, retired Suffragan of Arkansas, was epistoler. Bishop Penick preached the sermon. Bishop Powell of Maryland read the Litany, and the Bishop-elect was presented by Bishops Barnwell of Georgia and Goodwin of Virginia. Attending presbyters were the Rev. Clyde Perry of Birmingham, Ala., and the Rev. Richard B. Martin, Grace Church, Norfolk. The Ven. Norman E. Taylor of Southern Virginia was deputy registrar. Evidences of election were read by Bishop Darst of East Carolina; evidences of ordination by the Rev. John H. Johnson, St. Martin's, New York City; consents of the standing committees by Winston Douglas, senior warden of Grace Church, Norfolk. Masters of Ceremonies were the Rev. Dr. Taylor Willis, Christ and St. Luke's, Norfolk, and the Rev. James DeWolf Perry, jr., Newtonville, Mass., who received many commendations on the perfection of the arrangements. Miss Jeanette Lane Cole, choral director, St. Paul's Polytechnic Institute, Lawrenceville, Va., was organist and choirmaster.

Speaking directly to the Bishop-elect, Bishop Penick in the consecration sermon said, "Now, my brother, may I say a personal word to you. I bring you the affec-

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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tionate greetings of your native state and diocese, from your friends, whose name is legion, and from your neighbors with whom you played as a lad. There is pride in this greeting and a feeling that we share in the honor and distinction that you have achieved. There is also satisfaction as we salute you, because we know that your preferment was worthily earned. The rightness of your recognition appeals to us as just. Your elevation to the Bishop's office is the Church's seal of approval upon your personal traits of character and the high quality of your success in a new and pioneering field. But these gratifying appraisals are only human judgments. We have a higher ambition for you than that you should be a pleaser of men. We have confidence that, under God, you will interpret Christ to all men, and especially to the members of your own great race. And what is more, we believe that you are possessed of gifts that will enable the Negro to discover his own genius as a child of God and to make his own distinctive contribution toward the fullness of truth. You are going to the oldest of our Church's missionary fields. It is also known as a place of difficulty and of teeming opportunity. Our affectionate interest will follow you there. Our intercessions will stand about you and hold up your hands. We shall watch you as you encounter hard things, and with intrepid faith surmount them, one by one. And this shall be our prayer, that you may show your people Him who is 'high and lifted up,' so that they may cast their crowns before Him who sitteth upon the throne, and join in the song of the redeemed, ever more praising Him and saying, Holy, Holy, Holy."

Bishop Penick's text was from Isaiah 6:1. "In the year the King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up."

The consecration was followed by a luncheon at the Diocesan House, and in the evening a testimonial mass meeting and a reception were held in the St. John's A.M.E. Church.

Bishop Harris' episcopal vestments were a gift from Negro clergy throughout the United States. The episcopal ring was the gift of the alumni of St. Augustine's College, Raleigh, N. C., of which Bishop Harris is a graduate. The Bishop's Agenda was given by the staff of the Department of Domestic Missions at Church Missions House, New York, a Prayer Book and Hymnal were given by Circle No. 2 of Grace Church, Norfolk, and a Bible was given by the Bishop and the Negro clergy of the diocese of North Carolina.

The Church of Christ and St. Luke's, extended a welcome to the Negro communicants of Norfolk and vicinity, and it was estimated that of the congregation, some 80% were of Bishop Harris' own race.

The consecration service was beautiful and impressive, and Bishop Darst of East Carolina summed it up when he said, as he left for home, "I think we have done something to advance the Kingdom of God today."

Bishop Harris will have his first Confirmation in his old parish, Grace, Norfolk, on April 29th. After that, he will fly to New York and that evening will conduct a service at St. Philip's, New York City, which has the largest Negro congregation in the United States.

Bishop Harris said that his departure for Liberia will be governed largely by transportation possibilities. He hopes to be able to leave early in September.

FINANCE

Annual Report of Church Pension Fund

The annual reports of the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, just released, show a growth of assets and insurance in force for these wholly-owned subsidiaries of the Church Pension Fund, according to a statement issued by Bradford B. Locke, executive vice-president of the fund.

The annual statement of the Church Life Insurance Corporation, issued over the signature of Bishop Davis of Western New York as president, shows total assets of $7,945,647 as of December 31, 1944—an increase of $488,246 during the year. Its present capital and surplus is $948,939 compared to $900,801 at the end of 1943. It now has insurance in force of $29,459,577; and outstanding annuity contracts calling for payments to annuitants of $486,893 annually. Operating without agents, the corporations' facilities are available at unusually low premium rates to the clergy and the active lay workers of the Church and to the members of their immediate families.

The annual statement of the Church Properties Fire Insurance Corporation, issued over the signature of Bradford B. Locke, as president, lists assets of $836,895 compared to $776,695 at the end of the previous year. The capital and surplus increased during the year from $701,455 to $760,565. Insurance in force is now $123,914,000.

THE PEACE

51 Religious Leaders State Desired Amendments

The Dumbarton Oaks plan in its present setting and unamended "is almost certain to prove a mere camouflage for the continuation of imperialist policies and the exercise of arbitrary power by the Big Three for the domination of other nations," according to a communication addressed to the "Delegates Representing the United States at the San Francisco Conference" by 51 religious leaders of various communions. The statement was released April 22d by the Rev. Dr. Allan Knight Chalmers of Broadway Tabernacle, New York, and the Rev. Dr. Phillips Packer Elliott, minister of the First Presbyterian Church, Brooklyn, N. Y.

The signers believe that in recent years and months "international relations have deteriorated" at an "ominously accelerated pace" and that "the declarations of Teheran, Cairo, and Yalta exemplify the exercise of arbitrary power by three big nations."

The delegates of the United States and of other nations to the San Francisco Conference will, according to the Statement, have "the opportunity to stop the deterioration of international relations and to take a real step toward peace and world organization." Four changes in the Dumbarton Oaks plan are declared to be essential.

1. The preamble to the General International Organization should state the purposes of justice set forth in the Atlantic Charter and should make it clear that these principles must guide the organization, its departments, and its agents in their deliberations and actions.

2. The Assembly . . . should have power to lay down general rules for the peaceful conduct of international relations. It should have the overall authority to review and revise any decisions made by the Peace Settlements.

3. Radical alteration should be made in the proposed voting arrangement under which each great power in the Security Council has a veto over every dispute which arises. . . . The Big Three are going to require all the other nations to take the risk of participation in an organization which does not guarantee veto power to these others. Unless the big powers take the same risk, they will not have built a workable structure.

4. The constitution of the world organization should be subject to amendment by a vote of two thirds of the members of the Assembly and such amendment should not be subject to a veto right vested in a few Great Powers."

The statement concludes: "If the San Francisco Conference adjourns without action to set up a world organization, you who represent the United States and your fellow-delegates will leave a world of anarchy and the probable result will be a third World War. If you set up a world organization in name only which will serve merely as a screen for another unholy alliance of victor powers, that also will leave the world in anarchy and the probable result will be a third World War. This need not be. The people of our own country and of all the lands are ready to respond to leadership which will summon them to turn now in a new direction."

The signers of the statement include: Rev. Dr. George A. Buttrick, Georgia Harkness, Rev. Rufus M. Jones, Very Rev. John Warren Day, Bishop Haines of Iowa, Bishop Lawrence of Western Massachusetts, Rev. Elmore M. McKee, Mrs. Henry Hill Pierce, Very Rev. Paul Roberts, Rev. John Nevin Sayre.

Federal Council's Delegates to San Francisco Conference

Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, is attending the United Nations Conference at San Francisco as a consultant to the American delegation.

The appointment was made by Bishop Oxnam, president of the Federal Council, in response to the invitation extended by the Secretary of State to forty-two labor, business, professional and religious organizations to send consultants to San Francisco.

Bishop James C. Baker of Los Angeles, as chairman of the International Missionary Council; and Dr. O. Frederick Nolde of Philadelphia, as secretary of the Joint

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Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference of North America, have also been appointed by the Federal Council and are acting as assistants to Dr. Van Kirk.

In addition to participating in the consultants' group, Dr. Van Kirk, in collaboration with Dr. Nolde, is preparing bulletins of information on developments at the conference for the religious press of the country. Reports will also be sent to state and local councils of churches; and to the agencies of the churches dealing with social education and international relations.

Dr. Van Kirk has also received press credentials as an NBC broadcaster. His weekly radio program, "Religion in the News," was broadcast from San Francisco, beginning April 21st over the NBC Network at 6:45 P.M. Eastern Wartime. In these broadcasts Dr. Van Kirk interprets the developments at San Francisco from the standpoint of the religious interest and the recommendations set forth in the pronouncements of such church groups as the recent National Study Conference on the Churches and a Just and Durable Peace held in Cleveland, Ohio.

L. C. FAMILY

Staff Changes

For seven years the Morehouse-Gorham Co. has felt the impact of a forceful personality—Leon McCauley, who has had a string of titles—from rewrite man, circulation manager, advertising manager, business manager, field representative of the Church Literature Foundation, director of advertising and promotion, to book editor and production manager.

After these seven years, in which he has had a voice in practically every enterprise of THE LIVING CHURCH, Mr. McCauley is to start on May 1st as senior traveler for Thomas Nelson & Sons. He expects to cover the larger cities in the East and Midwest, selling the American Standard Version and the King James Bible, and other Nelson lines.

LEON MCCAULEY

Mr. McCauley has brought to THE LIVING CHURCH many of the modern promotional methods now used by the magazine. It has been through his efforts that both the circulation and advertising have been doubled. He was instrumental in promoting the special diocesan issues devoted to extending the work of the Church, and he was in a large measure responsible for the new friends those issues brought to the magazine.

Two years ago Mr. McCauley left the Milwaukee office of THE LIVING CHURCH and took over the production managership and book editorship for the Morehouse-Gorham Co. in its New York office, handling at the same time promotional activities and advertising for THE LIVING CHURCH.

For the past two years he has been the author of THE LIVING CHURCH's column, "Strictly Business."

Mr. McCauley's family has long been connected with THE LIVING CHURCH—Brian, 4, as godson of the acting editor, and Mrs. McCauley, who has often written articles for the magazine under the name of Elfrieda Babney and Elfrieda McCauley. She is also a correspondent for Religious News Service.

NEW ADVERTISING MANAGER

Taking Mr. McCauley's place in THE LIVING CHURCH office will be Edgar O. Dodge, who will assume the title of advertising manager. Mr. Dodge began working with the Morehouse-Gorham Co. in 1935 as office boy (a position able to hold him for only six weeks). In successive years he worked for the company at the mail desk, in the accounting department, and moved with the company to the New York office in 1938 as sales correspondent.

Mr. Dodge later served in the returns and adjustment department and more recently with the sales department, where he handled Morehouse-Gorham advertising for THE LIVING CHURCH and other church periodicals. In charge of producing advertising circulars and catalogs at that time, Mr. Dodge has spent the last two years as sales representative. In connection with this responsibility he has been taking charge of company displays at religious conferences.

To the new advertising manager of THE LIVING CHURCH, returning to Milwaukee from the New York office of the Morehouse-Gorham Co. is truly returning "home." Born in Milwaukee in 1913, Mr. Dodge received his early religious training at All Saints' Cathedral, where for 11 years he was a member of the servers guild there and where for seven years he sang tenor in the choir. It was in Milwaukee at the University Extension Department that he received his college education. He is married to the former Florence B. Wilson of Milwaukee. Two children—Patricia Ann, 3, and Wilson Edgar, 1, round out his immediate family circle. His father, Edgar W. Dodge, has been with the Morehouse-Gorham Co. for many years as credit manager.

EDGAR O. DODGE

PROVINCES

Cancel Sweet Briar Conference

The Sweet Briar Conference of the Province of Washington will not be held this year because of a denial of permission by the Office of Defense Transportation.

This announcement is made by the Board of Trustees who had made arrangements to hold the conference at Sweet Briar College the last two weeks in June, with the program under the leadership of Dr. Reuel Howe of the Virginia Theological Seminary.

MISSIONARIES

Rev. A. H. Richardson Returns

The Rev. Arthur H. Richardson, headmaster of Brent School, Baguio, since 1934 and missionary in the Philippines since 1926, arrived at Church headquarters in New York on April 16th, en route to Connecticut to join his wife and three children, from whom he has been separated for 4 years.

While it has not yet been possible to visit the Mountain Province, Mr. Richardson believes that all buildings in Baguio have almost certainly been leveled by now, American bombing having finished anything the Japanese may have left. Brent School is for the Children of American, British and other families temporarily in residence in the Philippines. Nearly 30 of the students were unable to leave and were interned with all the other foreigners at Camp Holmes near Baguio. Classes were continued for them and for the many other children in the internment camps, as far as internment conditions allowed. The children have now been reunited with their families. Mr. Richardson was among the 500 internees who were brought down to Manila from the Mountain Province last December, packed into trucks for the long rough ride, and interned again, in Bilibid Prison, until the release last February.

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ENGLAND

Archbishop of Canterbury Enthroned

With traditional medieval pagaentry, Dr. Geoffrey Francis Fisher was formally enthroned as Archbishop of Canterbury in Canterbury Cathedral on April 19th, succeeding the late Dr. William Temple as Primate of All England.

Wearing a heavy white silk cope embroidered with gold lace and miter of similar pattern, holding a gold-headed staff, the new Archbishop blessed an overflow congregation which included a large number of representatives of the Anglican and British Free Churches, high-ranking officers of the United States forces, and thousands of British men and women.

At the age of 57 Dr. Fisher is one of the youngest Archbishops of modern times. At his enthronement were his wife and his six sons, four of whom had special leave from the armed services to attend.

Ecclesiastical leaders from many lands were present to witness the ceremony by which England enthrones its Primate. Foreign representatives included religious leaders from France, Holland, Finland, Norway, Sweden, Poland, Greece, Rumania, Serbia, and Armenia. The Russian Orthodox Church was not officially represented, but there were many clergy of the Russian Church attending.

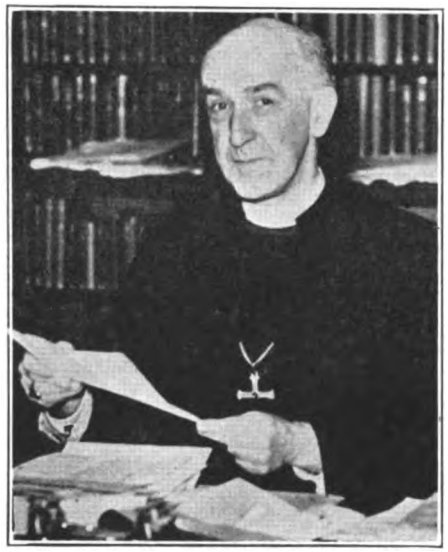
Two official representatives of American Churches were present—Bishop Sherrill of Massachusetts, representing the Presiding Bishop and the Episcopal Church, and Bishop G. Bromley Oxnam, president of the Federal Council of Churches.

Among honorary chaplains attending the Archbishop were two American clergymen —Dr. Frank H. Lash, chief American Chaplain in London, formerly of Washington, D. C., and the Rev. John J. Weaver of Trinity Church, Troy, Ohio.

In the service, which lasted nearly two hours, there were three separate acts of enthronement — one in the archiepiscopal throne of the cathedral, a second in the dean's stall, a third in St. Augustine's chair. The third enthronement was the apex of the ceremony. The chair of St. Augustine, massively made of marble and with a red cushion on the seat, had been placed on the top of a flight of steps leading from the nave to the choir. The ceremony concluded in the chapter house when the dean and chapter preferred their obedience to the new Archbishop.

In the procession that filed into the cathedral through the great west door particular interest centered upon a group of three men who brought to the cathedral after a lapse of nearly four centuries the ancient book known as the Canterbury Gospel. Until it was bequeathed to Corpus Christi College by the Archbishop of Canterbury in 1575 the Canterbury Gospel was used by medieval Archbishops at their enthronements as the testament on which they took the oath to protect the rights and liberties of the Church.

In his sermon the Archbishop spoke of the demon-ridden world to be re-ordered



Acme.

ARCHBISHOP OF CANTERBURY

and stated that "everything of stability and high purpose which man can find will be needed for the task.

"As through our long history, so now let the Church and nation stand together under God to their inter-related duty. Our Church has much to put in order if it is faithfully to serve the nation. The nation has much to learn and unlearn if it is to heed what God says to it through His Church.

"For many years past, the two have been drawing apart. There is a possibility and fear that alienation may continue and increase. There is also a possibility, even a hope, certainly a challenge, that they should look again to one another in Christian faith, which is unashamed to be definite, explicit, and binding, wherein the Church and nation, each in its own share and function, may glorify God."

Butler Education Act

By the Rev. C. B. MORTLOCK

The Butler Education Act came into force on Easter Day. Except for the higher rate of pay for teachers most of the promised reforms are on paper only. The school-leaving age cannot be raised until some 60,000 to 70,000 new teachers are trained and the new buildings envisaged must wait until the vast shortage of dwelling houses has been made good.

A most serious indication of the attitude of the State to religion despite the lip-service that has been paid to the desire for a religious atmosphere in the schools is a paragraph in the draft of Statutory Rules and Orders issued by the Minister of Education. This is numbered 23 and reads as follows:

"No clerk in Holy Orders or regular minister of a congregation may be employed as a teacher other than an occasional teacher unless having been employed in the school immediately before 1st April, 1945 he continues to be employed in that school:

"Provided that where the Minister is satisfied that the circumstances of the case and in particular the manner in which the school has been or is to be conducted justify him in taking that course, he shall approve the employment of such persons as teachers in that school if application is made to him for that purpose by the person having the control of the appointment of the teachers."

The effect of this is that in secondary schools even schoolmasters in Holy Orders who are protected will be "frozen" in their posts, incapable of promotion to headmasterships or of transference to another school.

The long association of the Church with education—indeed its pioneer work in every grade of education is thus requited.

The regulation is likely to be contested in Parliament on the ground that such discrimination is in the nature of persecution—the singling out of one class of citizen from learning a livelihood at the work for which it has been trained and is specially fitted.

It is understood that the Archbishop of Canterbury, who, like his immediate predecessor is an ex-headmaster, is taking up the matter with Mr. Butler with great vigor.

The tragedy is that the Church has lacked effective leadership. In every education controversy the National Society for the Education of the Children of the Poor in the Principles of the Established Church, which now acts as the Central Council for Religious Education, has pulled its punches. The Roman Catholics have made a strong stand for their schools. If we had lined up with them on this issue we should not have seen the greater number of Church schools slipping from our control.

NORWAY

Patriots Free Bishop Berggrav

Bishop Eivind Josef Berggrav, Primate of the Norwegian State Lutheran Church has been liberated by Noregian patriots, according to a Religious New Service report cabled from Stockholm.

The Swedish radio, quoting an Oslo report, stated that "the coup was carried out apparently by a group of about 20 men who had no difficulty in overpowering the guards around the summer lodge at Asker, near Oslo," where the bishop had been kept under house arrest since early in 1942.

German authorities in Oslo announced that a search is being made for the men who carried out the raid.

News of Bishop Berggrav's release spread throughout Norway and has had "an electrifying effect," according to the later bulletins. The Bishop was said to be in good health and spirits and it is believed he has been brought to a safe refuge, probably outside Norway. Norwegian quarters in Stockholm stated he will likely be taken to England by plane.

Central figure in the conflict between the Norwegian Church and the German occupation regime, Bishop Berggrav was

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deposed by Premier Vidkun Quisling in February, 1942, on charges of having "incited the Norwegian clergy to rebellion." Before his arrest, he was interrogated by Quisling who called him "a triple traitor" and told him "you deserve to have your head chopped off."

Bishop Berggrav was first interned in the Bretvedt concentration camp near Oslo, but was later confined to his summer cottage under strong guard and forbidden to correspond with anyone except his wife. A recent report stated he had refused an offer of release on condition that he refrain from preaching.

Born October 25, 1884, in Stavanger, Bishop Berggrav entered the Church in 1918 as pastor of the parish of Hurdalen, 40 miles from Oslo, later serving as chaplain of Botsfengslet Prison in Oslo. In 1929 he was made Bishop of Haalogaland, and was elevated in 1937 to the diocese of Oslo, the primacy of Norway. He is the author of a number of books on religion, including the best-selling, *Spenningens Land,* an account of his life in the Arctic. A leader in the ecumenical church movement, he was elected president in 1938 of the World Alliance for International Friendship Through the Churches.

FRANCE

Body of L. K. Whipp Believed Found

A body believed to be that of Lawrence K. Whipp, American organist and choirmaster of the Holy Trinity Cathedral, Paris, was recovered from the Seine River last week. Mr. Whipp has been missing since February 2d. Police have so far been unable to determine whether death resulted from violence.

Mr. Whipp disappeared without a trace a few days before he was to have left on a tour in the United States to raise funds to repair the American Cathedral, which was damaged during the German occupation.

Withdraw Subsidies To Church Schools

Education Minister Rene Capitant has withdrawn a proposed decree laid before the Education Commission of the French Consultative Assembly to continue state aid to church schools until October 1st. His action came after warnings by left-wing groups that continuance of Vichy-initiated subsidies, totalling 800 million francs annually, would inject a serious religious issue into French politics.

The compromise plan suggested by M. Capitant, in addition to continuing grants to church schools provisionally, would have given these schools the option of turning their premises over to state schools, with suitable indemnity, and would have permitted church school teachers to transfer to state schools. The plan provided that "liberty of religious instruction" should be assured in state schools, and that committees of parents should be set up to supervise religious instruction, which would remain optional.

Following the education minister's decision, church school principals announced it was necessary, as of April 1st, to increase wages paid to teachers and also to raise school fees.

Since the liberation, all Left parties in France have consistently called for suppression of all concessions granted by the Vichy government to church schools. They have also strongly opposed proposals for state subsidies to youth movements.

HUNGARY

Cardinal Seredi Dies

Justinian Cardinal Seredi, Primate of Hungary and Archbishop of Esztergom, is dead according to a Vatican German-language broadcast which was reported by the Federal Communications Commission. The Cardinal, who was previously reported abducted by the Nazis, was said to have died "as a consequence of a heart attack" but the when, where, or under what circumstances of the story are not known.

As far back as 1934, he attacked totalitarian principles and ideologies. As a member of the Hungarian Upper House, he repeatedly spoke against anti-semetic laws.

Cardinal Seredi was abducted as a Nazi hostage before the Russian armies captured Esztergom, his official residence ten miles north of Budapest. The Vatican had not heard from him since Christmas, but understood that he intended to remain at his post. He would have been the first Cardinal living under Soviet occupation.

Kits for Europe's Distressed Children

By Gerda Schairer

ACROSS the water and over the frontiers small children are streaming into Sweden, in boats or by train, day and night, to escape the hardships the war has brought to their homes. Up to the present, about 70,000 children have sought shelter in Sweden. *Raedda Barnen,* the Swedish Save the Children Committee, is taking care of these children. Numerous homes in Sweden have adopted refugee children for the duration, but many of the children have to live in camps.

Recently, a group of toddlers were on a train on their way to Sweden. When they left their home country, each of them was wearing a tag around his neck showing his name and address. When they arrived at their destination, all of them had only strings around their necks—they had eaten the tags.

These small world travelers are arriving hungry and thirsty, sick, and dirty, without any kind of luggage. They are first taken to a hospital to recover from the long, cold trip; then each of them has to get a new clothing outfit, as their own things are fit only to be burned. Many of these children arrive without shoes, only with pieces of felt sewn together to make up some sort of foot-covering. Clothing is very scarce in Sweden and strictly rationed. As 600 to 700 more refugee children are pouring into the country every week, the clothing problem is most serious.

In April of last year, the Save the Children Federation received a cable from Sweden, asking urgently for children's clothing. Since then, four shipments have been sent, totaling about 80,000 pounds of children's clothing.

It is the children of America who are helping the suffering children of Europe. Used clothing is being collected throughout the United States through the schools. This clothing is reconditioned and for the older children, single garments are packed into large boxes. For the small children up to school age, the Women's Council for Post-War Europe and the Save the Children Federation have worked out a project called "Kits for Europe's Children," which is to provide parcels containing all the garments which a little child needs for his comfort. There are layettes for newborn babies and kits for 12-month-old infants as well as for 2, 3, 4, and 5 year old boys and girls, with warm blankets, toothbrushes, toothpowder and combs, and a sewing kit for the mother. About 1,000 of these kits have already reached Sweden and will be distributed through *Raedda Barnen* in Stockholm. One thousand kits are made up of about 25,000 single garments. Another 1,500 kits are ready to be shipped over with the next shipment in the middle of May.

This project has been allotted for execution to the Save the Children Federation with its central office at One Madison Avenue, New York City. The local chapters and committees of the Federation throughout the country will coöperate, while individuals and local organizations will help to sew and knit, as well as send contributions to pay for materials and meet the costs of handling and forwarding.

In order to give these gifts from American girls and women a personal touch, a postal card bearing the name and address of the donor is included in each kit. This friendship card may some day come back to the sender with a message from a mother whose child was helped and perhaps saved through the kit. A correspondence and a friendship may develop between the girls and the women of America and of Europe. Thousands of friendships thus developed and fostered may help to build the world peace.

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ARMED FORCES

Fifty-One Chaplains Killed in Action

Latest casualty figures of the armed services reveal that 51 military chaplains have been killed in action, and 53 have died and one has been killed in line of duty, since Pearl Harbor.

In addition, 14 chaplains are missing in action, 42 have been detained by the enemy and one has died while being thus detained by the Japanese.

The total number of wounded, including those who were not hospitalized, is 169, according to latest figures.

All branches of the Army, with about 7,800 chaplains, reported at latest count that 46 of their chaplains have been killed in action, 49 have died while in the line of duty, 144 have been wounded in action, one has died of disease while being detained by the enemy, 38 are being detained by the enemy, and 12 are missing in action.

All branches of the Navy, with about 2,600 chaplains, reported at last count that five chaplains have been killed in action, four have died in line of duty, one has been killed in an operational accident, four are being detained by the enemy, and 25 have been wounded in action.

Chaplain Linsley Awarded Bronze Star

Chaplain John C. W. Linsley, Colonel, has been presented the Bronze Star medal for "meritorious service" by Maj. Gen. Howard C. Davidson, Commanding General, Tenth Air Force, Burma.

The newly decorated officer, Staff Chaplain of the Tenth Air Force, served as rector of Holy Trinity Church, Greensboro, N. C., until entering the Army.

The citation read in part: ". . . Col. Linsley displayed exceptional intelligence, energy, and administrative ability in the execution of his highly responsible duties. Working long hours in a tropical monsoon climate over a widely dispersed area, he formulated effective religious plans and policies which were instrumental in keeping at a high level the standard of chaplain service within the Tenth Air Force. His extremely meritorious service was of material aid to the operations and morale of the Tenth Air Force."

Easter Services Before Okinawa Held by Chaplain Edward Day

War knows no holiday, but Coast Guardsmen, Marines, sailors, and Seabees aboard an attack transport poised for the Allied strike against Jap-held Okinawa exercised "poetic license"—and celebrated Easter in March.

Under the guidance of Lt. Edward J. Day, USNR, who has served as chaplain aboard this invasion transport for the past 35 months, Easter services were conducted throughout Saturday, March 31st, and Yank fighting men, garbed in battle-green and dungaree-blue, observed the resurrection of Christ a day in advance. Easter Sunday would be filled with bombs and shells as these same men smashed the Jap defenses of Okinawa to bring the war within 330 miles of the Jap homeland. Men on watch at gun and lookout stations were relieved long enough to attend religious services, then quickly returned to their posts.

Church was wherever men gathered in worship. Below-decks where the movies are shown and where, on occasions, men can buy ice cream and cokes, Chaplain Day held sway, perspiration dripping from his forehead to his vestments in the sultry atmosphere. Men in undershirts knelt and prayed. In one corner, a portable organ pealed Easter hymns. Easter bonnets were steel helmets at the sides of the men. Easter fashions were lifebelts around their waists. Easter lilies were necessarily absent.

On the benches and folding chairs they sat, heads bowed. The tousled blonde hair of a 'teen-aged Marine. The bald pate of a Seabee well in his forties. Men who were facing death were deep in contemplation of One who died and arose to live again.

Because they had to, they were doing it one day in advance. They were sure He would understand.

Chaplain Day has been aboard this Coast Guard vessel for 35 months. As the ship's chaplain, he has been present at Yank amphibious assaults on Sicily, Salerno, Normandy, and Southern France. Last May he spurned an offer of relief, turning down a chance to be with his wife and two children, Virginia and Edward, at 27 Oakridge St., Mattapan, Mass., in order to be with "his ship and his boys." During 1944, he led 348 divine services, including five on other ships without chaplains.

Yet religion is only a part of the responsibilities carried by Chaplain Day. The tremendous task of providing recreation for troops and crew is also part of his job.

"Troops are sometimes aboard ship for long periods," he explains, "and until we reach the invasion location, there's little for them to do. Their minds must be kept off thoughts of being wounded or killed; otherwise, they'd possibly go crazy. Nobody likes to face bullets, bombs and shells. Facilities to relieve this tension must be maintained."

A library as complete as that of a modern city gets a big play from all hands. Cards and games are checked in and out of the chaplain's office continuously. It's barely possible to walk the length of the ship without interrupting at least a dozen card games or a score of book-readers sprawled along passageways. And, in addition, Chaplain Day plans other forms of recreation. En route to Europe, he set up a makeshift band and played first trumpet himself, though he hadn't touched a trumpet in 22 years. In Europe, on occasions, when the Coast Guard-manned assault transport was in port, he arranged sightseeing trips to St. Mawes, Cornwall, 12 excursions to the Isle of Capri, 10 to Rome and three to the ruins of Pompeii. In Scotland, he conducted 30 hikes to Loch Lomond and other scenic points.

"We landlubbers," he remarks, "enjoy getting our toes into real earth when we get a chance."

Chaplain Day, a graduate of Harvard in 1931, is the former rector of St. Paul's Church, Overland, Mo. He became a Navy chaplain in January, 1943. His toughest job, he admits, was to properly conduct Jewish New Year services and learn to sing appropriate Jewish hymns for the occasion.

MERCHANT MARINE

Maritime Day

The Presiding Bishop calls the attention of the Church to the national observance on May 22d, of Maritime Day, which day was fixed by President Roosevelt shortly before his death. The United States Maritime Commission suggests that Churches may wish to observe the day on Sunday, May 20th, which is Whitsunday. The late President called upon the people of the United States to honor the Maritime service by displaying the flag on May 22d. Nearly 6,000 men of the Merchant Marine have given their lives supplying the armed services.

RED CROSS

Bishop Nichols' Daughter Killed in Australia

Bishop Nichols and Mrs. Nichols of Salina received word April 20th of the death of their daughter, Miss Cecil Nichols, in an airplane crash in Australia where she was working with the Red Cross.

Two sons and another daughter of Bishop and Mrs. Nichols are in United States military service: Walter in the Navy, James in the Army, and Miss Frances with the WAC.

HOME FRONT

ODT Has "No Objection" To Summer Bible Schools

An announcement that the Office of Defense Transportation has "no objection" to children's summer camps is applicable also to camp meetings and vacation Bible schools, it was learned in Washington.

However, it was stressed that in view of the critical transportation situation and the necessity to conserve manpower, motive power and fuel, special trains or extra sections of regular trains will not be authorized.

In announcing that there was no objection to children's summer camps, Col. J. Monroe Johnson, director of the ODT, added some restrictions that could prevent both children's camps and religious camp meetings under certain rare circumstances.

Applications must be passed on by the Office of Community War Services before an ODT permit can be issued.

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Plain Talk About Church Publicity

By Donald Brieland

Church Editor, the Evanston *Review*

THE CHURCH in responding to the charge of our Lord to proclaim the Gospel to all nations has at its disposal one of the most effective means of gaining attention and stimulating interest —the daily and weekly newspapers. But in too many cases the Church has not made the most of its publicity opportunities. While some organizations spend much careful thought and hours of time on publicity campaigns, church staffs often do not know even the most elementary techniques, to say nothing of more advanced ways to get favorable attention from the reading public.

As a church editor, I should like to suggest a number of publicity methods which will be of help to the clergy and to directors of publicity.

It must be remembered, that there are variations in practice and policy that cannot be considered, but the following general matters are basic.

First, it is advisable for the priest or his publicity director to meet the church editor (or whoever handles the church page), and to build up a friendship with him. By having made this personal contact, the priest will have the best opportunity to get special publicity for church events when it is necessary. It will also be easier for him to discuss problems when they arise and thus to gain understanding. It pays dividends for the work of the church to have the support of the church editor.

Another thing that is essential to maintaining good will is to submit newspaper publicity in advance of the deadline set by the paper. Although this may seem obvious, on many newspapers the church desk is faced with the problem of late copy more often than other departments of the paper and usually for less reason. Especially now when help is short and the paper supply is curtailed, late copy will not only handicap the paper but will also result frequently in the omission of important copy.

For the sake of accuracy, church news should always be submitted in written form rather than telephoned. It should be typed, double or triple-spaced, on plain standard-sized typing paper (unless the newspaper gives other instructions). Failure to double or triple space an article often is responsible for retyping the story, a task that would otherwise be unnecessary.

The most important event—the "kernel" of the story must appear in full in the first paragraph and should include the place and time of the event near the end of the first sentence. (A newspaper story should never begin with the time element.)

It seems almost to go without saying that complete sentences are essential, but from the experience of church editors, grammatical constructions are often submitted in church publicity releases that would never be acceptable for use in the minister's sermon.

Events should be listed in the order of their news appeal. What is the most important factor in the usual weekend news release? In most cases, it will be the sermon topic for the main Sunday morning service. For publicity use, it is well to have a title for each sermon. Not only does a title give the reader a specific thing that he may remember, but it also may cause the priest to plan his sermons earlier because he has to choose a title to meet the news deadline.

Titles should be short—not over five words, and three is even better. They must also accurately describe the content of the sermon. They must be dignified so that they are worthy of association with God's word, rather than sensational. At the same time, they must compel the reader's interest. Although this may seem like a difficult thing to do in such a few words, it is done effectively each week by many clergymen.

It is a common practice for the church to pad its articles with weekly meetings and other activities which may have no general interest. If the clergyman does not demand space for such events of minor news value, it will be easier to get more space when he has an important story. Do not try to get space for, say, the Red Cross group or the choir every week, but give the group a news "plug" when special activities deserve it.

Another useful practice is to keep carbon copies of news releases submitted and to compare them with the stories as they appear in the papers. In that way, it will be easy to adapt your publicity to the style of the particular newspaper. Each publication has adopted capitalization and abbreviation and other matters of style to meet its own needs, and it is of great help if the writers of news know that style. In that way, the copy is edited less and stands the best chance of being printed in full, without alteration. Some newspapers provide a style sheet which is of help, but even without one it will not take long to learn what the particular style is.

Essential to public relations success is a file of photographs. It is well to become familiar with the newspaper terminology for the form in which photos are used. Know what a "glossy print" and a "cut" and a "mat" are, and find out which the paper can use. To begin with, a parish should have as a minimum two new poses of each of the clergymen. One of the most common complaints from publications handling church news is that they do not have new pictures of the clergy on file. When a man has been in the priesthood for 15 years, it is obviously not good publicity to run his ordination photograph.

The pictures of the church buildings should not attempt to show too much detail. A shot of the steeple or tower is effective and an interior view of the altar also is often found useful. For general publicity uses, the pictures should have no more detail than can be shown clearly in one or one and one-half columns. Unless the event is especially important, the average paper cannot give more than that amount of space to a picture.

Also, a consideration is the question of paid advertising. Although practices vary, many churches find that a paid "ad" is of real help, not only for the publicity that it gives but in the good will that it creates with the newspaper management.

If a paid advertisement is used, however, it should not contain any more copy than is absolutely needed. Too many churches fail to utilize the value of white space in advertising and thus fail to gain the reader's attention.

If each church staff would devote at least three hours to preparing a weekly story with the guidance of these general principles plus any specific techniques which apply to a particular newspaper, churches would find this publicity of great value. The newspapers would be able to do more to help them in bearing witness to the glory of God's kingdom.

PRAYER FOR A WAR-WEARY FRIEND

BELOVED Father of each weary soul,
Look down in mercy on Thy son distressed.
Restore to him his faltering faith
In Thy awareness and Thy love;
And let him know, without distrust,
That purpose great pervades his life;
Help him regain his peace of mind,
His cheerfulness, and self-esteem;
Let not his troubled heart be drowned
By fears conceived of desperate times.
In Thy great goodness, Lord, we pray,
Bring this, our loved one, back again.

PENNY AVERILL

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The Administration of the Holy Communion

By the Rev. David R. Cochran

Rector, St. Paul's Church, Dowagiac, Mich.

Part II

WITH this historical background in mind, let us now turn to the present problem within our own Church. For at least the past 50 years the use of the common chalice has been under a steadily mounting criticism, and the alternatives of intinction and communion in one kind increasingly advocated and tried. To what extent this is true within the other Churches of the Anglican communion I do not know. The chief reasons for advocating a change in the traditional practice appear to be four:

1. First is the objection to the common chalice on hygienic grounds. It is wholly natural that this objection should arise, surrounded as we are by public health education, and the relegating of all other common drinking vessels to the dark ages. We shall consider this objection in detail in a few moments.

2. There is another objection to the chalice from the point of view of reverence and aesthetics. The fear of irreverence occasioned by the possibility of spilling the wine does not appear to be magnified to the dimensions we found in the Middle Ages, but doubtlessly it is a factor in many a priest's mind. And while beards and mustachios have largely disappeared, the use of lipstick has added a new horror to which any priest or altar guild will give ample testimony. Coupled with these objections is a rather intangible one we might call fastidiousness on the part of many laymen. To what extent this is simply a natural revulsion on sanitary and aesthetic grounds, or a more questionable dislike of having too intimate a relationship with their fellow communicants, it would be very hard to say.

3. Still another objection is the practical one of convenience and economy of time. There is no question that administering the Sacrament in the traditional way, to a large number of communicants, especially when there is but one minister, is an unwieldy affair, tedious for the congregation and backbreaking for the celebrant. Communion in one kind cuts the time of administration by more than half, and certain forms of intinction considerably shorten it. For many priests this matter of convenience is by itself sufficient reason for doing away with the chalice.

4. The fourth objection to the chalice is a rather special one, pertaining to those who suffer, or who have suffered, from alcoholism. It is felt, with reason, that receiving the wine may be a source of temptation. The Church, of course, has always insisted on the use of fermented grape juice, and our General Convention has at least once refused to alter this tradition.[28]

These, then, are at least the chief objections to the use of a common chalice. The question as to how deeply any or all of these objections are felt by the laity, and to what extent it affects the frequency of their communions, is another matter. There are many clergy who testify to an increase of communions after the adoption of intinction or communion in one kind. On the other hand, there are many laity who, rightly or wrongly, feel deeply that any method other than the traditional one somehow spoils or mutilates their communion. Yet there can be no doubt that there is a considerable body of opinion, lay as well as clerical, which desires a change.

As to the canonical status of these two alternative methods, this is another confused problem, for it raises the whole question of the authority and interpretation of the Prayer Book. The 30th Article declares that "The Cup of the Lord is not to be denied to the Lay-people," and the rubrics specifically state that the communion shall be delivered in both kinds into the hands of the communicants. However, there are bishops who authorize the use of intinction or communion in one kind in their dioceses, and there are priests who use one or the other without episcopal sanction. The matter of the common chalice, and the possible risk of spreading infectious diseases thereby, was referred to a committee of the Lambeth Conference of 1908. The committee's report concluded with these words: "Your committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be unwise to recognize and encourage by such a change an alarm which should be met by the exercise of common sense. In special cases, where exceptional circumstances seem to require a departure from the usual manner of administration, your committee advise that counsel and direction should be sought from the bishop of the diocese."[29] The matter has been brought up repeatedly at our General Conventions, but so far no legislative action has been taken. In 1937 a motion legalizing intinction was passed by the House of Deputies, but the Bishops failed to concur because of "the lateness of the hour." In 1940 a resolution legalizing administration both by intinction and one kind was passed by the Deputies, but was referred by the Bishops to a special committee to study the matter and to make inquiry of the Lambeth Conference. At the 1943 Convention the Deputies again approved a resolution authorizing both alternative methods, but the Bishops referred it to the already existing committee. However, since it was uncertain when the next Lambeth Conference would be held, a straw vote was taken in which the Bishops approved, by a vote of two to one, of intinction or communion in one kind when authorized by the diocesan. According to Bishop Ludlow: "This action is not legislation, it is merely expressive of the mind of the House of Bishops in granting permissive use when the consent of the diocesan is first obtained. This is an interim working arrangement."[30] And that is where the matter rests today.

Before proceding any farther, it will be well to examine in detail the hygienic objection to the common chalice, since this is of such crucial importance in all discussions of the subject. As we have stated, the opinion is widespread that the chalice is a possible means of spreading infection, and medical opinion has been practically unanimous in its opposition to the common chalice. The question has been repeatedly raised in both British and American medical journals, and such organizations as the National Tuberculosis Association have passed resolutions condemning the practice.[31] By 1925, 12 states had regulations regarding the use of the common drinking cup, and one, West Virginia, had legislation forbidding the use of the common chalice, and was threatening prosecution of the Bishop.[32] It is reported that the use of the common chalice was forbidden in the Church of Sweden (which is in communion with the Church of England) by the Swedish Rikstag some 30 or 40 years ago.[33] Also, various bacteriological tests have been reported which have indicated that the chalice is a potential source of infection.[34]

On the other hand, those who have opposed any change in the method of administration have not been silent. They have insisted that there is no reliable evidence that infections have been spread by the use of the common chalice. They point out that Anglican clergymen, who are subject to far greater risks than the laity, are nonetheless a remarkably healthy group being listed among the "preferred" risks by insurance statistics. Some have argued that "the Lord protects His ordinances," that if the chalice is really a means of

[28] *Journal of the General Convention*, 1925, p. 651.

[29] *Proceedings of the Lambeth Conference*, 1908, p. 131.

[30] The Rt. Rev. Theodore R. Ludlow, writing in the *Witness*, Dec. 2, 1943.

[31] Reported in the *Churchman*, July 1, 1943.

[32] *Journal of the General Convention*, 1925, pp. 651, 652.

[33] Wilbur L. Caswell, correspondence in the *Churchman*, June 15, 1934. This fact, however, not mentioned by Brilioth in his section on the Swedish Church in the book noted above. [L.C. April 22]

[34] Especially: Anders, H. S., *Journal of the American Medical Association*, 29:789-794, 1897; and Page, C. G.: "The Common Cup," the *Churchman*, June 27, 1925. Also report of experiment in Frankfort, Ky., reported in the *Witness*, May 11, 1940.

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grace it cannot at the same time be a source of infection,[35] although such a line of reasoning is open to serious question.

However, a new light has been thrown on the subject by some experiments conducted at the University of Chicago by two bacteriologists, Drs. William Burrows and Elizabeth S. Hemmens, and reported in the *Journal of Infectious Diseases* for November-December 1943.[36] This is the first really complete and scientifically controlled research on the question that has been undertaken. The bacteriologists first discuss in their report the medical evidence and tests that had hitherto been reported, including the tests we noted above, and they conclude "that hitherto available evidence is sufficiently open to criticism as to be hardly considered as contributing materially toward answering the question raised."[37] They indicate that there are three factors which disposed them to believe that the use of the silver chalice is in quite a different class than any ordinary drinking utensil: first, the lack of any evidence tracing infection to a chalice, which they feel is very significant from an epidemiological point of view; second, the general use of purificators to wipe the chalice brim after each communicant has received; and third, the acknowledged bactericidal effect of silver and other heavy metals, which would dispose the chalice to be practically self-sterilizing. I am informed that in any water solution in a silver receptacle a small number of free silver ions are given off, which, even in inconceivably dilute concentrations "are absolute and universal germicides, guaranteed to kill any known infections in some three-quarters of a second."[38]

The writers then proceeded to "investigate the survival of representative bacteria on the silver chalice, the extent to which bacteria may be transferred from one person to another through its agency, and the numbers of bacteria that may be recovered from its rim under conditions simulating actual use."[39] I shall not attempt to describe in detail these experiments, but they were conducted with the utmost scientific care, and every possible method of administering the chalice was used, under the supervision of a priest of our Church. The conclusions reported are startling, to say the least. Even under the most favorable conditions for bacterial survival, that is, when subject A drank from the chalice, consciously trying to leave as much saliva as possible on the rim, and subject B drank from the same place, immediately, and without the rim being wiped by a purificator, even then only 0.001% of the bacteria planted in A's mouth were transferred to B. When a purificator was used, the percentage transferred dropped down to 0.00003%, and when a five minute period intervened before B drank from the chalice, no bacteria could be recovered in the wine, on the chalice, or in B's saliva! It was found, contrary to some opinions, that the purificator removed between 80-90% of the bacteria. On the basis of these, and of other tests which the investigators made, the possibility of spreading infection with a silver chalice, when a purificator is used and the chalice rotated, would seem to be negligible. In fact, on the basis of these tests, the writers proposed the following hypothetical situation: a congregation of 400 communicants, 200 of whom are infected by a highly virulent bacteria at the rate of 1,000,000 bacteria per *cc* of saliva, the other 200 being so susceptible and their resistance so low that a single microörganism in the mouth will produce the disease (a fantastic situation, of course). These persons are communicated in random order, the ministrant using a purificator and rotating the chalice. On this basis, only one susceptible communicant will receive a single bacterium. And remember, the tests on which this hypothetical situation is posited were all weighted heavily in favor of the bacteria. The investigators then point out that if such "a population, consisting of half susceptibles and half persons infected with such a highly virulent bacterium, is confined in a closed room for one hour, the disease will appear in epidemic form with very many more cases than can be accounted for on the basis of chalice transmission."[40] Thus, it appears that one is more liable to infection by sitting in the congregation than by receiving from a common, silver chalice. Another inference the investigators draw, on the basis of the age specific death rates for all causes of death, is that "it would appear somewhat more dangerous to attain the age of 35 than to receive communion from the silver chalice once a year."[41]

There can be no doubt that these conclusions are of the highest importance to the question under discussion. While any final evaluation must wait until these tests have been duplicated and corroborated by other scientists, the basis for the chief objection to the chalice, the hygienic objection, is severely shaken. As the Rev. Dr. Bayard H. Jones has remarked: "It is very interesting to me to learn that the Church was on the right path all the time. Nobody knew about germs, or silver ions either. But what the Church did do was absolutely safe, though she did not know why she did it."[42] It might be added, however, that we will not find completely hygienic conditions in a church any more than we will find them in our own homes. Or anywhere else, for that matter. Ask your doctor if he works under totally aseptic conditions, and if he is honest he will say No. His instruments are sterile, of course, but when he gives you a hypo he would not claim that rubbing your arm with a piece of cotton soaked in alcohol completely sterilizes the skin. All that it does is make it reasonably safe. And that, if Drs. Burrows and Hemmens are right, is what the Church does — makes it reasonably safe, if the Chalice is properly cleansed.

A further note on these experiments summarized above will be of interest. In response to a query by the present writer, one of the investigators, Dr. Hemmens, reported that the chalice used in the tests was lined with gold, which is similar to silver in its bactericidal effect. In her opinion, the condition of the surfaces would make some difference, and that a polished, clean surface would effect the greatest sterilization of the saliva. As for pewter chalices, which are still in use in some churches, Dr. Hemmens said she would expect them to be less active bactericidally, although tests would have to be run before a definite answer could be given.

(To be concluded)

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[35] The Rt. Rev. Thomas Jenkins, correspondence, the *Churchman*, June 15, 1934.

[36] William Burrows and Elizabeth S. Hemmens, from the Dept. of Bacteriology and Parasitology and the Walter G. Zoller Memorial Dental Clinic, University of Chicago, "Survival of Bacteria on the Silver Communion Cup," *Journal of Infectious Diseases*, Nov.-Dec., 1943, Vol. 73, pp. 189-190.

[37] Burrows and Hemmens, p. 181. Commenting on these previous tests conducted by Page and others, Dr. Hemmens writes: "In the experiments such you mention, the chalice and contents were cultured in a laboratory after having been used in service. Anything which is allowed to stand in the air, which is transported through air, covered with an unsterile cloth or handled by anyone without using sterile precautions will accumulate innumerable bacteria, the quantity depending on the length of time of exposure. The bacteria, however, will be common air inhabitants, or denizens of the skin to which all of us are constantly exposed. Such contamination, although frightening to the medical layman, is of no significance in the production of disease. There are even types of bacteria which cannot be differentiated from the causative agent of tuberculosis without special tests which might be found on a chalice or in its contents under such conditions." Personal letter from Dr. Elizabeth S. Hemmens.

[38] Personal letter from the Rev. Dr. Bayard H. Jones, Divinity School of the University of the South.

[39] Burrows and Hemmens, p. 182.

[40] *ibid.*, p. 190.

[41] *ibid.*, p. 189.

[42] Letter from Dr. Jones.

RESOURCE

I COULD not say from what old store
This nutriment of power is drawn,
To sound a blast I did not mean,
To fight a battle not my own.

Weak and invincible I am;
Deformed, I lift untiring plumes.
With shaken knees and nerveless hands
I have outfaced a thousand dooms.

Ringed by the clamor of harsh steel,
I speak with silence doubly true . . .
But how to name the place I kneel,
That was the thing I never knew.

RACHEL HARRIS CAMPBELL.

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Family Note

THE STAFF of THE LIVING CHURCH is losing one of its best known and most valuable members, as recorded in this week's news columns. Leon McCauley, who as business manager and later as director of advertising and promotion has doubled both the size of the FAMILY and the income of THE LIVING CHURCH, has accepted a position with Nelson Brothers, the well-known Prayer Book and Bible firm, effective the first of May. Mr. McCauley has for the past two years been editor and production manager of the book publishing department of the company in New York as well as in charge of the advertising and promotion of THE LIVING CHURCH. His new position will give him the wider opportunity he has earned by his splendid record, but the FAMILY and the company will miss him.

This is the last issue in which Mr. McCauley's column, "Strictly Business," will appear. A few years ago, Mr. McCauley used to keep coming to the editorial department with items which he thought ought to be used—some related to advertising, some sentimental or amusing, some about office activities. We agreed that there was a good reason for almost every item, but didn't know quite what to do with them. The solution was to give Leon a column on page four which immediately became one of the magazine's most popular features. It was so much the product of his own personal style and interests that we shall not try to continue it under the same title.

Every loss has its element of gain. In this case, the FAMILY gains the services of Edgar O. Dodge as Advertising Manager of THE LIVING CHURCH. Mr. Dodge is the son of E. W. Dodge, credit manager of the Morehouse-Gorham Company and has been in the employ of the company for a number of years, first in the Milwaukee office and then in New York. An ardent Churchman and capable businessman, Mr. Dodge intends to double the income of THE LIVING CHURCH again —and we fully expect him to do so. He is going to be a key man in the development of a larger, better illustrated, and more useful LIVING CHURCH after the war.

Henceforth, all correspondence connected with the advertising and general promotion of THE LIVING CHURCH should be directed to Mr. Dodge at the Milwaukee office. Correspondence relating to the payment of advertising and other accounts should be addressed to Mrs. Marie Pfeifer, also at the Milwaukee office. Mrs. Pfeifer, who is business manager of the magazine, is taking over the work of advertising credit and collections (formerly done in New York) under the new set-up.

The editorial staff remains unchanged, and the circulation management remains in the capable hands of Mrs. Mary Mueller. The advertising correspondence and payments to THE LIVING CHURCH ANNUAL are also being brought to the Milwaukee office under Mr. Dodge and Mrs. Pfeifer, but the editorial office of the ANNUAL remains in New York.

The purpose of the entire staff, as hardly needs to be said, is to serve THE LIVING CHURCH FAMILY and the Church. Let us know how we can help you.

The Collect

St. Philip and St. James — *May 1st*

"THE WAY, the Truth, the Life." The wonderous declaration by our blessed Lord used in today's Collect challenges us to renewed and more faithful following of Him. One who would forsake sin and seek God finds in Jesus the way, the one mediator between God and man. One who would have accurate knowledge of God's will finds in Jesus the Truth, the revealer to man of the things of God. One who would escape the power of death finds in Jesus the Life everlasting. Of no other great religious leader is this true. Many can point out the direction but no other can lead into heaven but He who came down from heaven. Others may teach truly but the full truth is in Him who is the Truth. No other can give life; He has the words of eternal life who is our life. With obedience such as the Apostles showed let us set ourselves to follow Him.

Fifth Sunday after Easter — *May 6th*

FROM GOD all good things come. Today's Collect suggests that the good things which come to us, come not only from God but as a result of our right thinking. Not that our right thinking produces the results, but is our starting point from which we learn to desire good things, then ask for them, work for them, prepare to receive them from God and put them to use in our lives. Our dependence on God must not be such that we leave everything to Him, doing nothing ourselves. Our dependence on self must not be such that we leave God out. Coöperation is necessary, where we do our full part and by right thinking set our minds in tune with God's will and then follow His guiding. Even the thinking of good things is a gift of God and we pray that the Holy Spirit will fill our minds with those ideals which hold us close to God's will.

V-E Day Service

V-E DAY had not yet come when this was written, and though the imminent junction of the Russian and other Allied troops indicated that the day might not be far off. If it has not come by the time you read this, we suggest that (if you are parish priest) you despatch a telegram at once ordering your copies of the Service of Thanksgiving for Victory, prepared by the Anglican Society for use where authorized by the bishop.

We have sold thousands of copies of the service and have just printed 15,000 more. It is equally suitable for use at the final cessation of hostilities in the Pacific, so that there need be no fear that the leaflets will arrive too late to be of value. The large sale justifies us in asserting that those who use it will indeed be praying with the Church throughout the nation. The Church's primary act of Thanksgiving being the Holy Eucharist, the Service of Thanksgiving should of course be considered as a subsidiary, but none the less valuable observance for the great day.

Naturalness

I would rather be beaten in the right, than succeed in the wrong. —*Garfield*

If spirit wills, the heart need not grow old: we live by thought and feeling, not by days. —*Leigh Mitchell Hodges*

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Can the Church Heal the Sick?

By the Rev. John Gayner Banks

Director, Fellowship of Saint Luke

THE question, can the Church heal the sick, places us on the horns of a dilemma. If we say No, we deny r apostolic heritage and repudiate a vital ement in the Church's evangel. But if we y Yes, the question will be raised as to ıy we do not pursue more vigorously this rt of our Lord's commission to His llowers.

This is no academic question. I write ese words upon returning from a mis- on tour on the west coast. I am stunned the magnitude of the task and the in- equacy of those of us who profess to lieve in this commission as an integral rt of the Church's Gospel.

Twenty-five years ago we were tempo- rily aroused in this country by the visits James Moore Hickson and the whole- me propaganda of such men as Henry Wilson and the Society of the Nazarene, ickly followed by Robert Bell and the ie Abundant Movement, and Franklyn ıle Sherman and the American Guild of ealth. These men and these movements pt the enterprise of spiritual healing ridly before our eyes for a couple of cades at least. Healing missions were eryday events in our parishes; dozens books on healing were written and cir- lated by orthodox clergy and laity; and ndreds of prayer groups sprang up in r local churches. Some of these prayer ıups still continue to this day.

But the most blatant optimist would rdly dare to say that healing is a major nk in the Church's program for this tical age. It is peripheral, not central.

Past Teamwork

I write as one who has followed the ıurch's ministry of healing with keen erest on both sides of the Atlantic for ıeriod of 25 years. I believe the Anglican ıtribution to this ministry has been hly significant. We are still reaping, haps unconsciously, rich dividends from Emmanuel Movement of Boston. It ieved a teamwork between the Church l the medical profession which is now ng sustained and extended through the mmission on Religion and Health of the leral Council of Churches; it produced ıks that are still basic and stimulating, for example, *Body, Mind and Spirit* by ırcester and McComb. Many forget, o, that the best biography ever at- ıpted of Mary Baker Eddy was done a priest of our Church (Lyman P. well, published by Macmillan in 1930) l is highly recommended by Christian entists themselves!

Very few Church folk are joining the ristian Science movement today; but rgy and laity alike are turning to con- ıporary movements of healing outside Church for help and instruction simply ause Mother Church does not meet ir needs.

The thesis of this brief article is that Church has the authority and the tech- ue but is not using it in any adequate degree. Our sacramental system, and the teaching that goes with that system, contains the essential background and foundation for a successful healing ministry. But we lack courage and enterprise in using our gifts and displaying our spiritual wares. It is no fear of heresy that holds us back and inhibits the Divine "charisma" within us, but only a lack of initiative and consecration to this great task.

The Urgent Need

The urgent need, and unprecedented opportunity, before the clergy of the Church just now, is not (primarily) for physical healing through prayer and faith, but for a dynamic and effectual ministry to those millions of war casualties, military and civilian, who have become the victims of nervous, mental, and emotional disorders. A few of these casualties require the services of a medical psychiatrist, but thousands of them could be successfully treated by the clergy of the Church, if only we were alert to this part of our ministry. Such books as John Rathbone Oliver's *Psychiatry and Mental Health;* L. W. Grensted's Bampton lectures, *Psychology and God;* or John Sutherland Bonnell's *Pastoral Psychiatry,* show convincingly that the clergy *can* do this work if they will qualify themselves for it. There are not enough medical psychiatrists to go around, and those available are all overworked. This aspect of spiritual healing could be (if we would) one of the Church's major contributions to the war effort. Most of our army and navy chaplains are alert to this need and have qualified themselves to meet it; but the parish clergy seem to be unreasonably timid.

In *The Theory and Practice of Psychiatry,* by Dr. William S. Sadler of Chicago, one of the outstanding medical psychiatrists of today, the author devotes a whole section to "Religious Therapy" and speaks enthusiastically of "The Therapeutic Scope of Religion." To quote only one sentence from this book: *"I regard prayer as a master mind cure,* and personal religious experience as the highest and truest form of psychotherapy." (Italics are Dr. Sadler's.)

For those who need encouragement in order to do this healing work, let us summarize the resources available:

1. The original Commission of our Lord, "Heal the Sick!" [Luke 10:9], which is still part of the Presiding Bishop's charge to each newly-consecrated bishop [Prayer Book, page 547] as he delivers the Bible to the candidate.

2. The healing power of the Sacraments, not just Holy Unction, but Holy Baptism, Holy Communion, and other sacramental rites. The "Word of God" is honeycombed with healing promises and examples of divine healing. The clergy are not ordained or commissioned to be "doctors," but they *are* ordained and commissioned to be *"faithful dispensers* of the Word of God" [Prayer Book, page 540], and it is the privilege and duty of "faithful dispensers" to administer the medicines prescribed by the Great Physician! Dr. W. S. Sadler, in the book on medical psychiatry above referred to, fills three pages with the promises of healing given in Holy Scripture! What a challenge to the clergy!

3. Agencies within our own Church. [Living Church Annual for 1945, page 120]. These include mainly the Fellowship of Saint Luke, San Diego, Calif.; and the Life Abundant Movement, Black Mountain, N. C. The former of these two movements publishes a monthly magazine of healing, *Sharing,* which presents this work from various angles, including reviews of significant books, news items of healing work done in the Church, devotional aids to healing, and a monthly series on pastor psychology. The F.S.L. also publishes a home study course on healing and psychology, especially adapted for the clergy and other workers in this field.

The Harvest is Plenteous

On my recent mission tour I found the laity (and the "unchurched" likewise) eager for this ministry and willing to respond. But the clergy, for the most part seem to be preoccupied with so many other routine duties that they have neither time nor energy for this needed activity. Thousands are taking up healing "outside the Church," through "Unity," Divine Science, Religious Science, and other movements. How can we blame them so long as we offer so little within our parish borders? Yet the Angel of Healing still lurks in our parish churches and the Healing Christ has not withdrawn His presence! The Forward Movement has recently published an excellent manual of healing, *Hope and Courage* (100 pages, 25 cents), which will inspire confidence in any parish priest who studies its pages.

Yes, the Church *can* heal the sick when she looks to her Divine Lord and uses the resources He has provided for this purpose.

CHURCH CALENDAR

April

29. Fourth Sunday after Easter.
30. (Monday.)

May

1. SS. Philip and James. (Tuesday.)
6. Fifth (Rogation) Sunday after Easter.
7. Rogation Day. (Monday.)
8. Rogation Day. (Tuesday.)
9. Rogation Day. (Wednesday.)
10. Ascension Day. (Thursday.)
13. Sunday after Ascension Day.
20. Whitsunday (Pentecost).
21. Whitsun Monday.
22. Whitsun Tuesday.
23. Ember Day. (Wednesday.)
25. Ember Day. (Friday.)
26. Ember Day. (Saturday.)
27. Trinity Sunday.
31. (Thursday.)

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LOS ANGELES

Second Chapel-Trailer Dedicated

St. Christopher's Chapel-Trailer Number 2 was recently dedicated in Los Angeles, Archbishop Owen, Primate of All Canada, being present with Bishop Stevens of Los Angeles; Bishop Gooden, Suffragan; Mrs. W. W. Pedder, president of St. Christopher's Guild; the Rev. C. L. Conder, in charge of the chapel-trailer; and the builder, A. R. Seaton; and members of St. Christopher's Guild and friends. The Guild, with the help of these friends, presented this second chapel-trailer to the diocese of Los Angeles. It will extend the work of Chapel-Trailer Number 1, presented in 1940 by the Daughters of the King and friends. Archbishop Wand of Brisbane and Metropolitan of Queensland was present on the 1940 occasion.

The diocese of Los Angeles comprises eight counties of California and contains four million persons in its area of 45,216 square miles. In a considerable part of this territory communities are growing rapidly and, because of wartime restrictions, many which could now build churches must wait.

During 1944 Chapel-Trailer Number 1 provided 257 services of worship and instruction, with attendance of 4,925. Trailer missionaries visited 28 communities. There were 15 Baptisms, 5 Confirmations, 493 Communions made, and 261 children taught directly, with 70 taught by mail. In some of the places visited, the people are now holding regular services, in houses or clubs, hoping to build. Branches of the Woman's Auxiliary have been formed. Nineteen clergy and 4 lay-readers are carrying on the work begun.

The Chapel-Trailers are complete with altar, for indoor and outdoor services, and have folding chairs and organs. When not in use, the altars are concealed, and the Chapel-Trailers become comfortable missionary homes for the clergy in charge.

On Coast-to-Coast Broadcast

The Rev. J. Herbert Smith, rector of All Saints' Church, Beverly Hills, Calif., has been asked to participate in the American Town Hall Meeting of the Air which will be broadcast from the Philharmonic Auditorium in Los Angeles, on May 3d from 5:30 to 6:30 P.M., Pacific War Time. This is a coast-to-coast broadcast over the Blue Network.

The topic will be: "Are We Losing Our Moral Standards?" The other speakers on the program with Mr. Smith will be Will Durant, Orson Wells, and Irene Dunn.

NORTHERN INDIANA

Fr. Mansel Green Leads Busy "Retirement" Life

The Rev. Mansel B. Green, who retired in 1938 from the diocese of Chicago to a small chicken ranch near South Haven, Mich., soon found himself working harder than ever in the dioceses of Western Michigan and Northern Indiana.

For the past 17 months Fr. Green has been locum tenens of the Church of the Good Shepherd, Allegan, Mich.; missing only two Sundays in that time although the church is a 70-mile round trip from his home. In addition, he makes two or three calls a week if the weather is not too inclement. Attendance has doubled in these 17 months. Easter Sunday two services were held: Sunrise Mass with choir and a short address, and Choral Holy Eucharist at 11 A.M.

Fr. Green, who will be 75 next month, writes, "It occurred to me that my experience as a war-worker might 'pep up' some of the young middle-aged men. My wife actually works at a war plant handy to our home and together we do our own housekeeping. We also have a 10-year-old granddaughter to look after as her parents also work in the same plant on another shift."

ALBANY

ACU Rally

The Albany, N. Y. branch of the American Church Union will hold a great rally for men on Whitsun Monday, May 21st, at the Church of the Ascension in Troy, N. Y.

Dr. Clark G. Kuebler, president of Ripon College, will deliver the address at the dinner. At least 200 men, including a number of the clergy, are expected to attend. The Rev. Arthur L. Bice, promotion chairman of the Albany American Church Union and rector of the Church of the Ascension, Troy, is making arrangements for the rally.

SPOKANE

53d Convocation Scores Lowering of Moral Standards

Wartime lowering of moral standards, resulting from the worship of materialism and secularism, was roundly scored by Bishop Cross of Spokane in his opening address before the missionary district's 53d convocation, meeting April 15th and 16th at the Cathedral of St. John the Evangelist, Spokane, Wash. Denouncing drunkenness, gambling, and sexual license, the Bishop called upon the clergy to restore the reading of the Ten Commandments in church services. He also charged them to give more attention to instruction in order to combat widespread ignorance of the Church's teachings.

The district's endowment fund canon was amended to establish on an equal basis a revolving reserve fund which it is expected will be used in the postwar period to facilitate advance work within the district. The annual stated offering which has hitherto been devoted exclusively to endowment may now be designated for either fund.

Among resolutions adopted was one commemorating the 100th anniversary of the revival of the religious life in t Anglican communion. The convoca pledged its support to the rehabilita and advance program of the nat Church. Each congregation was requ to hold a memorial service in the near ture for war dead.

The Woman's Auxiliary pledged its to intensified study of the doctrine, d cipline, and worship of the Church. C ful study of the Dumbarton Oaks p posals was also recommended.

Officers generally were reelected. New me of the Executive Council are G. F. Jewett H. V. Pierce, both of Spokane. The follo were elected by the Woman's Auxiliary: M Charles Power, president; Mrs. Benjamin Bu first vice president; Mrs. John Morrow, se vice president; Mrs. John Reese, corresp secretary; Mrs. Eleanor Morley, recording s retary, and Mrs. Charles Schalkle, treasure A are from Spokane.

SAN JOAQUIN

Forum of Better Understanding

A Forum of Better Understanding being heard every Wednesday evenin 9:45 over the Fresno, Calif., station, KM sponsored by three representatives of r ligion in the city of Fresno. These leade who seek to promote good will thro understanding are Dean James M. Ma lock of St. James' Cathedral, Monsig James G. Dowling and Rabbi David Greenberg.

To each one is assigned a partic phase of the question under discus Matters of religious, social, and econo importance are the subject material. T forum does not debate or decide any iss but simply seeks to present the many ex ing viewpoints in an effort to clear widespread misunderstandings. Not a l humor is mixed in with serious discuss Questions from the radio audience invited.

Station KMJ has been giving 15 min every week to the Forum of Better U derstanding since the fall of 1936, and considers the forum its best educati feature.

The Forum subscribes to the follow interfaith declaration of world peace:

1. The moral law must govern w order.
2. The rights of the individual mus assured.
3. The rights of oppressed, weak or onial peoples must be protected.
4. The rights of minorities must secured.
5. International institutions to main peace with justice must be organized.
6. International economic cooper must be developed.
7. Just social order within each s must be achieved.

PENNSYLVANIA

Prayer Book Distribution

Among the recent activities of the male Protestant Episcopal Prayer B Society of Pennsylvania has been th tribution of 242 pew-sized Prayer B

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a small Colored mission in Washing-
n. The society has also received many
quests for the new Hymnals, which are
t available at this time because of paper
ortage, but these requests will be filled
soon as the books come from the pub-
her.

Through the Red Cross Volunteer Serv-
for the Blind, the society has obtained
imited number of copies of the Prayer
ok in braille. St. Clement's Church,
iladelphia, has sent a generous contribu-
n to pay for the material needed and
e society is anxious to place the books
ere they will be most helpful. A few
these braille books have already been
t to a Massachusetts institution, to
lley Forge Hospital, and to one or two
d Churchmen, who have found the
ok a real inspiration at their bedside.

irector of Publicity

The Rev. J. Jarden Guenther has been
pointed director of publicity of the dio-
e of Pennsylvania and business manager
Church News with offices in the Church
ouse. He will continue to serve as chair-
n of the Forward in Service Commis-
n and as secretary of the Department
Christian Education.

Mr. Guenther is rector of St. Peter's
urch in the Great Valley, Paoli, one
the oldest parishes in the diocese.

ASSACHUSETTS

0th Convention

For the first time since his consecration
years ago, Bishop Sherrill was absent
m the annual convention (the 160th) of
diocese. His address at the service with
ich it opened on April 17th, in Trinity
urch, was read by the president of the
nding committee, the Rev. Henry McF.
Ogilby, also secretary of the Conven-
n.

After mention of the duties calling him
the European war area, Bishop Sherrill
nounced a memorial to the beloved and
luential first Dean of the Cathedral
urch of St. Paul, through the establish-
nt of the Dean Rousmaniere Memorial
nd for the benefit of the Cathedral
urch, by generosity of the late Mrs.
usmaniere. The total of her gift is
00.000.

A second gift to the diocese is the beau-
ul estate, "Briarwood" on Buzzard's
y, Cape Cod, by the children of the
e Mrs. George H. Monks: Mrs. Con-
ntin A. Pertzoff, the Rev. Gardiner
onks, and Commander John Monks.
his gift commemorates a generous and
voted diocesan member and will be used
a conference center under the direction
Archdeacon Arthur O. Phinney, Clar-
ce H. Poor, and O. Wellington Stewart.

The acceptance was announced by Alex-
der Whiteside, senior warden of Trinity
urch and member of the National Coun-
, as chairman of the Diocesan Special
ifts Committee for the Reconstruction
d Advance Fund for Missions.

Referring by name to the late Chaplain
rrell P. Tyler, to Chaplain Morris Ar-
ld now recovering from wounds, and to

"He First Findeth His Own Brother . . ."

We've been touching lately upon the belief that we have, that The Church is to be truly renewed in Her strength by lay effort and not by priest effort. Get us straight in this. The work of our priests is incalculable in its importance, its inspiration, and the fact that that inspiration is given them direct from God, Whose agents they are. But they are *planters* only. They sow the seed only. But the harvesting has got to be done by we lay folk, or else The Church will continue to have to take the same unnecessary lickings and poundings She has suffered over the past whenever Her adherents laid down on the job.

We think a lot about St. Andrew. We always *have* thought a lot about him. He's rather after our own heart, because he generally got out and *did* something definite. St. Andrew isn't mentioned in The Bible more than a dozen times, and in these few mentionings, outside of being "among those present," he is listed only as doing something simple and definite, but, oh so valuable to Our Lord!

For the purposes of our thought here, we are thinking that it was St. Andrew who went and found his own brother, Simon, and brought him to Jesus (St. John 1:41 and 42). Definitely a lay effort, one man simply bringing his brother to Jesus. (Did we say "simply"? Simon was his very own brother. Did you ever try to bring your very own brother to Jesus? It's the toughest job there is.) But look whom it was he brought. Apparently, only his big-mouthed brother, Simon,—given to talking out of his turn, quick on the trigger so far as his mouth was concerned, but oh, my goodness, look what and whom he became after he had gone through the fire and had had his dross consumed,—St. Peter The Rock! St. Andrew is not in the picture then. He had done his work. He did what was the first thing at hand to be done for Jesus, and unwittingly, he brought into The Church one of its greatest apostles and bishops.

We are determined in our minds that the greatest need of the Church in this, our day, is some more personal and practical discipleship like St. Andrew's. We need more "finding of our brothers." Who, after all, is our brother? Our brother is our neighbor. Our neighbor is *every* man with whom we come in contact who needs Our Lord.

We've had our Lesser Forty Days of training during Lent. We are now in the Greater Forty Days, those days when achievement should be the order of the day. Do you, *can* you possibly feel that your job as a Christian this coming year should be marked by anything less than the bringing of one soul, your brother, your neighbor, to Christ? Think of all the possible Apostles who might be included in that great ingathering if we of The Church were only on fire for God and Jesus. Think of what it would mean if each of us Episcopalians "brought our brother" to Jesus. Think of the missions that would become parishes over night! Think of the puny, weak-kneed parishes that would become giants for The Faith; think of a redoubled, renewed, reborn Episcopal Church—*which could really be* if we all merely took on the simple, practical, but consecrated forcefulness of St. Andrew and got busy and brought another soul to Our Lord Christ. Lent trained us for just such work as that, and not merely the warming of our own souls at the Holy Places.

If we Episcopalians are worth our salt as *Christians*, we'll be up and doing something about this matter *now, this week*, and not tomorrow or next week—for, for a lot of us there won't be any tomorrows or next weeks. Ever think of that?

We once saw a man, just a pleasant-looking, gray-haired man of about fifty-five, lead twenty-five men into the Kingdom of God! It was all done so humbly that we were moved almost to tears at the beauty of it. One, on thinking of the backgrounds of that event, realized the tremendous amount of personal work, personal invitations, personal follow-ups and above all the gorgeous Christian personality and influence behind it all in that quiet, simple, but forceful "St. Andrew" of our day and time.

Honestly now—knowing what God, Jesus, and The Church require of us as Christians, can you *possibly* rest at ease until you, too, have brought at least a single soul to Jesus and His Holy Church? And the joy that comes when you see that soul *you* brought to God having hands laid on his head in Holy Confirmation passes understanding!

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Chaplain Raymond Hall whose experience with paratroopers includes being wounded in Normandy and taken prisoner in Holland, Bishop Sherrill called for a deeper realization of what chaplains are doing and support of their consecrated work.

Bishop Heron, reported in triple capacity as Suffragan Bishop, Archdeacon of Boston, and Superintendent of the Episcopal City Mission, one of whose activities is the Seamen's Club which has been a haven for 600,000 seamen of the United Nations.

Bishop Heron presided at the two business sessions on April 18th in New England Mutual Hall. Two outstanding addresses were given by Robert D. Jordan, director of Promotion for the National Council, and the Rev. George L. Cadigan of Salem, chairman of the diocesan Commission on Problems of Returning Servicemen.

A helpful feature for the despatch of business was the appointment of a committee consisting of three clergymen and three laymen under a clerical chairman for reports and recommendations on all resolutions likely to cause prolonged debate. The committee asked to be enlarged by the addition of two specified clergymen and then brought in recommendations which were accepted by vote.

Missions admitted as parishes to union with the Convention were: St. Stephen's, Fall River; St. Batholomew's, Cambridge; St. Luke's, Hudson; Church of the Holy Nativity, South Weymouth. The Church of St. Mary of the Harbor, Provincetown, was admitted as a parish but not in union with the Convention. Missions admitted as missions in union with the Convention were: St. Stephen's, Boston; St. Cyprian's, Roxbury; Church of Our Saviour, Somerset Centre; St. John's, Sharon; Church of Our Saviour, Arlington; Church of Our Saviour, Cliftondale.

Elections: Standing Committee, the Rev. G. M. Day and L. B. Phister. Bishop and Trustees, the Rev. F. T. Weil and Stoughton Bell. Library Board, Gordon Hutchins. Diocesan Council, *clerical*—G. O. Ekwall, C. A. Porteus; *lay*—H. B. Hebbard, U. S. Harris. Synod of New England, *clerical*—R. P. McClintock, H. L. Johnson, C. F. Hall, P. F. Sturges; *lay*—George Wainwright, A. C. Carter, E. D. Wood, V. C. Harnish. The Rev. J. R. Dallinger and the Rev. Stanley Ellis were appointed to the Board of Examining Chaplains.

NEW YORK

Yachtmen's Service

The first of what may become an annual series of services for those who sail the seas was the Yachtmen's Service held April 15th in St. Thomas' Church, Mamaroneck, N. Y. The church stands on a hill overlooking the harbor at Mamaroneck, a world-known sailing and yachting center with a land-locked harbor where boats can come right into the center of the town.

Decorated with signal flags, pennants of the sea, and life preservers, the church was crowded for the service. The Cross and Flag were carried by Navy sailors and the Bible lessons were read by a lieutenant from the Merchant Marine Academy and by a captain in the Navy. The rector, the Rev. Frank Gifford, spoke of the late President as one who loved the sea and had prayers in memory of him.

All ushers were men in uniform, such as the Commodore of the Orienta Yacht Club and Coast Guard officers. The Rev. Dr. Harold H. Kelley, director of the New York Seamen's Church Institute, gave an inspiring message of religion and the sea.

Daughters of the King Celebrate 60th Anniversary

The Daughters of the King celebrated their 60th anniversary on April 18th in New York City, with members present from many dioceses. The day began with Morning Prayer and a Meditation, followed by a Corporate Communion, in the Church of the Resurrection, the rector, the Rev. Gordon B. Wadhams officiating and giving the Meditation. It will be remembered that it was in this church (then called the Church of the Holy Sepulchre) that the Daughters of the King was organized in 1885, from a Senior Bible Class for Women in that parish.

At the afternoon meeting, held in the parish house of Calvary Church, the National officers were all present: Mrs. W. W. Pedder, President; Mrs. Thomas J. Shannon and Mrs. G. E. Hutchinson, Vice-Presidents; Miss Lillian J. Soper, Secretary; and Mrs. Walter P. Doty, Treasurer. The Order now numbers 5,000 members, with a growing number of Junior Daughters. Among the activities of the Order are the support of a missionary to China, the maintenance of a scholarship at St. Margaret's House, Berkeley, California, and the work of the chapel-trailers in the diocese of Los Angeles.

In the evening there was a dinner at the Parkside Hotel. The speaker at the evening session following was Miss Estelle Carver of New Haven.

St. Mark's Church In-the-Bouwerie Observes Anniversary

The Presiding Bishop was the preacher at St. Mark's Church In-the-Bouwerie, New York, on April 8th, when the church began a series of special services in recognition of the 150th anniversary of the laying of the cornerstone of the present building.

Long before the existence of the present St. Mark's, the site was memorable in the history of the United States. It is the oldest religious site in use as as a place of worship on Manhattan. Peter Stuyvesant had his chapel there as early as 1660 and he and many of his descendants are buried beneath the church. A British governor, Col. Henry Sloughter, is also interred in the Stuyvesant vault. Among the other notable figures who were buried in St. Mark's Churchyard are Col. Nicholas Fish; Matilda Hoffman, the sweetheart of Washington Irving; Commodore Matthew Calbraith Perry, who persuaded Japan to open her doors to the western world; and Thomas Addis Emmet, the Irish patriot.

The service on April 8th, was the first of a series of four special services to be

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held on the Sundays throughout April. The Rev. Frederick S. Fleming of Trinity Church, New York, which was instrumental in helping St. Mark's to be built, will be another guest and preacher.

St. Mark's begins a four-year program with this April observance, which will be concluded in May, 1949, when the 150th anniversary of the existence of St. Mark's as a parish will be commemorated. Emphasis over that period will be laid upon developing parish foundations and building a fund for the maintenance and preservation of St. Mark's. The Rev. Richard E. McEvoy became the tenth rector of St. Mark's a year and a half ago.

EASTERN OREGON

Financial Gains Reported at Annual Convocation

The 70-some delegates who attended the 35th annual convocation of the district of Eastern Oregon, held April 13th to 15th in Trinity Church, Bend, Ore., learned that financially it was the best year in the history of the district, all parishes having met or oversubscribed their quotas. The Rev. George R. V. Bolster is rector of Trinity Church, and Bishop Remington of Eastern Oregon presided at the meetings.

St. Stephen's parish, Baker, of which the Rev. Gerald Graham is rector, has already raised $8,000 toward a goal of $25,000 for the building of a new church, rectory, and parish house. The Rev. Ernest Tayler reported that St. Paul's Church, The Dalles, was put on a self-supporting basis. This makes six parishes in the district that are self-supporting. Alterations and additions to many church buildings were reported, including St. Paul's, Klamath Falls, All Saints', Heppner, and the Church of the Redeemer, Pendleton.

The district also assumed responsibility for the upkeep due to wear and tear on the Bishop's house. In past years, this charge has been met by the Bishop himself.

HONOLULU

Observes Monastic Centenary

With the cordial approval of the Bishop of Honolulu, and in his presence, a Choral Eucharist was sung in St. Andrew's Cathedral, Honolulu, on the Feast of the Annunciation as an Act of Thanksgiving for the restoration—100 years ago—of the religious life to the Anglican communion. Only 20 years later, three sisters of the Society of the Most Holy Trinity, London, came to Honolulu, and in 1867 the Priory School was begun by them. In 1917, after the United States had taken possession of the Hawaiian Islands, Bishop Restarick invited the Sisters of the Transfiguration to take charge of the Priory, and ever since they have been doing there a notable work.

The celebrant of the Mass in the Cathedral, at which the Bishop presided, was the Rev. Edmund L. Souder, chaplain to the Sisters, and the preacher was the Rev. Hollis H. Corey, formerly a missionary in Japan, but more recently the priest-in-charge of Epiphany Church, Honolulu. Acting as server was the Rev. Father Noah Cho, a Korean priest recently returned from a "rugged" time on Saipan, who that same night presented 47 Korean "prisoners" to the Bishop for Confirmation. A large congregation of friends of the Sisters and students of St. Andrew's Priory were present at the centenary Mass.

OREGON

57th Annual Convention

The 57th annual convention of the diocese of Oregon, opening April 8th, at Trinity Church, Portland, heard Bishop Dagwell outline an advance postwar program to provide positions to chaplains returning to the diocese. He suggested five broad fields of expansion following these lines:

(1) An associate to the rector at Eugene, to serve as student pastor for the University of Oregon, and to give leadership in all college work within the diocese. (2) A chaplain for the asylum, schools, hospitals and correctional institutions centering around Salem. (3) A city missionary in Portland to reach the hundreds of Church families located in areas remote from the Church and to visit the hospitals and local colleges. (4) A missionary in the rural areas in Lincoln and Lane counties. (5) A missionary in Curry county in Southwest Oregon, where Bishop Jenkins since his retirement has found great opportunity for missionary work.

The Bishop reported an increase of 664 communicants during the year and an increase of 1,666 baptized persons, as well as an increase of 550 in Sunday school enrolment.

The convention unanimously granted the requests of All Saints' Church, Portland, and of St. Barnabas' Church, McMinnville, for admission on full parish status. The organization of three missions was reported: St. Mary's, Gardiner, an old congregation but never before organized; Christ Church, Oswego, whose congregation, that has been meeting in the Masonic Hall, has purchased a fine building site; St. Matthew's Church on the outskirts of Portland, whose congregation has also recently purchased a building site.

The constitution and canons were amended and rearranged to bring them into conformity with the recent rearrangement of canons of the General Convention.

Elected to the standing committee were the Rev. Lansing E. Kempton, Portland; the Rev. A. J. Mockford, Oregon City; the Rev. Edwin W. Hughes, Astoria. Judge J. Hunt Hendrickson, Portland, was elected chancellor, and W. C. Schuppel of Portland, treasurer.

As a result of a special conference with the clergy called April 10th by the Bishop, the objective for the advance work fund was raised to $100,000, one third of which will go to the national fund, and two thirds for postwar work in the diocese.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Richard Jones Morris, Priest

The Rev. Richard Jones Morris, canon of the Cathedral Church of Christ, Philadelphia, died April 15th at his home in Villanova, Pa., at the age of 76.

Born in Philadelphia, he was graduated from Harvard University and Philadelphia Divinity School. He was ordained priest in 1899 by Bishop Whitaker, serving as curate of St. Peter's Church, Philadelphia, in 1899, and of St. Paul's Church, Philadelphia, in 1900. He was then priest in charge of St. Martin's Church, Radnor, Pa.; rector of the Church of the Epiphany, Germantown, Pa.; curate of the Church of the Ascension, Philadelphia; and rector of Trinity Church, Ambler, Pa.

The Rev. Mr. Morris, who had been secretary of the diocese since 1920, also served as secretary to the Bishop of Pennsylvania. In 1936, he became secretary of the Examining Chaplains.

Surviving are his widow, Mrs. Mary Sellers Morris; and two daughters, Miss Mildred Morris and Mrs. Clement S. Rutter, Jr.

Lawrence F. Piper, Priest

The Rev. Lawrence F. Piper, rector of the Church of Our Saviour, Milford; and the Church of the Transfiguration, Wilton, N. H., died in Boston April 12th at the age of 58. He and his wife had gone to Boston for an opera performance.

A former executive secretary and an examining chaplain in the diocese of New Hampshire, Fr. Piper was born in Concord, N. H., on July 25, 1887. He attended St. Stephen's College and was ordained priest in 1914. He served as assistant professor of literature, St. Stephen's College; curate of Trinity Church, New York; rector of St. Andrew's Church, Buffalo, N. Y.; priest in charge of St. Luke's Mission, Concord, N. H.; and priest in charge of the Church of the Transfiguration, Derry, N. H., before going to the Church of Our Saviour in January, 1935.

The Rev. Fr. Piper was the author of *Today's Gospel, Today's Epistle,* and *Today's Collect* in THE LIVING CHURCH. Besides his wife, he leaves a daughter, Kathleen, and a son, Lawrence.

The burial service was conducted in the Church of Our Saviour, Milford, on April 14th by Bishop Dallas of New Hampshire. Many of the clergy attended. The committal was in Blossom Hill, Concord.

Bertha M. Garvin, Deaconess

A beautiful memorial service for Deaconess Bertha M. Garvin, who died on March 23d, at her home in Sanbornville, N. H., was held at Grace Church, New York, on April 8th. The rector, the Rev. Dr. Louis W. Pitt, officiated, and the Rev. Dr. W. Russell Bowie, rector from 1923 to 1939, delivered the address.

Deaconess Garvin graduated from the New York Training School for Deaconesses and Other Church Workers in 1900. In that year, she became secretary to the Rev. William Read Huntington, then rector of Grace Church. After Dr. Huntington's death in 1909, Deaconess Garvin remained at Grace Church as secretary to the new rector, the Rev. Dr. Charles Lewis Slattery. When Dr. Slattery became Bishop Coadjutor of Massachusetts in 1922, Deaconess Garvin stayed as secretary to Dr. Bowie. Dr. Pitt succeeded Dr. Bowie in 1939, Deaconess Garvin remained for a few months, until failing health made it necessary for her to retire. She spent 40 years in notable service to Grace Church.

Deaconess Garvin not only knew everyone in the parish but also she knew many of the clergy and laity in the diocese of New York and in other dioceses. Her personal beauty and her lovely character drew to her all who knew her.

Percy Moore

Percy Moore, executive secretary of the Episcopal Actors Guild since 1927, died of a heart attack April 8th at the Guild's headquarters in New York. He was 67 years old.

Soon after his graduation from McGill University, Mr. Moore made his professional stage debut in Montreal as a member of a stock company. After further experience with E. H. Sothern's repertory organization he acted with Arnold Daly in several Shaw plays. Later he appeared in *The Traveling Salesman, Maggie Pepper, The Cinderella Man, The Cat and the Canary, The Dummy, Adam and Eve, The Brat, The Shannons of Broadway.*

Mr. Moore was a vestryman of the Church of the Incarnation, New York, a director of the Lambs for several years, a member of the Players, and had long been active in Equity—all theatrical organizations.

He leaves a widow, Helen Stewart Moore.

Miss Virginia Lee Reese

Miss Virginia Lee Reese died Mar[ch] 5th in Wilmington, Del., where she h[ad] been recuperating from an illness of ne[arly] two years and was thought to be well [on] the road to recovery.

Miss Reese was a native of Baltimor[e]. Her father, as a member of Emmanu[el] Church, Baltimore, was active in establ[ish]ing the Memorial Church.

A life-long member of Memori[al] Church, she was active at different time[s] in the St. Cecilia Guild, Woman's Au[x]iliary, Woman's Guild, the Altar Gu[ild] and taught in the Sunday School. In th[e] early days, she worked for many year[s] in the Mothers' Mission at All Saint[s'] Church, Baltimore, of which parish [her] brother, the late Bishop Frederick Fo[ote] Reese, was once the rector before he [be]came the Bishop of Georgia.

WILMINGTON

In 1910, Miss Reese went to Wilmi[ng]ton, Del., where she lived for 10 year[s] with her brother, Dr. Charles Lee Ree[se] and his wife, who had been a close frie[nd] before her marriage to Dr. Reese. The[se] years were among the happiest of Mis[s] Reese's life, both in her Church and ho[me] life. Dr. Reese was senior warden [of] Trinity Church and his sister worked [in] the Woman's Auxiliary of that parish. He[r] principal work in Wilmington was as d[io]cesan vice-president of the Girls' Friend[ly] Society and as president of Old Swed[es] Branch of the G.F.S.

Returning to Baltimore in 1920, sh[e] lived there until her illness and death.

As one of the most active members [in] the diocesan work of the Girls' Friendly Society in Maryland, Miss Reese was us[u]ually one of the delegates to every natio[nal] and provincial council of the Girls' Friendly Society in America, at which times sh[e] served on many national committees.

AND I SAW A NEW HEAVEN AND A NEW EARTH

DEAR LORD, because Thy holy feet with mine
Now walk these paths, now rest along the way,
The roads are smooth, each resting-place a shrine;
This common world is touched with poetry.

The dawn lifts up a boundless melody,
Whose thousand golden notes all wing the sky
To join the full majestic harmony
Of heavenly choirs to which the spheres reply.

At noon, under the shadow of Thy wings,
My heart, refreshed, to Thee its hymn can raise;
By night, from star to star Thy glory rings
In never-ending echoes of sweet praise.
And all the seasons in Thy steps unroll
Their mighty scroll of beauty for my soul.

CHRISTINA CRANE.

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ECONDARY SCHOOLS

onfirmation at Shattuck

Bishop Keeler of Minnesota confirmed
l cadets at Shattuck School, Faribault,
linn., on Low Sunday. This class, the
ird largest in the history of the school,
as presented by the Rev. Joseph M. Mc-
ee, chaplain.

Letters of transfer were sent to parishes
14 dioceses in accordance with the chap-
in's insistence that a relationship be es-
ablished at once with a church near the
adet's home.

Fifteen members of the class were from
on-Episcopal families.

ew Headmaster of olani School, Honolulu

The Rev. Arthur Lyon-Vaiden, chap-
ain of the Episcopal Academy, Over-
rook, Philadelphia, has been chosen head-
aster of Iolani School, Honolulu. With
Irs. Lyon-Vaiden he expects to sail from
is country around the first of July.

Mr. Lyon-Vaiden is a graduate of the
niversity of the South, Sewanee, and of
irginia Seminary. While doing graduate
tudy at the University of California he
as curate at Christ Church, Alameda,
alif. He then served as priest in charge
f St. Timothy's, Herndon, Va., and im-
ediately prior to going to Philadelphia
e was on the staff of Trinity Church,
rinceton. At Church Missions House he
regarded as unusually well equipped to
e headmaster of Iolani, a Church school
f over 400 boys from all races in the
awaiian Islands.

COLLEGES

Rev. Carroll Simcox to Become Chaplain at St. Francis House

The Rev. Carroll E. Simcox, who has been associate chaplain of the Chapel of St. John the Divine at the University of Illinois for over three years, will become the chaplain of St. Francis House at the University of Wisconsin, effective August 1st. His address will be 28 Lathrop St., Madison.

Dean C. E. McAllister Elected President of Board of Regents

Dean Charles Eldridge McAllister of the Cathedral of St. John the Evangelist, Spokane, Wash., has been elected president of the Board of Regents of the State College of Washington. He is also scheduled to deliver the baccalaureate address at the University of Idaho and at the University of Washington this year.

SEMINARIES

Canon Barnes Lectures on Pastoral Care

Taking as his theme "Social Resources of Pastoral Care," Canon C. Rankin Barnes, rector of St. Paul's Church, San Diego, Calif., gave his annual lectures at the Church Divinity School of the Pacific.

He pointed out that the ministry is a dual profession, possessing its own skills and also borrowing certain techniques from related professions. He urged the adding of these techniques from related professions.

In discussing "Pastoral Care and the New Psychology" Canon Barnes emphasized the importance of the new psychology in understanding human behavior and its causes. The second lecture, "Mental Hygiene and Pastoral Care," gave particular attention to religion's contribution to sound mental attitudes, especially in regard to the unification of personality, the element of beauty, and the dynamic power of love.

Outlining the "Social Background of the Parish," Canon Barnes emphasized the sociological truth of the oft-quoted phrase, "Ours is a peculiar parish!" Since each parish family occupies a different social setting with the community, its members can only be understood within that setting.

The fourth lecture, "The Social Case Work Method," dealt particularly with an individualized approach to adjustment problems. The one to be helped is a person, not a problem, a disease, a crime, or a sin. Listening is a fine art of great pastoral importance.

In sketching the "New Approach to Family Relations," the lecturer brought out both the Church's particular concern with this field, and the unique potential contribution through more adequate pastoral care.

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CHANGES

Appointments Accepted

Andrews, Rev. **Halsey I.,** rector of St. Luke's Church, Hudson; St. George's Church, Maynard; and the Middlesex Mission Field in the diocese of Massachusetts, will become rector of St. John's Church, Arlington, Mass., June 1st.

Bosshard, Rev. **Everett B.,** professor of theology at the Church Divinity School of the Pacific, will become instructor in Dogmatic Theology and Apologetics at Nashotah House, effective May 1st.

Butts, Rev. **Carter F.,** formerly rector of Christ Church, Harvard, Ill., became assistant at St. Paul's Church, Kansas City, Kans., on March 1st.

Golden-Howes, Rev. **Frederic W.,** formerly locum tenens of Trinity Church, St. Augustine, Fla., became rector of St. Peter's Church, Fernandina, Fla., April 15th. Address: St. Peter's rectory, Fernandina.

McCandless, Rev. **Hugh D.,** rector of Christ Church, Suffern, N. Y., will become rector of the Church of the Epiphany, New York, June 1st.

Rivera, Rev. **Victor M.** (formerly signed Victor M. Rivera-Toro), formerly curate of St. John's Cathedral, Santuree, Puerto Rico, is now rector of St. Paul's Church, Visalia, Calif. The Rev. Mr. Rivera was married to Miss Barbara Ross Lamb on December 23, 1944, in St. John's Chapel, Cambridge, Mass. New address: P. O. Box 545, Visalia.

Slater, Rev. **Edward,** vicar of St. Cuthbert's Church, Princeton, British Columbia, Canada, will become canon of the Cathedral of St. John the Evangelist, Spokane, Wash., in June, 1945.

Smith, Rev. **Harley G. jr.,** formerly priest in charge of Trinity Church, Washington, Pa., became vicar of St. Luke's Church, Firestone Park, Calif., April 1st. Address: 8240½ Beach Street, Los Angeles 1.

Sutton, Rev. **Charles Robert,** formerly assistant of All Saints' Church, Frederick, Md., became curate of the Church of the Messiah, Baltimore, on April 16th. New Address: Church of the Messiah, Baltimore 14.

Terwilliger, Rev. **Robert E.,** formerly curate of All Saints' Church, Worcester, Mass., became assistant at Christ Cathedral, Hartford, Conn., December 1st. Address: 45 Church St., Hartford 3.

Warren, Rev. **Matthew M.,** Director of Education of the diocese of Missouri, will become rector of All Saints' Church, Atlanta, Ga., May 15th. Address: 168 Peachtree Circle, N.E., Atlanta.

Weaver, Rev. **Vernon A.,** rector of St. John's Church, Bellefonte, Pa., will become rector of St. Mark's Church, Lewistown, Pa., May 1st. Address: St. Mark's Rectory, Lewistown.

Ordinations

Priests

Eastern Oregon—Cook, Rev. **Edward H.,** was ordained priest April 15th in Trinity Church, Bend, Ore., by Bishop Remington of Eastern Oregon. He was presented by the Rev. George R. V. Bolster and the Bishop preached the sermon. The Rev. Mr. Cook is priest in charge of the missions of Prineville, Cross Keys, and Madras. Address: Prineville.

Southern Ohio—Parks, Rev. **Ralph,** was ordained priest February 18th in St. Mary's Church, Waynesville, Ohio, by Bishop Hobson of Southern Ohio. He was presented by the Rev. Gilbert Pennock and the Rev. F. B. Atkinson preached the sermon. The Rev. Mr. Parks continues in charge of St. Mary's, Waynesville.

Tennessee—Asger, Rev. **Mehdy William,** was ordained priest April 9th in St. Paul's Church, Chattanooga, Tenn., by Bishop Maxon of Tennessee. He was presented by the Rev. George A. Fox and the Rev. Thorne Sparkman preached the sermon. The Rev. Mr. Asger continues as curate of St. Paul's Parish, Chattanooga. Address: 305 W. 7th St., Chattanooga 3.

Deacons

Bethlehem—David E. Richards was ordained deacon April 7th in St. Luke's Church, Scranton, Pa., by Bishop Sterrett of Bethlehem. He was presented by the Rev. Robert P. Kreitler and the Rev. John A. Richardson preached the sermon. After graduation from General Theological Seminary next month, the Rev. Mr. Richards will become deacon in charge of St. Mary's Church, Silver City, and St. George's Church, Gatun, Canal Zone.

East Carolina—Foster Nugent Cox was ordained deacon by Bishop Darst of East Carolina on April 11th in St. Anne's Church, Jacksonville, N. C. He was presented by the Rev. Messrs. Alexander Miller, Thomas P. Noe, and William J. Gordon. The Rev. Charles E. Williams preached the sermon. The Rev. Mr. Cox continues to serve St. Anne's, Jacksonville, where he had previously served as lay reader.

Long Island—George French Kempsell jr., was ordained deacon April 15th in St. Paul's Church, Glen Cove, Long Island, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Lauriston Castleman who also preached the sermon. Address: 9 Woolsey Ave., Glen Cove.

New York—Frank Marechal Butler was ordained deacon March 19th in the Chapel of St. James' Cathedral of St. John the Divine, New York. Bishop Campbell, retired, of Liberia, acting for the Bishop of New York. He was presented by the Rev. Harold H. R. Thompson who also preached the sermon. The Rev. Mr. Butler is deacon in charge of Ascension Church, West Park, and He-

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inity Church, Highland, N. Y. Address: Box 66, st Park.

South Dakota—Wayne Leonard Johnson was or-ed deacon March 23d in St. Mary's Church, ster, S. Dak., by Bishop Roberts of South ota. He was presented by his father, the Rev. L. Johnson, and the Rev. Darwin Kirby jr. ched the sermon. The Rev. Mr. Johnson is tinuing his studies at Seabury-Western.

Military Service

Hamblin, Rev. John F., Jr., formerly curate of Peter's Church, Essex Fells, N. J., has been missioned Lieutenant (jg) in the USNR, and the Navy Training School, William and Mary ge, Williamsburg, Va.

son, Chaplain Charles B., jr., USNR, has returned from overseas duty, and now has the address: BOQ, Indian Head, Md.

Corrections

In the L.C. issue of March 18th, the Rev. Herbert Hawkins was incorrectly stated to be resigning as rector of St. Paul's Church, Windsor, and St. Paul's Church, White River Junction, Vt., on April 1st, instead of April 30th as is correct. Future address: Holy Cross, West Park, N. Y.

The 1945 Living Church Annual listed the Rev. C. G. Hamilton incorrectly as priest in charge of St. John's Church, Aberdeen, Miss. He lives at Aberdeen, but he is priest in charge only of St. Paul's, Corinth, Miss. The Rev. R. Barclay Johnson, formerly of St. Christopher's Church, Boulder City, Nev., is now priest in charge of St. John's Church, Aberdeen, Miss. His address is: St. John's Rectory, Aberdeen, Miss.

Change of Address

Cameron, Rev. Kenneth W., who formerly lived at 213 Cox Ave., Raleigh, N. C., now has the address: P. O. Box 3200, Station "C," Philadelphia.

The Rt. Rev. Frank Arthur McElwain, retired Bishop of Minnesota, has given up his office address of 600 Haven St., Evanston, Ill., and is now using only his residence address, 724 Noyes St., Evanston.

Reilly, Rev. J. E., has changed his address from St. Petersburg, Fla., to Atlantic City, N. J. After May 1st he may be reached c/o General Delivery, Atlantic City.

CHURCH SERVICES

O TO CHURCH! That slogan, sounded round the world, might well put an to the world's chaos. The rectors of ing churches listed here urge you to the slogan to work in your own per-l world. Use it on your friends.

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James Murchison Duncan, rector; Rev. Ed-rd Jacobs

n.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

G ISLAND—Rt. Rev. James Pernette De-lfs, D.D., Bishop; Rt. Rev. John Insley B. rned, D.D., Suffragan Bishop

ul's Church of Flatbush, Church Ave. and St. ul's Place, Brooklyn. B.M.T. Subway, Brigh-ton Beach Line to Church Avenue Station.

ev. Harold S. Olafson, D.D., Rector

n.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

S ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

ev. Neal Dodd, D.D.

nday Masses: 8, 9:30 & 11

OUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

. George's Church, 4600 St. Charles Ave., New Orleans

ev. Alfred S. Christy, B.D.

n.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

AINE—Rt. Rev. Oliver Leland Loring, Bishop

thedral Church of St. Luke, Portland

n.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

ASSACHUSETTS—Rt. Rev. Henry Knox Sher-ill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

urch of the Advent, Mt. Vernon and Brimmer Sts., Boston

ev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

n.: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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Rev. Grieg Taber

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Rev. Roelif H. Brooks, S.T.D., Rector

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NEW YORK—(Cont.)

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Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.

Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m E.P.; 1st Sun. of month, H.C. also at 8 p.m Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

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The Living Church

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Francis J. Bloodgood

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Elizabeth McCracken

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INS Photo

UNITED NATIONS AT PRAYER

In historic St. Paul's Chapel, New York, girls dressed to represent the United Nations pray for peace on the eve of the San Francisco Conference.

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LETTERS

Federal Council Constitution

TO THE EDITOR: I appreciate your editorial in THE LIVING CHURCH of April 22d and I am glad to have the opportunity to clear up any uncertainty as to where the Federal Council stands with regard to matters of doctrine. I am afraid I had hastily assumed since as chairman of our delegation I had written a letter of explanation and mailed a copy of the Constitution to all the clergy and to the delegates of the General Convention of 1941 that we all knew that

> "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.
>
> "It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." Article 4.

While therefore you may well feel that his ancient lordship of Bethlehem is somewhat foggy on the subject, the plain wording of the Constitution makes it clear that the Federal Council is not.

If I have correctly understood you to feel that before an officer of the Federal Council can send a copy of an article for which request has been made that officer or the Council must first pass judgment on the article and feel that he or it agrees in all points with the article or the writer, then it seems to me we would be doing the very thing the constituent churches would object to our attempting and which the Constitution plainly forbids us to do.

Suppose, for example, that you or I or any other Churchman should write or say something on the subject of Christian unity that attracted attention and someone should write to the Federal Council and ask for a copy. It would seem to me that the officers of the Federal Council could with perfect propriety send a copy of that article without in any way recording the Council's approval or disapproval of its position. That is what happened in this case. The Council did not publish the pamphlet and did not contribute toward it, but distributed a few dozen copies to inquirers.

I hope that this may be of some value in removing misunderstanding as to the Council's position.

(Rt. Rev.) FRANK W. STERRETT,
Bishop of Bethlehem.

Bethlehem, Pa.

Referral Committee

TO THE EDITOR: Referring to the part of Fr. Perkins' reply to Fr. Dubois in THE LIVING CHURCH for March 25th concerning servicemen, there is one aspect I think often overlooked.

In one parish where the rector is "doing everything he can by way of pastoral ministry for them" it has been possible through a lay committee to see that the names of these young men and women are promptly reported to the church in or near the camps where they are first assigned for training. I know of one young man for whom the injunction to "make himself known" proved quite inadequate and who was utterly miserable the first few weeks until his church, made aware of his need, sought out the Episcopal chaplian for him.

It is understandable that "constant referral is too cumbersome and endless" for the parish priest but where such a committee can function to that extent it may produce unexpected results, as in the case of the son of a lapsed communicant who was confirmed at camp before going overseas. I could cite other instances.

And not to be overlooked is the tonic effect on those given the opportunity to serve on this committee (most readily drawn from women with sons and relatives in the service) and the strong bond fostered among them and with the others for whom they act.

PAULINE C. PARTRIDGE.

Rochester, N. Y.

CLID

TO THE EDITOR: It was with quite some interest that I read your article on "labor" [L.C., March 25th]. Inasmuch as a unit of the UAW, CIO is the bargaining agent for the employees in the shop in which I work, I took my copy of the L.C. to the plant.

I would say that about 50% of our members contributed to the NCPAC in the past general election. The remaining 50% felt that the PAC was involved too deeply in partisan politics. However, a number of men have asked me to get what information possible, regarding the Church League for Industrial Democracy.

Could you supply me with the following information: When was the above mentioned organization founded? Who are its officers? Is it an Episcopal organization? Any other information you may be able to supply.

In closing, I am very happy to state that the L.C. received quite a number of compliments due to its wide variety of subjects and general layout. We should strive to expand more; and pass our copies around.

ROBERT HUME.

Chicago, Ill.

Editor's Comment:

President of the CLID is the Rt. Rev. Edward L. Parsons, retired Bishop of California; executive secretary, the Rev. William B. Spofford, 155 Washington Street, New York City, to whom communications should be sent; other officers include bishops, priests, and laypeople of the Episcopal Church. The League is an Episcopal Church organization, affiliated through the United Christian Council for Democracy with social action groups.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
(On leave for service with U. S. Marine Corps)
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ELIZABETH MCCRACKEN.....*Associate Editor*
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of other Churches. Earliest record of the CLID we have is 1919. Its purpose is to "bring together for study and action those who seek to apply the principles of Christ in industrial society"; tendency is to do so along Left-wing lines.

We hope that more readers will pass their copies of THE LIVING CHURCH around in their offices and shops.

Braillists Wanted

TO THE EDITOR: Helen Keller says, "There is no lovelier way to thank God for your sight than by giving a helping hand to someone in the dark."

There are more than 200,000 blind persons in the United States, and because of the war the number is increasing. The supply of braille literature is insufficient to meet the needs of these people.

The National Braille Press Inc. is trying hard to find sympathetic persons who will endeavor to learn how to write braille and thus provide one or more unfortunate one with reading matter, free of charge. The company has established a course of study covering twelve weeks. Headquarters of the company is at 50 Congress St., Boston. The hand transcribing division, for which volunteers are sought, is at 4 Park St., Boston. Over 60 persons have already taken the course and new classes are forming. Tuition is free. A registration fee of $2 and the purchase of equipment, for about $3.20, comprising slate, stylus, eraser, handbook and fifty sheets of paper, is all the money required. The course can be taken by correspondence, the only additional cost being postage one way.

Blind persons everywhere are begging for material. The subject matter of the requests varies widely: religious tracts, medical and legal work for students, dietetics, books for Perkins Institution and other schools for the blind, knitting and crocheting instructions, language work for college students, fiction, poetry, and, in fact, anything which the blind request.

Braille writing is not difficult to learn, but does require concentration and memory, at first, until the hundred or more symbols are mastered.

As has already been hinted scores of soldier boys are returning home blinded for life. These need rehabilitation and aid. You can aid at least one blind soldier by learning to transcribe braille for him. Here is a chance to do something concrete. Will you do it?

EDWARD S. ARNOLD.
Concord, N. H.

Uncanonical Procedure

TO THE EDITOR: The former Roman Catholic diocese of Concordia, Kans., has changed its see city to Salina, Kans.; and its bishop, the Rt. Rev. Frank A. Thill, has taken the name, "Bishop of Salina." The Church of the Sacred Heart in Salina has been designated the cathedral.

Made under a decree of the Sacred Consistorial Congregation and Pope Pius XII dated December 23, 1944, the action was not publicly confirmed for almost three months. The Episcopal Church has had a Bishop of Salina since 1903. Christ Cathedral was built in 1906.

(Rev.) ROBERT H. MIZE JR.
Wakeeney, Kans.

Editor's Comment:

Rather than comment upon this uncanonical procedure ourselves, we shall let St. James 3:15-16 do it for us: "This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed."

Franklin D. Roosevelt

TO THE EDITOR: So far as I know, no one has commented on the fact that the name "Franklin" means a "free" man. An ancient piece of poetry seems almost prophetic when used in connection with President Roosevelt's name. It reads:

"First he was here als our thain,
But now es he for al frankelain."
Cursor Mundi, 5,373

This might be translated "First he was here as our warrior squire, but now he is a 'freeman' of the whole world."

(Rev.) CLAUDE A. BEESLEY.
Wichita Falls, Texas.

Adult Education

TO THE EDITOR: No wonder some of the clergy feel offended, or baffled even if not offended, by Father Dubois' article in THE LIVING CHURCH for March 11th. They do run church schools. They do try to teach. The favorite method is preaching. The next is writing items for the parish weekly. Another is holding Confirmation or adult study classes at which the priest does most or all of the talking.

But experience and modern psychology alike have shown that such *passive* learning doesn't stick; it isn't personal enough; it doesn't affect one's inmost attitudes and beliefs. Certainly it is not powerful enough to convert the average indifferent Christians who fill our churches. The downward spiral of ignorance and failure will continue until *adult education of a lively sort* is recognized as a central task of the Church.

May I suggest that the following four pamphlets will be an inspiration to those who think that Father Dubois and the 100 chaplains are right:

Adult Projects in Study and Action.
Learning for Life.
Adult Program Guide.
Group Work with Adults Through the Church.

These are obtainable at 15 cents each from The International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

THEODORE M. SWITZ.
Wilmington, Del.

V-E Day Prayer Defect

TO THE EDITOR: I have just read a prayer issued by the Presiding Bishop for use on V-E Day and note with dismay a glaring defect, obvious I am sure to many of us, that I think makes it quite impractical for use.

The prayer invites us to thank God for the return of peace and ignores completely the war in the Pacific. Unless the announcement of cessation of hostilities in Europe (V-E Day for short) is long postponed, it is very doubtful whether it will mean at all a return of peace, rather it is probable that the tempo of the Pacific war will be stepped up considerably.

I would suggest that the Presiding Bishop issue a prayer more in keeping with the situation as it is liable to be.

(Rev.) WILFRED A. MUNDAY,
Chaplain (Major), USA.
Hines, Ill.

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Work Books

A NEW form of pupil's book has appeared within the past few years, and has enjoyed a wide sale. The poor, confused clergy will try anything. One popular course has gone all-out for the work book form, for all ages.

Work books first arose in the public schools as a convenient form for notebooks, as a means of ready drill in objective information or skills. When work books began to appear in the Church, they were based on these already published for the public schools. A review of the ones *now* offered for sale would surprise the writers of some Church work books, who would learn that there have been many improvements in the method.

Work books cover such subjects as arithmetic, geography, history, civics, and literature. The term of late has been largely displaced by such expressive titles as *Think & Do Book, Understanding and Practicing, Pupil Activity Text Books,* and *Objective Tests.*

In all cases, the object is not simply to fill in the blanks and do the activity assigned. The book is intended to be used in the full stream of other class activities. The devices of socialized recitation, investigation, silent reading, home work, memorizing, etc., are all assumed to be used. In short, the public school work books are intended to be used by teachers teaching a large subject, with several source books, and with wide teaching skills.

I confess that I have largely discarded work books, as at present offered to us by Church publishers, for these reasons:

1. They make lazy teachers. A teacher may get by with little or no preparation, and yet seem to be cover-ing the course.

2. They discourage the best teachers. The form of expression provided is so limited, or takes so much of the time, that original projects seldom arise.

3. They are limited to a few devices: true-false, missing word, copy here.

4. They place the emphasis on pencil activity (in which some pupils are characteristically backward), rather than on the social elements of class teaching.

5. They are quite often not fitted to the children's vocabulary, or the answers are not clear. Then the teacher has to tell them what to write in the blank. Do you call that *teaching?*

6. They present mostly objective facts and inspire little originality or enthusiasm

All of these may be corrected with attention. But they reveal the trend. The basic limitation of the work book is that it arises solely from the personal ingenuity of the author. Novel ways of stimulating the pupil to think, by devices of partial writing, have been invented by skilled teachers. These have been seized by editors, and too often made tedious by being used over and over. The printed work books, at present, lack sparkle, diversity and real ingenuity. Only the really very clever and ingenious person, full of his subject, and overflowing with years of happy experimental methods worked out in real teaching, should ever attempt to write a work book.

Some new methods which are not found in the Church books include: Correct the error (cross out the wrong word, and write the right one above). Sort out definitions of terms. Map with numbered locations: locate cities printed on margin by means of number. Memorizing help through novel type forms and arrangements. Pictures partially drawn, to be completed by pupil. Underscore words you do not understand. Identify sketches.

The possibilities of work books, properly designed and used, should not be overlooked. Here are some good points: They provide immediate pupil activity with the deep satisfaction of accomplishment. They may stimulate comprehension and interpretation of material. They make up for the children's slow and awful handwriting. They set a norm of achievement to which the slowest may be encouraged to attain. They hold up an ideal of good workmanship: you either finish this, 100% correctly, or you don't.

A suggestion to vital teachers: make up your own work book, based in your present text-book, as you go along. All you need is a typewriter, and some samples of printed work books for ideas. Then improve on them. But don't try to invent something for *every* lesson. And don't—please don't—rush to a publisher with your script. Let it be criticized by somebody who is not afraid to offend you, and who is an old teacher. Then let your sheets be used in real teaching by several teachers, under field conditions, for a year or more.

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VOL. CX

The Living Church

NO. 18

FIFTH (ROGATION) SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Dr. Mason Accepts Dallas Election

The Rev. Dr. C. Avery Mason, executive secretary of Forward in Service, formerly rector of the Church of the Ascension, Staten Island, N. Y., has indicated that he will accept his election as Bishop Coadjutor of Dallas.

Fr. Mason was elected at the diocesan convention held on April 10th in Dallas.

Bishop Budlong to Ask For Coadjutor

Bishop Budlong of Connecticut has addressed the following letter to the clergy and lay delegates to the 161st convention of the diocese of Connecticut:

"Dear Brethren:

"This is advance notice of my intention at the coming annual diocesan convention called for May 15, 1945, to give consent to the election of a bishop coadjutor for Connecticut 'by reason of the extent of diocesan work' (Canon 38, sec. 2 a).

"If you vote to elect a bishop coadjutor the consents of a majority of the bishops and of the several standing committees throughout the Church must be sought. If such consents are obtained the next step will be, at a special convention or at a regular diocesan convention, to proceed to elect.

"Six years ago you gave consent to my canonical request for a suffragan bishop. At the 1940 convention you elected the present suffragan bishop and he was consecrated in November of that year.

"A suffragan bishop is eligible for election elsewhere as a diocesan bishop, a bishop coadjutor, a suffragan bishop or a missionary bishop or, with the consent of the House of Bishops, he may resign. In short, we might lose our present suffragan bishop.

"So long as the diocesan has his health and strength it is hardly to be imagined that a bishop coadjutor could have much greater responsibility than I have rejoiced to give to our present suffragan bishop. I am sure that you will agree that he has fulfilled his duties extremely well. But a bishop coadjutor by direction of the canons does have in perpetuity 'duties assigned to him by the bishop,' and he has the automatic right of succession as head of the diocese, which is not the case with a suffragan bishop.

"Under our present General Canons the only method by which it is possible for this diocese to express itself if it desires to give to the present suffragan bishop the right of succession as diocesan whenever I shall retire or become incapacitated or die, is for me to give formal consent to the election of a bishop coadjutor which I shall therefore do at this coming convention.

"Obviously my giving such consent will not mean that I contemplate the probability of our having at this time three bishops in Connecticut. It will mean that I feel that the opportunity should be given to the diocese to express itself as to whether or not it is ready (in view of four and a half years of able and faithful service by the present suffragan bishop) to choose him as the future diocesan by voting to seek from the bishops of the Church and from the several standing committees consent to the election of a bishop coadjutor for Connecticut.

"It is not in order for me to make any statement which might seem to be an endeavor to influence a decision which is your sole prerogative except to bear my personal and official testimony to the superior qualities which I believe the present suffragan bishop has demonstrated in his present office.

"I pray that God will guide you to make a decision which will be right and best for the future welfare of this diocese.

"Faithfully yours,
[Signed] FREDERICK G. BUDLONG,
Bishop of Connecticut."

BISHOP GRAY: *A suffragan is eligible for election. . . .*

INTERCHURCH

And Anglican Fellowship

By ELIZABETH MCCRACKEN

The annual meeting of the Orthodox and Anglican Fellowship, held in the parish house of the Church of St. Mary the Virgin, New York City, on April 23d, drew an unusually large attendance. The meeting had been postponed from February to late April in order that an account of the Moscow Conference might be given by the Very Rev. Joseph O. Dzvonchik, who accompanied Bishop Alexis to that conference.

Fr. Dzvonchik, introduced by the president of the Fellowship, the Rev. Dr. William H. Dunphy, spoke informally, saying in part: "The Russian Orthodox Church of North America, after receiving an invitation to participate in the Moscow Conference, acted in the affirmative and selected four delegates to go. A committee, authorized by Metropolitan Benjamin, prepared a report, stating what the Russian Church in America has done since the last *sobor* in which it took part 27 years ago. They prepared also another document of requests. This gave ideas of what the American Orthodox Church felt that it might best do, separated by long distances from the Church in Russia, with communication so difficult as to be almost impossible.

"The delegation of four was to start on January 16th. Bishop Alexis and I went ahead; the others were to follow later, by another way. Going by way of Alaska, Bishop Alexis and I arrived in Moscow on February 10th. We found that the Patriarch had already been elected, but the synod was still in session. We were quartered across the street from the Kremlin and the best of everything was given to us. We appeared at the synod and presented our documents, saying that we were ready to explain every detail both of the report and the requests. But they said that we should leave the documents, that they understood the Russian Church in America.

"At the several church services, we were given places but were not invited to serve in any way; and we felt depressed. But we were asked to luncheon with the Patriarch. The *ukase,* or decision, of the Patriarch and the synod, was given to us to take to Metropolitan Theophilus. Then, we came back to dear old New York—thank God!"

Fr. Dzvonchik explained, in answer to questions, that the reason why he and Bishop Alexis were not invited to participate in the church services was because the Russian Church in America was under a "decree of suspension." It was for the same reason that the American delegation had no voice in the election of the Patriarch Alexei. Fr. Dzvonchik went on to say that the Church in Russia had listed five conditions as a basis for the removal of the suspension, in effect since 1935. It is expected that all major difficulties will be overcome and that a state of unity, both between the Russian Orthodox Church in

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North America and the Patriarchal Exarch in America, and between the whole American Russian Church and the mother Church in Russia will be consummated.

Canon Bridgeman

The second speaker was the Rev. Dr. Charles Thorley Bridgeman, canon of St. George's Cathedral, Jerusalem, and lately returned from the Holy Land. Canon Bridgeman's subject was "The Patriarchate of Jerusalem." He began by saying that he was struck, as he listened to Fr. Dzvonchik, by the geographical nearness of Russia to the United States. We all now, he believed, saw that the people of Russia and the people of the United States must needs have fellowship in political and in economic matters. He hoped that the necessity of fellowship on other grounds would be felt, particularly in religion. Such gatherings as the present one helped such fellowship.

Canon Bridgeman then went on to give an historical survey of the Christian Church in the Holy Land from the beginning until now. The central position of the Eastern Church was made clear, and the former strength of the Russian Church itself stressed. "The Holy Land was once Orthodox," Canon Bridgeman declared. He looked toward a great day when Jerusalem would be not the capital of a Jewish state, nor of any state, but the spiritual capital of the Christian world.

Msgr. Diran Nersoyan, of the Armenian Apostolic Church, said a few words, in response to an urgent request. He expressed the earnest hope that the Orthodox and Anglican Fellowship would become affiliated with the Church of England Fellowship of St. Alban and St. Sergius. The two societies have an identical purpose and would both gain by closer connection. The magazine of the English association, *Sobornost,* was recommended. Monsignor Nersoyan was delighted to learn that some members of the American society subscribed to this paper and that more intended to subscribe.

Local Fellowship Stressed

Paul B. Anderson was present, with Mrs. Anderson, throughout the meeting. Mr. Anderson was asked to speak, and aroused applause when he said that he thought that closer acquaintance between members of the Orthodox and the Anglican Churches, in each and every community where both were to be found, was of great importance. Acquaintance led to friendship, and friendship resulted in increased strength in the work of both folds.

Elections were as follows: Honorary presidents, Archbishop Athenagoras and Bishop Manning; president, the Rev. Canon Edward N. West; vice presidents, the Rev. Dr. William H. Dunphy (former president), the Very Rev. Basil Eftimious, the Very Rev. Joseph Pishtey; corresponding secretary, the Rev. Dr. Edward R. Hardy jr.; recording secretary, Miss E. Routsky; treasurer, Ralph Montgomery Arkush. Council, the Rev. Dr. Lauriston L. Scaife, the Very Rev. Frs. Joseph O. Dzvonchik, John Hundiak, and Sergius Suegireff, the Rev. Frs. Vasile Hategan, A. Kokkinakis, and Elmer Templeton, and Prof. George P. Fedotov. Nominating committee, Paul B. Anderson, chairman; the Very Rev. Frs. Joseph O. Dzvonchik, and Dushan J. Shoukletovich, and the Rev. Frs. Vasile Hategan and A. Kokkinakis.

The choir of St. Vladimir's Seminary, in resident with their head at the General Theological Seminary, sang three selections of liturgical Russian music, to the delight of everyone present. The rector of St. Mary's, the Rev. Dr. Grieg Taber, was the kind host of the ocassion. The meeting lasted to a late hour but all remained until the end, interest never lagging.

Long Island Clergymen Protest Bishop's Stand

Fourteen active clergymen of Long Island and three who are retired have answered Bishop DeWolfe's letter to the clergy of his diocese in which he protested the Federal Council's sponsorship with the Protestant Council of the City of New York of a reprint of the speech of John D. Rockefeller jr., at the opening of a drive for funds in New York City.

Mr. Rockefeller's speech decried the importance of creed and ritual in the Church and suggested that differences of opinion about the sacraments of Baptism and Holy Communion did not justify factions and schisms among Christians.

Bishop DeWolfe's letter to his clergy had suggested, . . . "the only honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the Federal Council maintains and does not repudiate its seeming approval and promulgation of such doctrines as this pamphlet sets forth. . . ."

The 17 clergymen, in answering Bishop DeWolfe, state:

"We are of one mind with you in thinking that an aspiration for a revitalized Christianity is readily understood and shared. We would go so far as to say that the subject of church unity is so exceedingly vital that we are willing to overlook many inadequacies of statement in any utterance of an individual group. It would seem to us like 'straining at a gnat and swallowing a camel' to lose sight of the great objective and stress in the form of words.

"We have our Lord's own injunction that we are to seek first the Kingdom of God and His righteousness. Unless the Kingdom is put first it matters little what comes second, whether it be Baptism or the Lord's Supper.

"When you tell us that no priest can throw in his lot with the Federal Council of Churches of Christ in America (and the Protestant Council of the City of New York) and remain true to the vow that he took at his ordination, have you not indicted our General Convention and impugned the motives of a large number of bishops, priests, and deacons? The president of the Federal Council of Churches of Christ has been our Presiding Bishop, the Rt. Rev. Henry St. George Tucker. Many distinguished bishops and priests serve in the departments of the Federal Council.

"You declare that the only honest thing for our Church to do at the next General Convention is to withdraw from the Federal Council. It would seem to us a spiritual calamity to do so for the reasons you mention; and especially at this time, when the Christian Church should be united in order to make its contributions to the solution of the tragic problems of the world."

Signers of Protest

The signers were the Rev. Messrs.: J. Phillip Anshutz, Church of Holy Spirit, Brooklyn; Lyman C. Bleecker, St. John's, Cold Spring Harbor; Kermit Castellanos, St. Bartholomew's, Brooklyn; Horace E. Clute, St. George's, Brooklyn; Samuel Davis, St. Luke's, East Hampton; Samuel Dorrance, formerly St. Ann's, Brooklyn, retired; George W. Eccles, St. John's, Richmond Hill.

Also Ernest A. Harding, Messiah and Incarnation, Brooklyn; Charles W. Hubon, St. Mary's, Brooklyn; John Howard Melish and William H. Melish, Holy Trinity, Brooklyn; Harold Pattison, retired; Robert Rogers, retired; Thomas L. Settle, Nativity, Brooklyn; Rush R. Sloane, St. John, Locust Valley; Joseph H. Titus, Grace, Jamaica.

Bishop DeWolfe said he had received the letter but had no comment to make in addition to his statement to the clergy. The diocese has 204 clergy.

YOUNG PEOPLE

Commission Plans Coming Year

The National Youth Commission has just closed a five-day meeting at the DeKoven Foundation, Racine, Wis. Attending were deputations from each of the eight provinces—three young people and one adult making up each group; four members at large, including two Negroes, one Japanese-American, and one American Indian; and the National Council's Division of Youth, led by its chairman, Bishop Carpenter of Alabama. The Rev. John E. Hines, Houston, Texas, was chaplain.

The Commission met to study plans for the coming year, the period September, 1945, to September, 1946. Observance of Youth Sunday and development of the United Youth Offering were studied and discussed in detail, and a series of study sessions on the United Youth Offering Project is planned. The offering will be for medical aid for children in St. Luke's Hospital, Manila, and the study sessions will be planned to gain full participation and to inform and interest all the youth of the Church. Youth Sunday, when the United Youth Offering will be received, has been fixed for October 21st.

Coöperating with the Reconstruction and Advance Fund campaign, with its period of intensive preparation through study of the missionary work of the Church, the young people will have a basic study of missions, starting with the Divine Commission, and covering the why of missions, what they mean, where the missions are, what kind of work they do,

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the responsibility of young people for missions, etc.

On January 6, 1946, the Epiphany Feast of Lights will be observed, with special stress upon the missionary aspect of Epiphany, and a great Corporate Communion of Youth is planned for May 19th.

The Commission asks coöperation in the Interchurch Youth Week observance, February 3d, work in summer conferences and camps, development of service projects and special activities for the young men and women of the Church.

During the Commission meeting, offerings were received at the various church services, and these were voted to the discretionary fund of Bishop Harris, newly-consecrated for Liberia, and to the DeKoven Foundation at Racine.

New officers were elected: Betty Street of Oxford, Ohio, is the new chairman, and Priscilla Hannah of Pasadena, Calif., secretary.

FINANCE

Educational Program of Reconstruction and Advance Fund

The Presiding Bishop has called all clergy to the fullest coöperation with the educational program of the Reconstruction and Advance Fund, which begins May 1st, with a Churchwide study of the Philippine Island mission.

"The task we have set for ourselves represents the greatest Christian challenge of our times," the Presiding Bishop said. "It will serve a twofold purpose. It will offer to the clergy an opportunity to teach to all people a deep appreciation of their responsibilities and opportunities in missions fields. Also, through the raising of a $5,000,000 fund, it will enable the Church to do its part in providing a Christian foundation for a lasting peace.

"No program can be more successful than the leadership it receives. This is especially true of the Reconstruction and Advance Fund. Many of our people have only a vague knowledge of our work in mission fields, and because of this lack of knowledge, have no appreciation of the value of the work.

"The House of Bishops meeting at Birmingham on January 31st, unanimously and enthusiastically approved this program by a rising vote. I urge that in your parish or mission you give the enthusiastic leadership necessary to meet this great opportunity."

Church Pension Fund Trustees

The election of the Rev. Dr. Nelson M. Burroughs of Cincinnati, and G. Peabody Gardner of Boston as trustees of the Church Pension Fund, has been announced by Bishop Davis, president, after a meeting of the Board of Trustees held on April 25th. He also announced the resignation from the Board of the Rev. Anson Phelps Stokes jr., who has recently accepted election as dean of St. Andrew's Cathedral in Honolulu.

The Rev. Dr. Burroughs is rector of Christ Church, Cincinnati, in the diocese of Southern Ohio, where he is a member of the standing committee and a deputy to the General Convention. Mr. Gardner, former secretary of the Harvard Corporation, is a vestryman of Trinity Church, Boston, and member of the board of trustees of the diocese of Massachusetts. Prominent in business affairs, he is a director of the American Telephone and Telegraph Co., General Electric Co., First National Bank of Boston, Old Colony Trust Co., and a number of other corporations.

THE PEACE

Harper Sibley Is Consultant To San Francisco Conference

Harper Sibley, prominent Churchman of Rochester, N. Y., and former president of the United States Chamber of Commerce, is one of the consultants to the American delegation at the San Francisco Security Conference. Mr. Sibley was given the appointment by the United States Chamber of Commerce at the invitation of the State Department. For the last two years he has been chairman of the Chamber's special committee on international postwar problems which has made studies of the Dumbarton Oaks peace plan. Mr. Sibley is a trustee of the diocese, a member of the Bishop and Executive Council, and was a deputy to the last General Convention.

ACU

Regional Conference

A regional conference of the American Church Union was held in Milwaukee, at All Saints' Cathedral, on April 23d. Present were clergy and laity (both men and women) from the dioceses of Milwaukee, Fond du Lac, and Northern Indiana. The Very Rev. Malcolm DuP. Maynard, dean of All Saints', was chairman of the committee on arrangements, and presided at the sessions. Bishop Sturtevant of Fond du Lac gave the opening prayers as well as the summation of the conference and the final blessing with which the meetings were concluded.

Celebrant at the Solemn Eucharist was the Rev. Ell H. Creviston, senior canon at All Saints' Cathedral. Deacon and subdeacon, respectively, were Fr. Thomas, SSJE, and Ralph Kreuger, both of whom are students at Nashotah House. The Rev. Canon William Elwell of Sheboygan, was organist; and the Rev. B. F. Miller, of Green Bay, cantor.

The principal speaker at the luncheon was the Rev. Canon Vivan A. Peterson of Cleveland, Ohio, national secretary of the American Church Union. He spoke of the general work of the Union, with particular reference to the priests' institutes which it sponsors at Kent School and (this year for the first time) at DeKoven Foundation, Racine, Wis. Bishop Sturtevant spoke informally, with an appeal for lay interest in the work of the Union. His remarks were followed by the expression of similar hopes on the part of several clergy, several laymen, and some laywomen.

The principal addresses of the conference came at the afternoon session. They were given, respectively, by the Rev. Dr. Hewitt B. Vinnedge, of the Nashotah House faculty, and the Very Rev. H. M. Keyes of Green Bay, Wis. Dr. Vinnedge attempted to answer the question as to whether Anglicanism and more particularly Anglo-Catholicism, has a message to give the world today. By way of citing precedent he called attention to the practices of the Apostolic Church and the medieval Church in the field of social action. He mentioned also recent Anglican pronouncements in the social field, notably those of the last Lambeth Conference and of certain pastoral letters of the American House of Bishops. He called on Anglo-Catholics to sound a clear prophetic note on such matters as industrialism and economics, war and peace, and racial problems, and to translate the voice of prophecy into Catholic action.

Fr. Keyes spoke on God and the Church. He stressed the necessity for corporate and institutional Christianity in the world in its present state, pointing out the relevancy of the Church to 20th century life. He emphasized the need for sacramentalism in the present world state, declaring significantly that "there is no such thing as a purely spiritual religion." Since the Incarnation, said Fr. Keyes, "God has worked through sense and sight in presenting the means of grace to men. In the sacraments of the Church, in His written word, and in the faces of our friends we see the work of God. . . ."

In his summation Bishop Sturtevant called attention to the conference of the United Nations at San Francisco, and bespoke the prayers of all Christian persons for God's blessing on the deliberations there to be undertaken.

WORLD COUNCIL

Archbishop of York Regrets Absence of Roman Catholics

Absence of the Roman Catholic Church from the World Council of Churches was "regretted" by Dr. Cyril Forster Garbett, Archbishop of York, in an address in London stressing the need for coöperation among the Christian churches in the cause of world peace.

Delivering the Burge Memorial Lecture founded to promote international friendship through the Churches, Dr. Garbett said:

"The ecumenical movement will not be truly ecumenical as long as the largest Church in Christendom is not represented in it. It might be possible for the Roman Catholic Church to coöperate, provided that the field of action was clearly defined, so as to preclude those matters of faith and worship in which it is unable to act with other Christian bodies."

"It is of equal importance," the Archbishop added, "that the Council should also have representatives of the Russian and Eastern Orthodox Churches."

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FRANCE

Funeral Services Held in Paris For Lawrence Whipp

An honor guard of American soldiers was posted in the American Pro-Cathedral Church of the Holy Trinity in Paris at funeral services for Lawrence K. Whipp, 57-year-old Colorado-born organist, who disappeared from his home early last February under mysterious circumstances and whose body was found in the Seine River.

The services were conducted by the Very Rev. Dr. Frederick W. Beekman, dean of the Cathedral, who recalled that the former organist and choirmaster had been confined for year in a concentration camp during the German occupation.

Many American civilians were present. Also in attendance were Chaplain Donald Caskie and a number of Scottish servicemen.

CUBA

New Dean

The Rev. Elden A. Mowers of Zion Church, Philadelphia, has accepted the call to become dean of Holy Trinity Cathedral, Havana, to succeed the Very Rev. R. H. Gooden, who will be consecrated Bishop of the Panama Canal Zone on May 8th.

Santa Cruz Ordination

By the Ven. J. H. TOWNSEND

Because Bishop Blankingship expects to be in Los Angeles to take part in the consecration of the Very Rev. Reginald H. Gooden as Bishop of the Panama Canal Zone on May 8th, many changes in his schedule were necessary.

On April 17th the Bishop went to Santa Cruz del Norte to ordain Dr. Hermes Fernandez Diaz to the diaconate. The candidate was presented by Archdeacon Barrios, who also read the Litany and the sermon was preached by the Rev. Ramon C. Moreno, who read the Epistle.

A tragic torch suicide occurred at the beginning of the service, causing the ordination to be postponed while the ordinand, who had been lay reader at Santa Cruz, with the Archdeacon, hurried to the home of the dying woman. Practically the entire congregation left the church also and it was more than an hour before the service could be resumed. These suicides, in which the desperate individual—usually an abandoned or expectant mother—covers herself with gasoline and ignites herself, are unfortunately not rare; but it is thought that this was the first case under such circumstances.

Dr. Fernandez was born in Moron, Camaguey Province, 29 years ago and received his doctorate in law at the University of Havana. He studied for Holy Orders at Virginia Seminary, from which he received his B.D. recently. He will remain at Santa Cruz until August 15th, when he will be transferred to La Gloria to work there and at Sola and Nuevitas under the Archdeacon of Camaguey.

INS Photo

ROOSEVELT MEMORIAL SERVICE IN LONDON: *The king and cabinet members honored the memory of the late President at a service in St. Paul's Cathedral.*

CONVOCATION

Because of Bishop Blankingship's approaching absence from the district, it was also necessary to advance the date of the annual convocation, which was held on April 20th and 21st at Santiago de Cuba. All the clergy, with the exception of the Rev. Jose Pena and the Rev. G. G. Zermeno, who have had recent serious illnesses, were present. Between 35 and 40 lay delegates and many visitors were also present.

The Bishop reviewed the progress of the work in the district, as evidenced by the increase in voluntary offerings, the greater number of pupils enrolled in day schools, in advances toward self-support in Guantanamo, Havana (where larger responsibility is assumed for the work than ever before), and other places; in money in hand for building several new chapels and a new church in Chaparra almost finished; in the ordination of new clergy; and the desire of many to study for the priesthood; and above all, in the greater earnestness, interest and dedication.

The Bishop did not refer to an unpleasant situation in Cuba when the Archbishop of Santiago prohibited funeral honors to be held in Roman Catholic Churches in his diocese, commemorating President Roosevelt's death. The Roman Catholic dean in Camaguey also refused to hold such services on the ground that the late President was a Mason, a Protestant, and a heretic (of which this writer has written public evidence). The authorities in the other Roman diocese permitted no memorial services and the Cuban people in general were highly indignant. As it was, vast numbers of people of all classes were grateful that our churches everywhere were honoring that great humanitarian Christian, not principally because of his being a Churchman, but for what he had done for humanity, democracy, and the common man.

We did not use his tragic death for any unworthy propaganda, but as thousands turned to us and had confidence in us, it

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shows indirectly that the people know we are here and what we stand for in spite of the constant and clever propaganda we are subjected to. Several times these things were referred to in the convocation, but more in the spirit of taking stock of the existing situation and what we consider unsportsmanlike and reactionary as well as unhealthy and unChristian attitude of the Roman hierarchy in this Republic. It certainly showed that Cuba is not nearly so Roman Catholic as we are always being told.

The tenth annual convention of the Woman's Auxiliary was held at the same time as the convocation under the presidency of Senorita Eleanora de Jongh, with delegates present from many parts of the island. The highlight of the convention was the United Thank Offering, which is estimated to be about $1,200 in the present triennium, a much larger sum than has been reached before at this time between General Conventions.

ENGLAND

South India Scheme

By the Rev. C. B. Mortlock

The Convocations having been effectually prevented from discussing the South India Scheme of "reunion" there is every probability of its becoming operative without the Church at home having any voice at all. That might not be a matter of prime importance were it not for the fact that, despite the reply of Archbishops Temple and Garbett to the Metropolitan of India, the Church of England may find itself as fully committed to the consequences of the Scheme as the Church in North India, which has formally adopted the Scheme.

Dom Gregory Dix, of the Anglican Benedictine community of Nashdom, has pointed out that in the light of former resolutions of the Bishops "mutual interavailability of Communion for all who can receive it" would be in force from the outset of the Scheme. The difference between this and full inter-communion is not clearly apparent. He has drawn attention to the fact that while doctrinal tests (assent to the XXXIX Articles &c) are a preliminary to *license* to officiate, they are not customary before *permission* to officiate is given, and that it is the latter which is normally sought by and given to missionaries on furlough. Further the phrase from the Lambeth Encyclical of 1930 quoted in the Archbishops' Letter to the Metropolitan and emphasized in Dr. Temple's covering letter, "Its bishops would be received as bishops" relates to all South Indian bishops and not necessarily former Anglicans, and appears to cover invitations to take part in the laying-on of hands at consecrations of bishops in England to say nothing of other possibilities.

English Churchmen seem to be about to be confronted with a *fait accompli,* while it is practically certain that the Scheme would never have been endorsed by the four Houses of Convocation had it been submitted for concurrence. The results may be serious. Members of the religious communities are deeply concerned and in some quarters there is talk of a new non-juring movement. There is the possibility also of secession to Rome, for if in the name of "very real intercommunion," an Anglican visiting South India may be given "communion" by an officiant with no more than Methodist authority or even (in the area of the Telegu Church Council) by a layman for whom no sort of claim of ordination, however inadmissible, is made, it is evident that a grave breach in fundamental Catholic order will have been perpetrated.

It is arguable that the Archbishops' Letter committed none but the two archbishops who signed it. But such a contention is obviously academic rather than practical, though it does presumably leave a way out for the new archbishop should it not have been realized how far the Lambeth Encyclical can be quoted to nullify the safeguards of the Letter.

GIBRALTAR

Gen. Eisenhower Backs Appeal For Funds to Rebuild Cathedrals

Gen. Dwight D. Eisenhower, commander-in-chief of Allied forces in Europe, has signed an appeal by the Bishop of Gibraltar, now in London, for £100,000 to rebuild and enlarge Church of England cathedrals of Gibraltar and Malta.

Building plans include a social center and war memorial shrine at St. Paul's Cathedral in Malta. A chapel will be built on either side of the altar, with richly gilded and carved panels on which will be inscribed the names of regiments, ships, and RAF squadrons which played a part in the siege of the island.

GERMANY

Reconversion Must Be Undertaken by Churches

The work of reconverting Germany after the war must be done by the German churches themselves, Dr. Cyril Forster Garbett, Archbishop of York, declared in London in an address on the duties which rest upon churches "if they are to make their contribution to the cause of international peace."

Delivering the Burge Memorial Lecture, founded to promote international friendship through the churches, Dr. Garbett said:

"Though little is known of the churches in Germany, there is no doubt that as the Nazi terror is overthrown, there will be found churches and congregations which have kept the lamp of faith burning and have secretly deplored the crimes committed by their rulers. On the German churches above all will rest the heavy responsibility of bringing their people to a repentance of their crimes.

"The future peace of mankind will depend largely upon the birth of a new spirit in Germany. Where there is no repentance, forgiveness is immoral, if by forgiveness we mean the readmission of the offender to the fellowship he has broken and treating him as if he had committed no wrong. It would not be Christian but un-Christian if we said we forgave Germany which showed no sign of a change of heart.

"Weapons must be taken and kept from Germany as from a homicidal maniac. Two generations of Germans have drunk in false and pernicious propaganda and have learned to regard as good what the Christian knows is evil. There is no hope for a permanent peace of Europe unless there is conversion of the German people from the ways of violence and war.

"This cannot be effected either by material force or by outside agencies. It is sheer madness to think that the conquerors could send missionaries from their countries to reëducate the youth of Germany. They would be hated and scorned by those to whom they were sent. The work of the reconversion of Germany must be done by German churches."

Promoting Peace

Describing ways in which churches throughout the world can promote peace, the Archbishop asserted:

"First, it will be the duty of churches in all lands to proclaim that war is contrary to the mind of Christ and that it is His will that all men should live in peace with one another. But the churches must not isolate peace as if it were a good in itself. It must always be associated with order and justice.

"The Christian churches in teaching that peace is God's will for man must make it plain that the only lasting foundations on which peace can be built are justice and order pervading the whole of life in all its relations, national, social, economic, and individual. Thus, peace is the natural fruit and result of order and justice firmly established in society.

"Next, they must help the churches in Europe in the rebuilding of their life.

"Thirdly, Christian churches must encourage and support proposals which aim at restraining the absolute sovereignty of totalitarian states. Unless this is done, war is inevitable. As the root cause of modern wars is in the unlimited claims of the sovereign state, we shall not make progress toward a peaceful order in Europe unless this sovereignty is checked. It can only be restrained by force. The greatest hope for the immediate future of mankind is in continued and closest cooperation between the three Allies who now possess the greatest material power, namely, the British Commonwealth, the United States of America, and Russia.

"This does not deny the greatness of France, the long endurance of China, or the heroic fighting qualities of the Poles. But the three great Allies at the end of the war alone will have sufficient material strength and resources to enable them to deter any would-be aggressor. For many years, the preservation of peace and order will depend upon their close coöperation.

"Fourthly, the Christian churches have a duty toward the nations from which they have been separated by war as well as toward those who have been allies."

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ARMED FORCES

Chaplain Percy Hall Given Croix de Guerre

The Croix de Guerre, with palms, has been awarded to Chaplain (Col.) Percy G. Hall of the diocese of Pennsylvania, in the presence of Gen. George Patton, by General Juin, chief of staff of General de Gaulle, "For meritorious service to God and country during the invasion of France."

A Church Is Anywhere Soldiers Pray Together

Soldiers on the Western front tell of wonderful churches they have attended. Sometimes they mean old and famed cathedrals. More often they speak of churches which were apple orchards, bombed-out houses, captured pillboxes on the Siegfried Line, barns, even beerhalls in wrecked German towns.

On the front lines they speak of church services as solemn as any of those at home, occasionally interrupted by a strafing German plane or an artillery shell. For, close to the front line, the men can't go to a regular church. The United States Army chaplain brings the church to the men.

Chaplain Julian S. Ellenberg of Greenwood, S. C., has conducted as many as 14 services a day to reach all members of his battalion in the 4th Infantry Division who felt the need of religious consolation.

Three times Chaplain Ellenberg has had his services interrupted by the enemy—twice by shelling, and once by a strafing plane. While his unit was in the Siegfried Line, Chaplain Ellenberg had a church with a roof—a captured pillbox. Now his men are rolling again, and the roof of his church is the blue sky once more.

An Illinois chaplain has held services only 200 yards from German positions. But he thinks his most dangerous church was a German building, which he used for several services one day. The next day a number of German mines were found in it, miraculously not set off by the soldiers who had come in and out.

Bringing the church to his men in their entrenched positions, Chaplain Edmund L. Malone jr., of Greenwood, Miss., of the 104th (Timberwolf) Division, was recently interrupted by a strafing German plane. The men hurried to their guns, and in a few minutes returned to hear the rest of the sermon.

That particular plane will never interrupt again.

PHILIPPINES

Entrance Exams for Nurses

"While the Battle of the Philippines continues and the sound of the guns can still be heard," writes Bishop Binsted, "125 Filipino girls today are taking the entrance examination for St. Luke's School of Nursing here in Manila. Out of this number 40 will be selected as first year students. There would have been many more had there been any means of travel from the outlying districts.

"Our graduate nurses have made a name for themselves in this war. Several have been decorated for bravery at Bataan and Corregidor, and those who stuck by their posts in the Hospital during the Japanese occupation deserve high praise. They endured great sacrifice and often insults from the Japanese who took over the hospital, in order that they might guard the property and equipment until the Americans returned and it could be handed back to the mission. They succeeded."

PACIFISTS

Experiments Result in Greater Disease Control

Greater control of jaundice, malaria, and typhus is the result of experiments in which conscientious objectors have been serving as human "guinea pigs," according to reports from many parts of the world.

Techniques of using DDT have been developed in tests performed on conscientious objectors. DDT is the powder that has halted or prevented epidemics of typhus. As typhus is known to be spread by lice, the C.O.'s voluntarily carried lice in their clothing for several weeks, so that the life span of the vermin and the effects of the various powders on them could be studied.

Several C.O. experiments have aimed to discover the causes of jaundice. Two of them are now going on. They involve artificial exposure to the disease and require living and eating in closest contact with filth, to simulate conditions in devastated areas, where jaundice is most prevalent.

Also valuable have been the current malaria experiments in which the properties of curatives have been tried out on men who have been infected by malarial mosquitoes brought back from the South Pacific.

RELIEF

Gift to Church of England

Through the Presiding Bishop's Fund for World Relief, a Churchman, 83 years old, and ill, in the diocese of Oregon, has made a substantial gift to help distressed and dispossessed clergy and layworkers in certain designated dioceses of the Church of England.

The money was forwarded to the Archbishop of Canterbury, who divided it in accordance with the wishes of the donor, who was born in England.

In acknowledgment, the Diocesan Board of Finance wrote to the Presiding Bishop: "Much distress was caused by enemy action to great numbers in Plymouth, Exeter and other places in Devon, and we have done and are still doing all we can to relieve this distress. This gift is a great help and is much appreciated."

BRISTOL

From the Bishop of Bristol came a letter saying, "This money has come at a most fortunate moment. When the raids were very bad in Bristol, the Churches established a Hostel some miles outside the city for old people who were living alone and had either been bombed out of their homes or were in serious danger through the air raids. Some 16 or 20 old folk have been residing in this Hostel ever since and we are most anxious to continue it, if not permanently, at any rate for some considerable time, as most of them have lost their homes, and accommodation is almost impossible to find in Bristol in present circumstances. Your gift will form the foundation of the fund which we must raise for the purpose. The close connection which has existed between our city and the United States since the days of John Cabot makes it especially delightful that you should be helping us in this way."

The third recipient of a part of the Oregon Churchman's gift was the diocese of Plymouth, and the Bishop wrote that his share would be devoted to relief for clergy and Church officials or workers who have lost their homes and possessions. "We have several very hard cases among our clergy, and the assistance will be very valuable."

QUAKERS

Plan Loan Fund for Ex-Servicemen and C.O.'s

Creation of a loan fund for demobilized servicemen and conscientious objectors who desire to locate in rural areas is being considered by the Quakers.

If such a fund seems necessary and feasible, it would be made available to men in Friends Civilian Public Service and Friends parolled as C.O.'s from prison, or discharged from the armed forces.

It would be meant primarily for men planning to settle in small or rural communities, although urban areas would not be excluded. It is hoped that a number of men and their families will be interested in settling in Friends communities.

The project is being studied by the Friends Civilian Public Service and the American Friends Service Committee Planning Committee.

CHURCH CALENDAR

May

6. Fifth (Rogation) Sunday after Easter.
7. Rogation Day. (Monday.)
8. Rogation Day. (Tuesday.)
9. Rogation Day. (Wednesday.)
10. Ascension Day. (Thursday.)
13. Sunday after Ascension Day.
20. Whitsunday (Pentecost).
21. Whitsun Monday.
22. Whitsun Tuesday.
23. Ember Day. (Wednesday.)
25. Ember Day. (Friday.)
26. Ember Day. (Saturday.)
27. Trinity Sunday.
31. (Thursday.)

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The Administration of the Holy Communion

By the Rev. David R. Cochran

Rector, St. Paul's Church, Dowagiac, Mich.

Part III

WE MAY now turn to our final section, an evaluation of the two alternative methods of administration, in the light of the historical and other evidence that has been presented.

1. *Communion in one kind.* This method certainly meets all the tests of reverence, convenience, and hygiene better than any other. As we have seen, there is evidence for its use in the early Church, it became the universal method in the West by the late Middle Ages, and is now the universal method of Rome. It is based on the doctrine of concomitance, which first appeared in the sixth and seventh centuries, and which was accepted and developed by all the medieval theologians.

Against this, we must face frankly certain objections to communion in one kind. It is contrary to the method instituted by our Lord at the Last Supper, to the general practice of the early Church, and to the traditional method of the Anglican communion. Just how one will weigh these arguments from tradition is an individual matter. But in addition I would put forward two considerations, one theological and the other liturgical, which are rarely mentioned in contemporary discussion and yet which I feel must be reckoned with seriously.

The first has to do with the doctrine of concomitance. It has not had the universal acceptance among Anglicans that it has had among Romans. The 17th century Anglican Divines rejected its implications, stressing the Holy Communion as the Sacrament of the Blood shed as well as the Body broken.[43] Keble and Pusey questioned it on the grounds that it lacks sufficient authority,[44] and practically all English Churchmen, if not denying the doctrine, have at least maintained that it is not sufficient ground for justifying communion in one kind. Bishop Gore, in *The Body of Christ,* says that concomitance "can hardly be *denied* by anyone who affirms the indivisible spiritual unity of the living Christ; but in view of our Lord's institution of the communion in two kinds, it is indeed wonderful how Christians can prefer to trust a very fallible logic of sacramental presence rather than the manifested intention of our Lord."[45]

E. J. Bicknell says of concomitance: "This doctrine . . . is, to say the least, the purest speculation. It makes assertions about matters that are clearly outside our knowledge. It can claim no support from Scripture or early teaching."[46] And Claude Beaufort Moss, in his recent introduction to dogmatic theology called *The Christian Faith,* makes this very strong statement: "Communion in both kinds is a Divine command, which the Church has no right to disobey, except where communion in one kind only is the sole alternative to no communion at all. Any Anglican priest who refuses the cup to the laity, and any lay person who refuses to receive it (except for the most necessary reasons, and then only with the bishop's permission), is committing a grave sin, and rendering himself liable to the severest ecclesiastical penalties." Moss likewise maintains that "Reservation in one kind only is not permissible in the Anglican communion."[47]

Problems of Concomitance

This concensus may be dismissed by some as a mere Anglican bias, and in any case, few would hold it to be binding on the American Church. But that still leaves certain difficulties with the doctrine of concomitance itself, which to me, at least, are perplexing. The medieval schoolmen, while all holding to concomitance, made a very definite distinction between the bread and the wine after consecration. Thus Peter Lombard says: "The conversion of the bread is only into flesh, and the conversion of the wine is only into blood,"[48] and he is echoed by Hugh of St. Victor, Alexander of Hales, Albertus Magnus, St. Thomas, and St. Bonaventura. But this teaching is apparently contradicted by the later doctrine of *communicatio idiomatum,* as expressed by this statement included in Trent's definition of concomitance: "Moreover, that the Body itself is under the species of wine, and the Blood under the species of bread, and the Soul under each, by virtue of that natural connection and concomitance by which the parts of Christ our Lord . . . are naturally joined together."[49]

Who is to be believed, the schoolmen or the Council of Trent? And what are we to say to the many theologians who have maintained that there is a "more perfect grace" in receiving both kinds?[50] We seem to find ourselves involved in the mystifications of scholastic controversies, whether we like it or not. In any case, if it is true that "the conversion of the bread is only into flesh and the conversion of the wine is only into blood," I do not see how we can possibly administer in one kind and still use the prayers of Humble Access and Thanksgiving, let alone the present words of administration. The Roman claim that our Lord's command, "Do this in commemoration of me," applies only to the sacrificial, and not to the sacramental character of the Eucharist, and that the sacramental action of the celebrant receiving the chalice sufficiently fulfills the Scriptural injunction, is not very convincing. Indeed, it would seem a difficult task to convince one untrained in scholastic logic, or unsympathetic to it, that communion in one kind does not in fact "mutilate the Sacrament."

I confess I can see no solution to this riddle. It may be that concomitance is of a piece with that theological and philosophical frame of mind which defines the Real Presence by transubstantiation and localizes the Presence at a particular moment in the Liturgy, a frame of mind which has never been too congenial to Anglicanism. It may be that concomitance, while logically perfect, leads us into contradictions because it attempts to embrace something which is beyond logic, which is ultimately a mystery. Certainly the Eucharist is just that, ultimately a mystery, and if we do not and cannot understand it *all,* how can we be sure that we can safely omit this or that part of it, with no danger to our souls' health?

Besides, concomitance speaks of the fulness of our Lord's Presence in both elements of the Sacrament, whereas our Lord, and our Liturgies, say nothing about receiving His Presence, but only about His Body and Blood. Logically, we equate "Presence" with "Body and Blood," but are we not stretching both logic and the faith of the communicant when we pray that "our souls" may be "washed through His most precious blood" and then proceed to administer in bread alone? Surely Dr. Hall was on solid ground when he said: "The question (of communion in one kind) is not determined by appealing to the doctrine of concomitance, that the *totus Christi,* both His Body and Blood, are inseparably present in each species. The question concerns the appointed manner of receiving the benefit, and that is reception in both kinds. To deviate from this institution without real necessity does in any case reduce the assurance that we receive all of the intended benefit."[51]

Liturgical Considerations

The second consideration, while it is chiefly liturgical, is closely related to the foregoing. Why did our Lord use two elements in instituting this Sacrament? That is a question that is rarely asked, or answered, in this connection. The sim-

[43] see esp. More and Cross, *Anglicanism,* Morehouse, p. 499.

[44] Stone, *History,* Vol. II, pp. 533-35.

[45] Charles Gore, *The Body of Christ,* Scribner's, 1901, pp. 279, 280.

[46] E. J. Bicknell, *Theological Introduction to the Thirty-Nine Articles,* London, 1919, p. 510.

[47] Claude Beaufort Moss, *The Christian Faith,* SPCK, 1943, pp. 356, 357.

[48] Stone, *History,* Vol. I, p. 305.

[49] quoted by T. E. Bridgett, *History of the Holy Communion in Great Britain,* London, 1881, Vol. II, p. 13.

[50] *Catholic Encyclopedia,* p. 175; Gore, p. 279; Stone, *Holy Communion,* pp. 218, 219; Forbes, p. 597.

[51] Francis J. Hall, *Dogmatic Theology: The Sacraments,* Longmans, Green, 1921, p. 179.

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plest answer is to say that graces for bread and wine were generally offered at solemn Jewish feasts, and that these two already meaningful elements were at hand at the Last Supper. But beyond that is the fact that the Church has always found in this two-fold institution a rich and effective symbolism. Bread and wine are both common foods, "the product of man's labor expended upon the fruits of the earth," to borrow a phrase from Dr. Temple. The bread has been held to symbolize the physical in man's life, the wine the spiritual, so that in offering them at the altar we are truly offering "ourselves, our souls and bodies." Furthermore, both bread and wine are symbolical of unity, in that they are the result of the union of many parts or elements into an harmonious whole, just as we, in receiving them, become one body. This whole idea of unity—the "one bread" and the "one cup"—receives strong emphasis throughout the early Church,[52] and is expressed even in the Middle Ages by Peter Lombard: "Christ took the whole of human nature in order to redeem the whole; for bread is related to flesh, and the wine to the soul."[53]

And even deeper symbolism is found in these elements as representing our Lord's life—the bread on its sacrificial side, the wine on its eschatological side. Writing on this point, Dr. Jones says: "Under the principle, 'the blood is the life,' the Old Covenant forbade the sacrificers to partake of the blood—it was the Life of God, received through food, which was the objective of the sacrificial communion; most pointedly, one did not want to receive the life of the victim. This is what makes the words so significant at the Institution of the Blood of the New Covenant: 'Drink ye all of it.' It was precisely Christ's *life* which He wanted to impart to His disciples. So we have not only the (so to say) static contribution of the nourishment of the Bread from Heaven, but the dynamic contact with the Life of the Lord. This is the basis of the Anglican emphasis of the effect of the Eucharist on the body *and the soul*—the latter of which has dropped out of modern Roman formulas."[54] Furthermore, this rich symbolism was a living part of the early Church's Eucharistic life. It was of a piece with their emphasis on the communion-fellowship aspect, and was expressed dramatically in the offering, by the people, of their own bread and wine, brought from their homes, and in their common receiving of the one loaf and one cup.[55] Something of this deeply felt symbolism and spirit of fellowship is being recaptured anew in our own communion, especially where touched by the Liturgical Movement, and the common chalice is necessary for its fullest expression.

However, it is true that this is, and I am again quoting Dr. Jones, a "*secondary* dramatic symbolism of the rite. The *primary* symbolism of baptism is purification, and rebirth into a spiritual society. To this St. Paul added a *secondary* connotation of the appropriation of the death, burial, and resurrection of our Lord, as dramatized by immersion. But this *is* secondary, and baptism by affusion has always been held to be sufficient, as containing the *primary* meaning. So likewise the *primary* meaning of the Eucharist (in St. John and the *Didaché*) is the feeding of the soul on the life of God, expressed by the reception of earthly food offered sacrificially to God, and received back from His hands as a Holy Thing. St. Paul again imported the Passion; 'in remembrance of me' is peculiar of the Pauline source, and St. Paul's disciple, St. Luke. The separate reception of the Body and Blood, the *broken* bread and *poured-out* wine, is *secondary* symbolism, all of it."[56] Yet even so, as Dr. Jones admits, it would be a shame to lose "any of the overtones, connotations, and implications of the rite," which withdrawal of the chalice, however voluntary, would mean.

Thus it would appear that while communion in one kind has much to commend it for simplicity and convenience, it raises serious problems that must be faced. To advocate this method as a permissible use for the whole congregation, or even for individuals within a congregation who may desire it, without a thorough reëxamination of its theological and liturgical implications, may have dangerous consequences for our Eucharistic heritage.

2. *Intinction.* Let us now consider this alternative use, and the arguments for and against. Intinction, in all its variations that are practiced today in the Episcopal Church, apparently has just appeared and grown like Topsy. There were many tentative, individual experiments, and probably one of the first moves in this direction was made in communicating tubercular patients at Saranac, N. Y.

The methods now used fall into two classes: (1) imposed by the ministrant; (2) volunteered by the communicant. The first requires some sort of gadget to enable the ministrant to carry both the bread and wine in one hand; a chalice with a paten attached, or with two compartments, or else a tiny chalice that can be held by two fingers while the other two hold the paten. There are two variations of ministering by this method. One is for the minister to dip the wafer and place it in the communicant's mouth. This of course violates the rubric which orders that the bread be delivered "into their hands." Also, it is probably the best way that could be invented for spreading infection, for the minister's fingers are bound to be breathed on, if not moistened, as he passes from communicant to communicant. The other variation is for the minister to dip the wafer in the chalice and place it on the palm of the communicant. This does not have the rubrical and hygienic objections of the first variation, but to many it raises a serious question of reverence, for it sometimes puts the communicant to the ignominy of licking his palm or wiping it with a handkerchief.

Some priests who use this method claim that it can be done in such a way that the wine is immediately absorbed by the wafer, but even so, this method is offensive to the liturgical and æsthetic feelings of a good many people. Both of these methods do save some time. Still another variation of the ministrant-imposed method is for the bread to be administered as normally, and then the minister proceeds with the chalice, and with a small spoon places a drop of wine on the water as it rests on the palm of the communicant. This must consume as much time, if not more, than the traditional method.

The other general type of intinction is where the minister delivers the bread into the left palm of the communicant, who then waits until the chalice is passed, takes his own wafer, dips it, and places it in his mouth. This does not violate the rubric, and has the advantage of enabling the communicants to intinct or to drink from the chalice as they please. One objection is that the communicant sometimes wets his fingers in the wine, although that is not likely to happen often. To avoid this, some priests carry two chalices: the regular one for those who desire to drink from it, and a smaller one for intinction, although this means that the minister is not able to use a purificator, which is a serious flaw. The chief objection to this method is that it doesn't save much time, and is open to the possibility of irreverence just as much, if not more, as the common chalice. Thus, if the hygienic objection to the chalice is invalidated, as we have seen reason to believe, there is not much ground left for advocating this, or any other method, of intinction.[57]

There is no theological objection to intinction, except on the basis of a literalist interpretation of our Lord's command: "Drink this. . . ." A common objection in the early and medieval Church to intinction was that our Lord gave the sop to Judas (St. John 13:26). It was also felt that it was a violation of the primitive custom and symbolism wherein the elements are given separately, signifying first the wounding of the Lord's Body, and then the shedding of His Blood.[58] More seriously, intinction does impair the fullness of the liturgical symbolism and intimate fellowship involved in drinking from the common cup, and some of the remarks we made in connection with communion in one kind are pertinent here as well.

Thus, no one method of intinction is free from all of the objections leveled against the common chalice. The ministrant-imposed variations, while saving time, are open to serious criticism on the grounds of hygiene and reverence. The communicant-imposed method, while hygi-

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[52]Ladd, p. 67.

[53]Stone, *History*, Vol. I, p. 305.

[54]Letter from Dr. Jones.

[55]For valuable discussions of the meaning of Eucharistic blood, see Rt. Rev. John Wordsworth, *The Holy Communion*, Longmans, Green, 1893, p. 272; Lucius Waterman, *The Primitive Tradition of the Eucharistic Body and Blood*, Longmans, 1919, passim; *The Parish Communion*, ed. by A. G. Hebert, SPCK, pp. 88-92, 108-110.

[56]Letter from Dr. Jones.

[57]For much of this information on the varieties of intinction I am indebted to Dr. Jones.

[58]Blunt, *Dictionary of Doctrinal and Historical Theology*, p. 139n.

For brief discussions on the question of the common chalice see:

"The Use of the Chalice," articles by Neil E. Stanley and Donald B. Aldrich in *Problems in Faith and Worship*, Record of the Church Congress for 1925, Macmillan, 1926.

"Communion in One Kind," by the Rt. Rev. Benjamin F. P. Ivins, in THE LIVING CHURCH, June 7, 1939.

"Communion in One Kind," by the Rev. Franklin Joiner, D.D., in *St. Clement's Quarterly*, Spring, 1944.

"The Common Cup in Holy Communion," by the Rt. Rev. Benjamin F. P. Ivins, in THE LIVING CHURCH, October 8, 1944.

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enic and requiring no change in the rubrics, saves only a little time and is open to the danger of irreverence. And if the hygienic objection to the chalice is no longer valid, it is difficult to see why anyone should desire intinction in any form, save possibly for communicating the sick.

I will not try to summarize the evidence presented here, but I would like to make a few observations. I have tried to be as fair as possible in presenting the facts available to me, and I hope I have at least demonstrated the real complexity of this question, and given a warning against snap judgments.

For my own part, I cannot help but feel that the traditional Anglican method of administration should remain the normal one, indeed the only one, save under very exceptional circumstances. I feel that official sanction of any other method would be dangerous in so far as it would encourage morbid fastidiousness and unbrotherly individualism on the part of the communicants. I realize that communion in one kind offers a most tempting solution to the solitary priest of a large congregation, but the theological and liturgical objections to it are not lightly to be passed over. Of course, those who look to Rome for final authority and who feel at home in scholastic theorizing will find no weight in these objections. But I wonder if the individualistic sacramentalism of Rome, stemming from "an age of unexampled liturgical decay" (which is Fr. Gregory Dix's judgment of the scholastic period) is anything we should be eager to copy. The factors of time and convenience certainly weigh heavily on us busy Americans, but if we must save time in our services, let us turn our efforts towards revising the Liturgy in the direction of primitive simplicity and brevity, and authorizing laymen to administer the chalice, rather than toward intinction or communion in one kind, where we tread on shaky ground. As for the plague of lipstick, if we're going to withhold the chalice from anyone, let us withhold it from those who persist in coming to the Lord's Table with incarnadined lips.

The received Anglican method is the Lord's command, it has the authority of primitive use, it is absolutely safe (again assuming the validity of the latest medical evidence), and it preserves the fullest symbolical and liturgical overtones of this, our great Sacrament of fellowship, the Holy Eucharist.

The Four Fears and the Theology of Politics

By the Rev. Francis J. Bloodgood, D.D.

IT IS always healthy for us to face our fears. Next Thursday is the Feast of the Ascension, and as we think of Our Lord's Ascension the teaching of Bishop Pearson comes to mind. The Bishop was commenting on the statement of the Creed of the seated posture of the ascended Christ. "The notion of sitting," writes Bishop Pearson, "implies rest, quietness, and indisturbance." Furthermore, in the Gospel for this Sunday our Lord admonishes us: "Be of good cheer; I have overcome the world." Yet as Christians we know that we are not immune to the four fears, nor do we always find ourselves capable of treating politics with a quiet mind.

Judging from conversation with neighbors and strangers on the streets, in barber shops, and in travel, people are more attentive to the four fears than to the four freedoms. The four fears are the fear of idealism, the fear of Russia, the fear of entangling alliances, and the fear of revolution. The fear of idealism is a natural reaction on our part, as a people, from the Utopianism of the 1930's. Actually, the worst friends of democracy are the Utopians, because as D. M. MacKinnon now teaching philosophy at Keble College, Oxford) wrote in the English *Christendom* for June, 1944: "Democracy is not a 'way of life'; it is an expedient for taking seriously and harnessing the power element in human affairs. Its very 'messiness' should negate Utopian misconstruction; but its messiness is an index of its strength."

An illustration of this reaction from Utopianism and pacifism, can be observed in any of the theaters where the film "Wilson" is being shown. There were quite a number of soldiers in the theater when I saw "Wilson," and during the most impassioned pleas that Wilson made for permanent peace, disrespectful laughter could be heard from the soldiers, and there were cries of "Oh yeah!"

The fear of Russia is also common. It is related to the general fear of the unknown, for Russia has come on to the stage of history as a world power after having been regarded as a sickly giant during the time of the czars and, more recently, as a slick promoter of political agitation, until the Russian courage against the German war machine won the respect of the world. Russia was tried and found to be free of Petains and Lavals.

There is the fear of entangling alliances. This fear is based on what I heard a political scientist call "the fear of intimacy." He had been arguing that "One World" may mean one long fight. He amplified his argument by saying that he had observed that some forms of getting together only succeeded in getting people in each other's way and in getting on each other's nerves.

The fourth fear, which is the fear of revolution, rises from the feeling that the different experiences of civilians and military might result in estrangement between the two. This fear of revolution is particularly an American fear. Our prosperity has become so great during the war that some people are wondering if they can hold on to their newly acquired wealth.

The four fears can only be overcome by a theology of politics. Yet the ordinary and secular approach to politics is one of fear itself. Turn inquiring reporter, and ask a group of mothers if they want their sons to grow up to be politicians. The answer will show that the mothers, even though they may be devout Christian women, have not thought straight about politics. Even many of the clergy talk as though the Christian religion had nothing to say beyond advising politicians to be good men, and the majority of our people regard all politics as arising out of sin. Such doctrine as this is Calvinistic, not Catholic. If we are to serve God with a quiet mind, we must understand that politics arises not from man's sin, but from man's humanity. Politics is concerned with man as a civic being. In fact, politics is essentially idealistic. I have said that politics deals with man as a civic animal, but he is only a civic animal in part. Man is first and foremost a tribesman—a man of natural relationships. The theology of politics teaches us that the political heresy of the 20th century has been to exalt politics. Take, for example, France. From what I could observe in France during the last war, France was a defeated nation when the Armistice was signed in 1918, and the French showed their demoralization by forming a considerable number of political parties. In doing so, France was building its house upon the sand instead of upon a rock, for the foundation of true politics lies in the pre-political sphere. The foundation lies in the life of man as a tribesman, and, underlying all, in the life of man as made in the image of God. Because the French people were in despair and had lost their faith in Divine Providence, they put their faith in a multitude of political groups, and they went to pieces. Because the Germans succumbed to the fear of idealism and put all their faith in power politics, Germany became a totalitarian state and attempted to deify a man of evil genius.

In the "Forward Day by Day" book for last Advent appeared a reprint from the *Christian Newsletter* by William Temple, whose influence as Archbishop of Canterbury has not ceased because of his death. The Archbishop wrote: "The Jews found the meaning of their history in the call of Abraham, the deliverance of Egypt, and the covenant with God following upon it. For Mohammedans the meaning of history has its center in Mohammed's flight from Mecca. For Marxists the culminating meaning is found in the emergence of the proletariat. The Nazis vainly pinned ther hopes to the coming of Hitler. For Christians the decisive meaning of history is given in Christ."

And so we reach the Chrstian conclusion that we can overcome the four fears and also be delivered from bitterness in politics, for the indispensable man is to be found neither in, nor out of, political office. We build our society primarily on the pre-political foundations which rest upon a rock. We put our faith in Divine Providence and in Christ the King.

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The Federal Council's Problem

WE CONFESS to a distaste for pursuing indefinitely the discussion about John D. Rockefeller's unfortunate pamphlet on Church unity. But two communications in this issue seem to require a restatement of what we take to be the salient point in the matter. One of them is Bishop Sterrett's letter in our correspondence column. The other is the letter from a small group of the clergy of the diocese of Long Island. Both communications seem to us to be a little to one side of the main point. That point is: "Should the Federal Council publish, or associate itself in the publication of, propaganda directed against essential elements of the Church's Faith?"

Bishop DeWolfe, in his letter to his clergy, did not object to the Council's filling requests for copies of the pamphlet. What he objected to was the "seeming approval and promulgation of such doctrines" as the pamphlet set forth implied by the enthusiastic introductory note quoted in our issue of April 22d. The only indication of a publisher on the pamphlet was the statement, "The Protestant Council, together with the Federal Council of Churches of Christ in America, is distributing the address in pamphlet form."

Hence, Bishop Sterrett's quotations from the constitution of the Federal Council need to be brought to the attention of those who put the Council's name on the pamphlet rather than of those who say it ought not to be there. It is scarcely adequate to say that the Council has not done something it has done just because its constitution says it can't.

Similarly, the group of Long Island clergy seems to us to miss the point. Bishop DeWolfe did not say flatly that the Church ought to withdraw from the Council. He said that it ought to withdraw *if* the Council maintains the custom of publishing (or associating itself with) anti-sacramental and anti-credal literature.

The crux of the problem is that a very large section of the members of the Protestant Churches have lost their sense of conviction upon theological matters which they once considered vital. This is not just an ignorant Anglo-Catholic slander, but a fact which is to be read again and again in the Protestant press and heard again and again in Protestant sermons. "Denominational lines have no real meaning any more," we were assured recently by an interdenominational executive (not, we hasten to add, a Federal Council executive). Naturally, Liberal Protestants like Mr. Rockefeller look to the Federal Council for leadership toward Church unity; naturally, they decry emphasis on creeds and sacraments in which they no longer believe, and consider the Federal Council an appropriate sounding board for the expression of such opinions.

We of the Episcopal Church believe in a teaching Church which "hath authority in controversies of Faith." We expect the Church to exercise care in lending its name to pamphlets which express doctrinal opinions; and certainly the opinion that doctrine is unimportant is a doctrinal opinion, and one which the Church repudiates vigorously. We are conscientiously separated from our Liberal brethren and from our conservative Protestant brethren who also believe that doctrine is important but differ from us on specific doctrines. We yearn across the gulf that divides us and pray earnestly

The Collects

The Rogation Days — *May 7, 8, 9th*

"CONSTANTLY receiving Thy bounty." Words which recur frequently in our Prayer Book services need to be looked at attentively from time to time, lest their familiarity dull our perception of their meaning. How often we hear "All things come of Thee," but do we often try to realize their significance? The Rogation Day Collect reminds us that we constantly receive God's bounty; but how easy it is to take most of His giving for granted or even take credit to ourselves for that which God gives us. Our part is to recognize God's bounty as such; why He is so lavish in His giving; how we can make the best use of what He gives; and make that very using a part of our thanks to Him, showing our appreciation by the way we put to the best use all His gifts. The harder we work at this the more right we have to ask Him to pour forth His blessings.

Ascension Day — *May 10th*

WE BELIEVE Christ ascended into the heavens. When we remember before God this mighty Ascension it is with thanksgiving for the benefits we receive thereby. The benefits? — the certainty that our human nature, taken upon Him by our blessed Lord, has been carried up into heaven, and that where He is we are to ascend and with Him continually dwell. One cause for our gratitude to God on Ascension Day is this assurance that we have a place prepared for us in heaven. Our future state is not entirely unknown. If we persevere in making ourselves worthy, with the help of the Holy Ghost, we can confidently expect to enter into our rightful place in heaven at last, since He has gone to prepare it for us, and has shown, by His Ascension, that human nature is to have place in the regions of the divine.

Sunday after Ascension — *May 13th*

GLORY, exaltation, triumph, are key notes of Ascensiontide. We rejoice in the triumph of our Lord as He is reinstated to His rightful place in heaven. Not much of the glory was seen by the friends who saw Him taken up but the angels were visible to Him as the heavenly gates opened. Two of the angels remained to give their message to the watchers but their glory was veiled. The triumph and glory is known by us as we meditate on the meaning of our Lord's Ascension. He has gone to prepare our place and we ask God to send the Holy Ghost to strengthen our faith and help us make ourselves ready for the time when we shall enter the Church Expectant and be prepared for the fulness of life in the Church Triumphant. With all our determination and power we must seek to lead a life here and now as much like the heavenly life as is possible.

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that it may be bridged. But we must consider it only a disservice to the cause of unity and truth to assert that the gulf really isn't there.

The Federal Council includes many kinds of Christians n its membership. By its very nature it is an institution for ommon action by those who differ on important matters. The point to which Bishop Sterrett seems to us to fail to give dequate weight is that there is a sincere and vocal group of onsiderable size which longs for the Federal Council to beome something which its constitution says it is not—a sort f super-Church. This group is able to influence the Council's ction on many individual matters, and is wholly unaware hat in doing so it is offending anybody or contravening the aragraphs of the Council's constitution quoted by Bishop terrett. It pays no attention to its own denominational formularies and is accustomed to considering constitutions relics f the benighted past.

The benighted past of the Episcopal Church which beieves that the creeds "ought thoroughly to be believed and eceived" and that Baptism and the Holy Communion are 'generally necessary to salvation" is very much alive today in he Episcopal Church—both among those who are known as nglo-Catholics and among those who, though not acknowldging this designation, still believe in the Thirty-Nine Artiles and the Book of Common Prayer. In spite of the unloubted sincerity and sweetness of spirit of Mr. Rockefeller is address did constitute a frontal attack upon these central illars of Anglicanism and a direct insinuation that Jesus ould be thoroughly disappointed to find that the simple eligion He taught had been perverted into Episcopalianism. hat is Mr. Rockefeller's sincere opinion, and he has a right o stand up and express it. But we do not see how any religus group which wants Episcopalians to continue in its memership can permit its name to be associated with the publicaon of such a statement.

Hence, the problem of coöperation still remains. There are ose who sincerely, kindly, and righteously believe that interenominational organizations should be used for the purpose f advancing doctrinal negation and propagandizing for unity pon the basis of minimal belief, minimal obligations, and inimal discipline; and there are those who believe that hurch unity must be sought through other channels so that öperative organs can be left free to coöperate. If the ockefeller pamphlet had come out a month or two before e 1940 General Convention, it would very probably have evented our Church's joining the Federal Council. If iberals believe in coöperation among those who are not yet ady to unite, we earnestly urge them to confine their efforts ward unification to other agencies than those dedicated to öperation.

lo More Bundles

AS ANNOUNCED in a letter to distributors during the week, the bundle plan, under which readers have been le to get their copies of THE LIVING CHURCH at the church or, is being discontinued for the duration of the paper ortage. This according to well-informed estimates, will obably continue for a year after the end of the war. Acrdingly, we suggest that readers who have been participatg in the bundle plan enter regular subscriptions either rough the parish bundle agent or directly.

The decision to suspend the bundle plan was a hard one make, for we are deeply appreciative of the help in past years of both distributors and customers under the plan. However, after calculating our paper use during the coming months we have found that unless we take some such step we shall exceed the limitations placed by the government on all users of more than five tons of paper a year. We did not feel that it would be fair to the less well-to-do readers to accept only two-year subscriptions, nor did we feel that it would be right to reduce the number of pages in a magazine which is pledged to complete coverage of the news, the work, and the thought of the Church.

Though the great majority of bundle copies are read, there is almost always a residue of unsold copies which, in these days of stringent paper regulations, represents an element of waste THE LIVING CHURCH FAMILY cannot afford. The financial aspect of the matter is entirely secondary; in fact, we have offered parish bundle agents a commission on new individual subscriptions which will net us 14 cents a year less per person. Our objective is rather that THE LIVING CHURCH may be put into the hands of as many people as possible, with as little waste of paper as possible. Accordingly, we should like to suggest that readers who do not keep their back numbers on hand for reference bring them to the church or send them to a friend. Quite a few are passing their copies on already. The larger the number, the better informed the Church will be.

THE LIVING CHURCH will still be available at bookstores where it has been sold in the past, because there it is a factor in somebody's efforts to earn a living. We shall also continue to send bundles to chaplains and camp libraries in the interest of helping chaplains and servicemen to maintain contact with their Church under the difficult conditions of military life. All bundles to churches and church groups, however, are being discontinued with this issue, although we deeply regret the necessity of taking this step.

It is our hope that by General Convention time the end of the paper shortage will be in sight. If it is not, we may be able to make some arrangement for parish distribution of our Convention issues. In any event, as soon as the paper shortage is over, we shall try to see to it that your favorite Church magazine is to be found at the door of every church in the land every week.

Methods of Administration

WE SHOULD like to lay claim to being the first rostrum for the noteworthy article on The Administration of the Holy Communion, by the Rev. David R. Cochran, of which Part II appears in this issue. We have never seen a more thorough and scholarly study of the whole subject and find ourselves heartily in accord with the author's conclusion that every proposed alternative method of administration raises more problems than it solves. However, we must give the credit for the project to those to whom it is due: and they are the greater chapter of St. Mark's Cathedral, Grand Rapids, Mich. The paper was prepared for this body as one of a number of studies entered upon in the same thorough way at the behest of Bishop Whittemore, Dean Higgins, and the other members of the greater chapter.

The article, whether or not one agrees with its conclusions, deserves the attention of everyone concerned with this subject. Accordingly, we shall, if demand is sufficient, reprint it in pamphlet form. The price will probably be in the neighborhood of 10 cents a copy.

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BOOKS

JEAN DRYSDALE, EDITOR

Problem Solving

YOUR PROBLEM—CAN IT BE SOLVED? By Dwight J. Bradley. Macmillan, 1945. Pp. 213. $2.00.

This is a refreshing, sincere discussion of the psychological and spiritual roots of religion designed to make it a dynamic force in personal and social affairs. Its text follows the lead of its title, being written in the second person and keeping the conversational tone throughout.

The author, a Congregational minister of broad experience, holds that the qualities necessary to successful problem solving are objectivity, teachability, faith, and courage. He offers no optimistic panacea, however, warning his readers that "what you will find here will bring you no easy comfort."

About one-third of the volume is devoted to analyses of six case problems outlined and discussed by questions and answers between counselor and client. The range of these cases is revealing and the variety of the dialogue fascinating.

The specific resources for use in problem solving are friends, family, books, nature, and prayer. The author concludes his unusual treatment with the thought that worship is problem solving on its highest level and that religious service is problem solving in its highest form.

C. RANKIN BARNES.

"Affable Bellocosity"

SONNETS AND VERSE. By Hilaire Belloc. Sheed and Ward. $2.00.

A new collection of Hilaire Belloc's poems is an event to be experienced. Its jacket flap, bearing a review by Hugh Walpole, challenges anticipation. "[Here are]," he declares, "the collected poems of the greatest living English poet."

Perhaps Mr. Walpole, safely established on the Avenue of Greatness, dare the superlative because he has only to glance from his window to behold the great who walk there. The average reader must use binoculars and the superlatives of modern signboards make him wary. Moreover, he has been told that to appreciate a sunrise or a sunset he should turn his back on the horizon and bend to observe it through the archway of his own legs, the worm's eye view in preference to the eagle's. Sunset and sunrise happen every day; yet what worm or what eagle can presume to say which day's beauty is the greater or the greatest? Neither should living achievement be confined in a pigeon hole though it be plainly labeled E-S-T.

Mr. Walpole speaks of "Belloc's variety, audacity, and especially his fiery, sarcastic humor." They are all contained in this book with what Louis Untermeyer has termed his "affable Bellocosity." His line of the land roll with the lift of the hills and the fall of the valleys; waves swell and plunge through his lines of the sea. His religious lyrics have the simplicity of ancient carols. His choice of subject and his use of form are amazingly various. He

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iumor, by no means always sarcastic, is lelightful. It is a pity there is not included i spacious section devoted to his *Beasts* nd *Cautionary Tales*.

His best known poems, other than these, re present. The famous Epigrams, of hich 50 are included, sparkle from the ages. Deftly turned, concise, intense, procative, they range from needle prick and word thrust to impish fun, the wisdom f the sun dial, and tenderness.

What Hilaire Belloc does with the sonet may be 'nobody's business,' but it must ertainly be confusing to the beginning poet ho may choose him for a model. There re 38 sonnets in the book and few of them ollow accepted patterns. Each has a Belcian framework of its own.

The beginning poet, baffled and bewildred by adroit intricacy and still sighing ke a furnace, will do well to forsake his wn professor-frowned-upon irregularities nd send his lady's eyebrow this bouquet rom Hilaire Belloc.

"Rise up and do begin the day's adorn-
; ing;
The summer dark is but the dawn of
day.
The last of sunset fades into the morn-
ing;
The morning calls you from the dark
away.
The holy mist, the white mist of the
morning
Was wreathing upward on my lonely
way.
The way was waiting for your own
adorning
That should complete the broad adorned
day.

Rise up and do begin the day's adorn-
ing;
The little eastern clouds are dapple
grey:
There will be wind among the leaves
today;
It is the very promise of the morning.
Lux Tua Via Mia: your light's my
way—
Then do rise up and make it perfect
day."

PORTIA MARTIN

Modern Translation

HE VISION OF PIERS PLOWMAN, by William Langland. Newly Rendered into Modern English by Henry W. Wells. Sheed and Ward, 1945. Pp. xxix, 304 (with notes). $3.00

It is of course quite too late to write critique of this great poem and social cument, nearly six centuries too late. *ers Plowman* has long held an honored ace in the history of literature, in folk pression, in religious criticism, and in ial philosophy; as well as exercising a found influence on the age-long Engh struggle for the emancipation of the le people.

But William Langland's masterpiece has en largely inaccessible in modern times. e Middle English in which it was writ- has rendered it foreign to the average der. The translated editions have usuy been expurgated along the lines of Victorian or Puritan prejudice; hence its complete and lusty view of life has not been observed. The volume before us now, however, is a rendering of the entire *Piers Plowman* into modern English verse. As a matter of fact it is more complete than any one of the three editions in which it was issued in the 14th century, for the translator has done a fine job of conflating all three of the texts.

It is never easy to translate from one idiom to another; but Mr. Wells has in this instance done an extraordinary piece of work. He has succeeded in retaining the alliteration and the cadences, and to a large degree the authentic flavor, of Langland's work. This was no easy task, as will be realized when one considers the many vocabulary changes through which English has come in the last 600 years. The translator deserves praise also for the helpful notes which he has appended.

There is a scholarly introduction by Nevill Coghill, which greatly adds to the usefulness of the volume. He not only discusses the work of the translator, but also treats in a general way the literary and historical problems of the original work.

It is unfortunate that a few egregious typographical errors have been allowed to creep into the book, such as "the year 1393-34" (p. xxviii of the introduction). It is in general a beautiful example of the typographer's art, in which the publishers may well take pride.

HEWITT B. VINNEDGE.

The New World

WHERE ARE WE IN RELIGION. By Joseph Fort Newton. Macmillan. $1.50.

"But the new age will be different—it will be a rebirth not of one nation, but of all races in one world. A new unity of the Church will be achieved, a new fellowship of humanity, new feats of social engineering, a new art of brotherly service in which the truth of science will unite with the love and faith of a great and benign religion." If any one passage in this book can be picked out to express its theme this would seem to be that one. The author says that such a picture as that quoted above is not only not impossible but inevitable. It is refreshing to find an optimist of this heavenly kind in the Church today. For that note alone the book has value. In addition there are several sections which are worth reading. The chapter on "Deliver Us from Evil" and that on the "Fifth Gospel" are treatments out of the ordinary and thought-provoking.

While the book aims at great hopefulness for the future it is hard to see that the writer really supports his contentions by much more than merely saying so. He is at times too enamored with the modifying adjective and phrase to the extent that he occasionally used five words where one would do. Dr. Newton writes prose in a poetic style, sometimes with a very admirable effect, but sometimes to the detriment of the thought content of his words. Taken as a whole, the book makes for some thoughtful reading.

NORMAN L. FOOTE.

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Your Manners In Church

"Your manners!" What a quaint, old-fashioned figure of speech in this day and generation! What are one's manners, many of you under thirty will ask? What is it all about? Well, when we were kids coming up, showing mighty few evidences of *ever* becoming ladies and gentlemen in our later years, our parents struggled valiantly to teach us "our manners," those little graces of deportment which, when naturally practiced later on in life, go far toward making the difference between gentle folk and those who are discourteous and uncouth. Those little graces had to do with proper deferences to women, the thank-yous and acknowledgments of gifts of courtesy and affection, and were taught to us as expressions which should naturally arise from a grateful heart in one who was intelligent enough to appreciate the gift. Now, all this has to do with our manners toward one another, and we who are gentle folk make much of them in our association with each other, to our mutual edification.

We've wanted for the longest while to touch gently upon the matter of our manners toward God Our Father,—and toward Blessed Jesus, Our Redeemer, Friend and Brother. They transcend in Their importance in our lives, all women, all friends, all loved ones! They merit every marked attention we can offer. So, may we suggest a few lovely little mannerisms that earnest Episcopalians may devoutly and non-controversially acquire to the good of their souls, and which will help immeasurably in the proper and necessary spreading of a more reverent attitude by *all* Christians toward Holy Names, Holy Places, and Holy Things.

The signing of oneself with the Cross is *not* a superstitious practice. The very act of will that inspires you to make a holy sign outwardly, will of itself many times drive away an unholy thought that was digging in *inwardly*. So, at private and needful moments, as well as in public worship where indicated, this age-old practice *still* brings Jesus nearer to those who love Him, and sets forth to a non-believing world that you who use it are a Christian.

The reverencing of altars by a simple, unostentatious bow;—God's Altars are Holy Places! God and Jesus have come there many times—*right there*—thereon! Does that leave you unmoved? It just can't!

Genuflections? Those are the acts of dropping on one's knee in an extra act of reverence when approaching or passing the place where The Blessed Sacrament is. The reason is simple. What, exactly what, would you do if God came by you in the street? We know what *we'd* do, and so do you. We'd be on our faces, and on our lips would crowd words like "Lord, I am not worthy,—Lord, remember me when Thou comest . . . ,—God, have mercy upon me, a sinner." So, who can resist so lovely and natural a bit of manners to express the same thoughts when we near Those Means by which He promised to be with us always?

The reverence at The Incarnatus in The Nicene Creed;—how thoroughly this little act of manners is misunderstood. So, so many uninformed people in The Church go off half-cocked and think it is a reverence to The Blessed Virgin Mary. It is *not*. Our reverence at The Incarnatus is one of thankful and loving appreciation to God the Father for the gift of His dear and only Son. That little Baby Who came then was GOD! And so, many of us find that a very satisfying little way of continuously saying, "Thank you, God" for having come to us in the form of Jesus! And truly, dear friends, it's as simple and natural as just that! It does not throw you into any sharply defined party of Churchmanship. You can do it in *any* parish church and be in good taste, and you'll never be any more outstanding for doing such things than are gentle people practicing their manners in the midst of the thoughtless, uncouth and discourteous generation in which we are living.

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DIOCESAN

WASHINGTON

Lenten Offering

The annual presentation service of the Church school Lenten Offering in the National Cathedral, Washington, D. C., which through the years has been one of the great days for all the boys and girls of the diocese, proved its value and ever increasing popularity on Sunday, April 22d, when the Cathedral was filled with pupils, teachers, officers of Church schools, together with their parents and friends—more than 2,000 in all. Over 500 students formed the procession, led by the Cathedral choir and clergy, formed of junior choirs, crucifers, banner and flag bearers, and delegates from each parish. The latter presented the offerings of their respective parish schools to the Bishop who dedicated the offering at the high altar and then, standing at the rood screen with other clergy, symbolically gave it to a boy or girl costumed to represent China, Alaska, India, Liberia, the Philippines, and the American Indians.

Bishop Dun of Washington greeted the pupils, congratulating them on their splendid accomplishment, expressing the hope that they had caught the spirit of the great leaders about whom they had been studying during Lent. The Bishop was assisted in the service by the dean of the Cathedral, the Very Rev. Dr. John W. Suter; Canon Charles W. F. Smith, chairman of the Department of Religious Education; the Rev. Walter W. Reed, chairman, Missionary Education Committee; and the deans of the two convocations, the Rev. Walter W. Gale and the Rev. James Valliant.

While the total amount of the offering is not yet available, preliminary figures show that it will substantially exceed that of former years.

LONG ISLAND

Archdeaconry Gives Support To Bishop DeWolfe

Bishop DeWolfe of Long Island received the unanimous support of over 3[illegible] of his clergy and lay people of Queens and Nassau, who were assembled for the spring meeting of the archdeaconry of Queens and Nassau in St. George's Church, Flushing, on April 25th.

The following resolution was moved by Mrs. Henry Waller, widow of the former rector of St. George's Church, Flushing, and past president of the diocesan Woman's Auxiliary. The resolution was presented to the Bishop by Mrs. Waller and Mrs. Alexander R. McKechnie, wife of the rector of All Saints' Church, Great Neck, and present president of the Woman's Auxiliary. It had been unanimously adopted by the Woman's Branch of the archdeaconry of Queens and Nassau.

"As women of the Church here assembled, in view of the Bishop's address [illegible] which he nobly expressed the spirit and

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ith of the Church, which we, as baptized embers represent, we vote him our unit- l confidence and assurance of our loyalty d coöperation."

The resolution from the Men's Branch the archdeaconry, which was presented the Rev. C. Merton Wilson, rector of ll Saints' Church, Baldwin, and unanious adopted, read as follows:

"That the first minute to be entered on e records of this meeting of the archaconry of Queens and Nassau, be one of ateful appreciation to the Bishop for e statement of the faith in this Church, ade at the service preceding this meetg, and our determined loyalty to that ith."

These resolutions were received by erbert R. Peck as secretary of the archaconry of Queens and Nassau. Mr. eck is a churchwarden of St. George's hurch, Flushing.

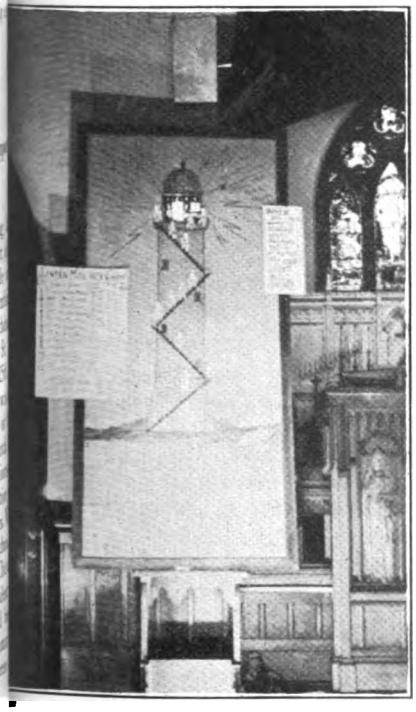
AU CLAIRE

ighthouse Plays Part In athedral Lenten Offering

Again the Lenten offering at Christ hurch Cathedral, Eau Claire, has topped elf, though there are still Lenten boxes be heard from. This is due in part to e lighthouse that blinked down constantduring Lent.

Each of 12 classes was given a quota sed on members, and the light was acked out in 12 squares. Twelve small epers climbed the outside stairway, as ported income was noted. When the ota of any class was reached, the little an topped the stairs, and his portion the light was wiped clean.

On Low Sunday, though gas made the ual diocesan service impossible, some ar-by children joined the Cathedral in eir Offering Service, putting their boxes into the great white cross, and receiving a growing plant of remembrance. These plants are largely cared for to bring on Whitsunday for the church borders. Cathedral children always bring Mother Church flowers for her borders on Whitsunday.



LIGHTHOUSE: *The little keepers brought home the bacon.*

CHAPLAIN HENRY I. LOUTTIT: *The Suffragan-elect of South Florida, preaches at Acolyte Festival.*

SOUTH FLORIDA

Acolyte Festival

The fifth annual Acolyte Festival for those in the western deanery of the diocese of South Florida, was held April 22d, at 5:00 P.M., in St. Andrew's Parish, Tampa, Fla.

Chaplain Henry I. Louttit was the preacher. This was the first official service held by Chaplain Louttit since his election as Suffragan Bishop last February.

Acolytes were present from All Saints', Lakeland; Holy Trinity, Bartow; St. Peter's, St. Petersburg; Ascension, Clearwater; Good Shepherd, Dunedin; Redeemer, Sarasota; St. Agnes, Sebring; Redeemer, Avon Park; House of Prayer, Tampa; St. John's, Tampa; and St. Andrew's, Tampa. Eight of the clergy were present in the chancel.

The rector of St. Andrew's, the Rev. Martin J. Bram, officiated at the service of Evening Prayer. The boys' choir of St. Andrew's, under the direction of Mrs. Robert F. Nunez jr., sang for the service.

MASSACHUSETTS

2,000 Children Attend Annual Mission Festival

Two thousand children filled Trinity Church, Boston, on the afternoon of April 29th for the annual Mission Festival Service when the offerings for missions were made by the church schools of the diocese, either through the Lenten Mite Boxes or by certificates of sustained weekly giving in the newer and preferred manner. The Rev. Dr. Phillips E. Osgood, chairman of the Department of Christian Education, which sponsors these spring festivals, preached. A vested choir of 850 children, drawn from the junior choirs of 55 parishes, sang.

There is a time when "divine healing" is not enough . . .

When, for example, a psychoneurotic person brings his strange complaints to his rector. It is simple to tell the psychoneurotic that he must deepen his faith or must pray more regularly. But the psychoneurotic *needs much more than this "divine healing." He needs the sincere help of a pastor who understands the significance of his complaints. He needs treatment by a pastor who combines religion with the best psychiatric methods.*

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It clearly explains what the clergyman must know about the psychoneurotic before he can treat him successfully; how he can help the psychoneurotic to understand the basic cause of his condition; how he can lead the psychoneurotic to a better adjustment toward life and his own problems.

Mr. Simpson's handbook is backed by forty years of ministerial experience and ten years of counselling experience in his own Clinic for Personal Adjustment. Every statement he makes is grounded in work that has brought about remarkable results. Similar results can be achieved by the minister who will prodigiously apply himself to the teachings in this manual.

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COLLEGES

Religious Emphasis Week

Refuting charges that colleges are "educating young people away from the Church," Texas State College of Arts and Industries, at Kingsville, held a Religious Emphasis Week. It was an intensive educational program on the general theme, "Reality in Religion," and the principal speaker was Bishop Jones of West Texas. At each day's "all college assembly" Bishop Jones gave an address on some phase of the topic. Each afternoon Bishop Jones kept open house, inviting students of all communions, or with no church affiliation, to talk over their personal problems. Many availed themselves of the privilege.

SEMINARIES

New Dormitory at C.D.S.P.

A new dormitory with rooms for students, offices, refectory, and library wing, to be known as Denniston Hall, will be opened at the Church Divinity School of the Pacific this summer. Originally a sorority house at the University of California, the building has been completely remodeled.

A Report on the National Offering for Theological Education

By the Very Rev. ALLEN EVANS
Chairman, National Theological Offering

WE ARE beginning to see clearly the results of the annual national Offering for Theological Education, which is shared in each year by the 11 seminaries of the Church. This offering is receiving increased interest and support throughout the Church, and the results are most encouraging.

The action of General Convention in 1940 served to call the attention of the whole Church to the financial dilemma of our schools and offered the opportunity for every church and mission to share in their support. National Theological Sunday is observed each year on the call of the Presiding Bishop; it has usually been the Sunday nearest St. Paul's Day. The resolution of General Convention says: "It shall be the duty of every minister of this Church to present to his congregation the subject of theological education, the responsibility of the laity for its adequate support, and a special offering shall be made which shall be sent to each seminary or school of theological education as the minister shall determine."

The results show a steady increase of interest in and support of our theological schools.

It would seem from the marked increase of the first month of this year over the same period of last year, that we might expect an even greater increase by the end of this year.

Those churches and missions which have not yet taken an offering have the opportunity to do so on any Sunday before January 27, 1946.

There are some 7,373 churches and missions of the Episcopal Church within the United States. Of this number 1,598 reported an offering last year. This is approximately 22% of the total and an average offering of $31.90.

If, in any year, 50% of our churches and missions should take the average offering, the total would be approximately doubled, or $117,615.30.

Such a sum would go far to the rehabilitation and strengthening of our seminaries in the postwar world.

It can be done. The seminaries are the life-line of the Church. They are to the Church what the training camps are to the nation.

The chairman wishes to take this opportunity to express the thanks and appreciation of the seminary deans to the interest and support of the bishops and clergy of the Church.

	Seminary Amts.'44-45	*No. of Churches*	*Jan. 27, '44 Feb. 15, '44*	*Jan. 21, '45 Feb. 15, '45*
Cambridge	$ 3,541.97	115	$ 1,291.51	$ 2,469.78
Berkeley	2,002.27	No report	1,042.16	2,257.50
General	17,064.21	440	3,440.94	8,219.91
Philadelphia	3,246.95	84	959.95	2,699.54
Virginia	7,549.28	195	5,032.85	4,897.71
Sewanee	952.86	43	855.73	1,449.61
Bishop Payne	1,410.50	95	No report	No report
Seabury-Western	3,890.74	203	2,253.79	3,397.09
Nashotah	6,843.67	225	2,059.14	3,083.10
Bexley	924.66	26	No report	1,054.50
Pacific	3,556.05	172	1,852.73	2,812.44
	$50,983.16	1,598	$18,788.80	$32,341.18

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Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wisconsin.

DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

Harry Howe Bogert, Priest

The Rev. Harry Howe Bogert, retired priest canonically resident in the diocese of Long Island, and a member of St. Paul's Parish, Glen Cove, died at his home in Huntington, L. I., N. Y., on April 20th.

He was buried from St. Paul's Church, April 23d, with Bishop DeWolfe of Long Island celebrating the Holy Communion with special prayers for the dead. The rector, the Rev. Lauriston Castleman, read the Burial Office and took the committal in St. Paul's Churchyard with the assistance of other clergy from the diocese.

Mrs. Bogert expects to make her home in the South with one of her five children.

Fr. Bogert was well known in St. Paul's parish, having regularly assisted the rector during the last ten years. Born in Bristol, R. I., in April 19, 1865, he attended General Theological Seminary. He was ordained priest in 1895, serving churches in Bensonhurst, N. Y.; Ellicottville, N. Y.; Union, Pa.; Corry, Pa.; Point Pleasant, N. J.; Birdsboro, Pa.; Burnt Hills, N. Y.; and Port Tobacco, Md. He had retired in 1935.

The author of *Is Baptism Important?*, he also wrote *The Confessor's Handy Guide to Prayer Book Penances.*

William Johnson, Priest

The Rev. William Johnson, retired, died suddenly on Saturday, April 21st, at the home of his daughter, Mrs. Charles E. Quigley, near Sewell, N. J.

Burial was from All Saints' Church, Wenonah, N. J., on April 25th, the Rev. William H. Stone officiating, assisted by the Rev. R. G. Williams of Christ Church, Woodbury.

English Born

Mr. Johnson was born June 13, 1864, at Durham, England, and ordained deacon in 1889, and priest in 1890, by the Bishop of Ontario. He was minister in charge at Wellington, Ont., 1889-90; curate, St. Paul's Church, Kingston, Ont., 1890-91; Tarentum, Pa., 1891-96; Greenville, Pa., 1896-98; St. James' Church, Sault Ste. Marie, Mich., 1901-1904; Trinity Church, Clarksville, Tenn., 1904-08; rector of the Church of the Good Shepherd, and archdeacon, Augusta, Ga., 1908-19; St. Mark's Church, Brunswick, Ga., 1919-23.

He was deputy to General Convention in 1913, 1919, and 1923; member of the diocesan Board of Missions; trustee of St. Mary's School and Junior College, Raleigh, N. C., in 1929; dean of the Columbia convocation in 1931; member of the standing committee; trustee of the diocese; and on the standing committee on Constitution and Canons. He was rector of St. Thaddeus' Church, Aiken, S. C., from 1923 until his retirement in 1940.

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CHANGES

Appointments Accepted

Carpenter, Rev. **Mark T.,** formerly rector of St. James' Church, Derby, Conn., became rector of Holy Cross Church, Sanford, Fla., on April 1st. Address: 818 Palmetto Ave., Sanford.

Chidester, Rev. **W. Keith,** formerly rector of All Saints' Church, Winter Park, Fla., is to become assistant to the rector of the Church of the Ascension, New York City.

Geffen, Rev. **Roger,** missionary priest attached to Bishop Burton of Nassau, has been appointed priest in charge of the Church at Georgetown, on the Island of Exuma in the Bahamas. His new post, the Island of Exuma, is the location of a military base leased by the United States from Great Britain.

Hargrave, Rev. **William L.,** formerly priest in charge of St. Andrew's Mission, Lake Worth, Fla., will become rector of Holy Comforter Parish, Miami, effective in mid-May.

Kilbourn, Rev. **Robert C.,** rector of St. Thomas', Eustis, and priest in charge of St. Matthew's Mission, Clermont, Fla., will become rector of Trinity Church, Whitehall, and priest in charge of Trinity Church, Granville, N. Y., and associated missions, on May 27th. He will also be chaplain of the state prison, Great Meadows, N. Y.

Lewis, Rev. **Leicester,** formerly rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, became vicar of St. Luke's Chapel, Trinity Parish, New York City, on May 1st. Address: 277 Hudson St., New York 14.

Simkins, Rev. **Eldred,** vicar of St. Agnes' Church, Sebring, Fla., is temporarily in charge of the Church of the Redeemer, Avon Park, Fla. He is auxiliary civilian chaplain for Episcopal personnel at Hendricks Field and also ministers at the bomber base near Avon Park. Address: 139 N. Franklin St., Sebring.

Stockwell, Rev. **Norman** E., formerly vicar of Trinity Church, Gooding, Idaho, became chaplain of Navy Family Chapel, Long Beach, Calif., May 1st. Address: 335 W. 12th St., Long Beach 2.

Walker, Rev. **Frank E.,** priest in charge of All Saints' and St. Philip's Missions, Seattle, will become rector of the Church of the Redeemer, Avon Park, Fla., effective June 1st.

Williams, Rev. **Edward L.,** formerly rector of St. Mark's Church, Detroit, Mich., became rector of St. John's Church, Midland, Mich., May 1st. Address: P. O. Box 486, Midland.

Ordinations

Deacons

Massachusetts—**John Porter** was ordained deacon on April 11th at Christ Church, Cambridge, by Bishop Heron, Suffragan of Massachusetts. He was presented by the rector, the Rev. Gardiner M. Day, and the Rev. M. H. Shepherd preached the sermon. The Rev. Mr. Porter is on the staff of Christ Church.

Minnesota—**Roger Jack Bundy** was ordained deacon in All Saints' Church, Northfield, Minn., by Bishop Keeler of Minnesota on April 21st. He was presented by the Rev. Victor Pinkham and the Rev. DeH. H. Hassinger preached the sermon. The Rev. Mr. Bundy is continuing his studies at Seabury-Western until June.

—**Wright Ramsett Johnson** was ordained deacon in St. Luke's Church, Willmar, Minn., on April 24th by Bishop Keeler of Minnesota. He was presented by the Rev. R. M. Harris and the Rev. John S. Higgins preached the sermon. The Rev. Mr. Johnson is continuing his studies at Nashotah House until June.

—**William G. Robinson** was ordained deacon April 23d in St. Mary' Church, St. Paul, Minn., by Bishop Keeler of Minn. He was presented by the Rev. Frank Zoubek, and the Rev. C. H. Gesner preached the sermon. The Rev. Mr. Robinson is continuing his studies at Seabury-Western until June.

New Jersey—**Frank V. H. Carthy** and **Theodore Yardley** were ordained deacons March 31st in Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. They were presented by the Rev. Morton A. Barnes and the Rev. R. S. Bosher who also preached the sermon. The Rev. Mr. Carthy and the Rev. Mr. Yardley are continuing their studies at Nashotah House.

West Texas—**Harlan Paul Osborne** was ordained deacon April 18th in the Church of the Epiphany, Kingsville, Texas, by Bishop Jones of West

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Texas. He was presented by the Rev. Robert Dunham Taylor, and the Rev. Samuel Capers preached the sermon. The Rev. Mr. Osborne is deacon in charge of the Church of the Epiphany, Kingsville, Texas.

Priests

Connecticut—**Johnson**, Rev. **Robert L.**, was ordained priest April 18th in St. Andrew's Church, Hartford, Conn., by Bishop Budlong of Connecticut assisted by Bishop Gray, Suffragan. He was presented by the Rev. John H. Jackson, and the Very Rev. Lawrence Rose, S.T.D., preached the sermon. The Rev. Mr. Johnson is priest in charge of St. Andrew's Church, Hartford. Address: 208 Farmington Ave. He was married to Miss Emogene Lane in the Church of the Atonement, Westfield, Mass., on April 7th by Bishop Budlong assisted by the Rev. S. C. S. Shirt, rector of the parish.

Oklahoma—**Mann**, Rev. **Arthur H.**, was ordained priest April 25th in St. Paul's Cathedral, Oklahoma City, Okla., by Bishop Casady of Oklahoma. He was presented by the Rev. Eugene G. E. Gilbo and the Rev. Samuel E. West preached the sermon. The Rev. Mr. Mann is vicar of All Souls' Chapel, Nichols Hills, Oklahoma City, and curate at St. Paul's Cathedral.

Deposition

Vernon Earl Artis was deposed from the ministry at his own request April 9, 1945, in St. Peter's Church, Washington, N. C., by Bishop Darst of East Carolina acting in accordance with General Canon 59, section 1. This action was taken for reasons not affecting his moral character.

Corrections

In the 1945 Annual the surname of **Bishop Voegeli of Haiti** is incorrectly spelled. **Voegell**, not Voegli, is correct.

The April 1st issue of the L.C. incorrectly stated that the Rev. William Colin Lee became rector of St. Mark's Church, Mount Kisco, N. Y., on April 1st. Instead, he will become rector of St. Mark's on June 1st, being instituted as rector by the Bishop Suffragan of New York on the first Sunday in June.

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Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
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Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

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Rev. W. W. S. Hohenschild
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Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
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Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

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Daily: 7:30 a.m.

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Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

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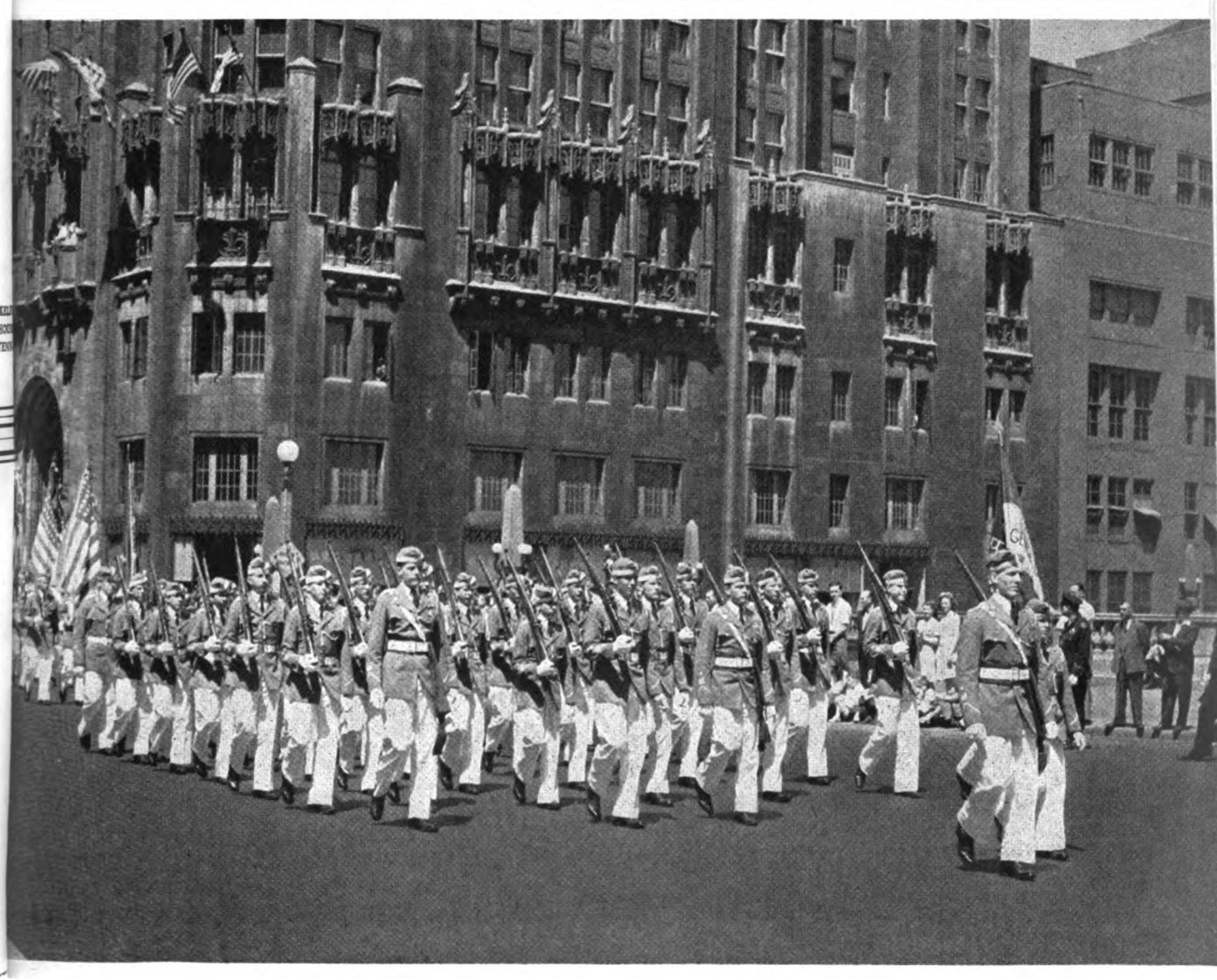

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For Victory in Europe

THINE, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

I will mention the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to the multitude of his mercies and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and pity he redeemed them; and he bare them, and carried them all the days of old. We give thee hearty thanks, O Lord, that thou hast brought us into the world in these great times, when we may see the working out of salvation by thy mighty arm.

O LORD, giver of all victory; pour out thy Holy Spirit upon us, especially upon those who must make the plans and decisions for the rebuilding of Europe. As thou hast been with thy people in affliction, leave us not blind with pride nor stifled with indifference in the day of victory. Teach us to love our enemies, but show us the way between love and the condoning of evil. Accept the sacrifice of ourselves for thy service and fill up the imperfections of our minds and wills with the abundant merits of thy blessed Son, our only Mediator and Advocate.

O GOD of Hosts, whose power no creature is able to resist, prosper the armies and navies of the United Nations, as they press forward to final victory. Grant us true repentance, and take away the offenses of thy people that with clean hands and pure hearts we may go forward in thy name. Save us from hatred, cruelty, and malice. Endue our leaders with courage and wisdom. Strengthen and protect our defenders by land, by sea, and by air, and suffer no dishonor to stain our arms. Safeguard and multiply the ministries of mercy: succor the wounded, receive the dying, comfort the bereaved. Bless those who labor in field and factory, in office and home, for our country's welfare. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations. Hasten the advent of a righteous peace, and with great might establish thy kingdom; through thy Son our Saviour, Jesus Christ, the King of kings and Lord of lords.

AND I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying nor pain any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.

YE MEN of Israel, why stand ye looking up into heaven? said the angels. Let us go forward in the fear of God, redeemed by Christ, sanctified by the Holy Ghost, till the earth shall be filled with the glory of God.

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"Treaty of Lancaster"
In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

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LETTERS

"Electing" God

TO THE EDITOR: Your comment on my letter which you so kindly published [L.C., March 25th] in turn calls for comment.

I cannot for a moment countenance the statement that we "elect God." God is! That is fundamental. We can and do just as truly say, the Catholic Faith is!, the Kingdom of God is! That we do not see moral perfection in this present world cannot possibly mean that God is dethroned, or can be dethroned. God is! And Christ is King! We did not and cannot in any way elect Him in any manner comparable with the election of a president.

Mr. Rockefeller's position is stated when in the new Church of the Living God the only essential "for admission into the Kingdom of God or His Church" would be "a life, not a creed." And this new Church Mr. Rockefeller sees "literally establishing the Kingdom of God on earth." Now this is a case of electing a god of our own making. It is this rejection of any authority so that Baptism is no longer to be required as a condition of membership that urged me to quote Dr. Barry and Dr. Delaney.

For every individual to be the arbiter of the Truth into which Jesus Christ promised to lead His disciples would make for anarchy. If we accept the "Voice of Experience" of the radio, or in the field of science because they undertake to teach a truth, are we to say the Church has no authority or Faith to teach? The clergy had been faulted for not teaching. There may be some justice in such allegation; but along side of it must be the fact that people have through 1900 years rejected the teaching of the King whose laws we are bound to obey. We can elect not to obey God, but we cannot elect God. We can elect not to obey the King, but Jesus reigns. In Jesus' first sermon He said, "The time is fulfilled, and the kingdom of God is at hand." The Kingdom is!

Many of us would be grateful if the editor would explain what the "new methods" are to which he refers.

God elects. God elected the Chosen People of Israel for a purpose. Jesus Christ elected certain men; they did not elect Him. "Ye have not chosen me but I have chosen you and ordained you," Christ said to His apostles. "O Almighty God who hast knit together thine elect in one communion and fellowship," so runs the prayer for All Saints. "O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone" is another fact stated in another Collect.

We need the Athanasian Creed with its emphasis, This is the Catholic Faith. We may accept it, we may reject it, but we do not and we cannot elect God; any more than an infant brought to Baptism can have any part in God's election. In that act he becomes a member of Christ, the child of God. It is true such child may later reject the Truth, and may deny God, but that does not mean that such a person has had any part in an election. Such a person may elect not to accept God but God remains God. It is in that sense that I meant that we cannot vote to bring in the Kingdom of God.

(Rev.) HERBERT HAWKINS.

White River Junction, Vt.

Editor's Comment:

We made no reference to "new" methods, but rather would recommend Jesus' method when He addressed the disciples of St. John the Baptist: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them." God indeed "is," and His Church indeed has an authoritative revelation about His nature and will. Nevertheless, His disciples are committed to persuasion and example, rather than coercion, to promote the acceptance of Him by men as their King. In this sense, God has given men the choice of "electing" Him or refusing to do so.

Women and the Ministry

TO THE EDITOR: It is with keen interest and great pleasure that I read THE LIVING CHURCH forwarded me by an American friend. Having read a correspondent's reply to your comments on "Women and the Ministry" [L.C., December 3d] which I regretably missed, I feel I would like to state my views on this rather complicated subject.

As you have already stated, the fact that women are not admitted to the priesthood, is not evidence of social inferiority. Woman has proven herself to be equal with man in almost every field of modern life, so it is not of man being physically or intellectually superior—these capabilities are in no wise an "open sesame" to ordination.

If Christ had made His first appearance on earth in our time, assuredly His doctrine would not differ one whit. His teaching is not for one specific generation, but for all time, until His coming again. Who are we to think we can improve upon this teaching? Time does not exist with Him. God knew what was ahead of the world when He sent His Son upon this earth. He foresaw all our present day events, as if they were already happening, and if He had deemed it necessary, would have made provision for any such eventualities. But no, Our Lord ordained only the Apostles, and made no indication as to future acceptance of women into the priesthood. Because in our generation, the emancipation of woman is very much in the foreground, this does not qualify us to use our judgment, instead of obeying His will. It is such things as these which undermine and weaken the Christian Faith.

In the recent discussions in England, on the South India Scheme, the great point of apostolic succession was raised, and in my

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own parish, the idea of women ministers was strongly vetoed. We are all members of the Priesthood of the Laity, and there are so many ways in which women can help to further the Militant Church of Christ. St. Paul tells us to learn, in whatsoever state we are therewith to be content. Let us therefore be content, for are we not all one in Christ?

By way of a postscript, might I add that surely, to be a saint of God should be the great desire of each one of us. It is not given to us all to be priests, teachers, physicians, etc., but we can all aspire to sanctity. We all know of the saints who ran the spiritual race, by long hours of prayer, harsh means to conquer temptation, humiliation and poverty, which were all sweetened by the ever-growing sense of the mystical union with God in Christ. But some there are who have no memorial: we meet them in all walks of life, the great sufferer bearing pain without a murmur, the soldier, sailor, airman, or a Civil defense worker, the humble unknown priest, and the people who seemingly have lost all yet still possess the gift of giving.

It is these people, and others like them, who, by just doing the work which God has willed them, are saints in truth, and who leaven the whole world, and are true followers and priests of God. And it is a chance given to us all at all times.

(Mrs.) ENID HARRISON.

Bristol, England.

Assyrian War Contribution

TO THE EDITOR: I know that THE LIVING CHURCH and many of its readers, have long been interested in the fate of the Church of the East and of the Assyrian nation, but few are aware of the fact that this small nation has already played a part in this war second to none.

The small Assyrian army of a few thousand, under British command and led by Assyrian officers, has taken an active part ever since the outbreak of the war. In 1941, during the Axis fomented uprising in Iraq, they fought with great distinction against overwhelming odds, and saved the situation in one of the most critical events of the war. At the time Rommel's army was poised at the gates of Alexandria, and the German air force, was operating almost unchallenged in the Iraq sky. The importance of Iraq, both strategically and as an oil supply for the allied war machine in the Mediteranean area, cannot be overestimated.

The Assyrian troops have also been and are being used all over the Middle East. Three battalions have already distinguished themselves in fighting against the German troops in Dalmatia. I am sure those of your readers who followed the gallant part which the Assyrians played in the last war, and the tragic fate to which they were later abandoned by the Allies, will be interested to know what will be done for them at the end of this war.

Will they again be left in a refugee state and abandoned to the mercy of those against whom they have been used; or else dispersed in such a way that they lose their identity as a people, which they have been from the dawn of history? If so, the most ancient church in Christendom, speaking the language of Christ, the Aramaic, and the author of one of the world's richest civilizations and culture, will disappear with them.

I cannot help believing that all those who value the principles of freedom and justice, will be no less anxious than I am to witness such a tragedy, and will join me in the prayer, that one of the outcomes of this war may be to bring peace and justice to a people that has appreciated the agony of the cross in its fullness.

ESHAI MAR SHIMUN,
Catholicos Patriarch of the East.

Chicago.

Hospital Ministering

TO THE EDITOR: When patients are admitted to Walter Reed General Hospital, they are asked what communion they belong to, and are listed as "Ep" if they specify that they are Episcopalians. Those who simply say they are Protestants are listed as "P," and I have difficulty finding them for the special ministrations of the Church. It will help me if rectors or relatives will send me the names of Churchmen who are patients here.

(Rev.) DONALD C. STUART,
Chaplain, USA.

Washington 12.

Dr. Cirlot's Book

TO THE EDITOR: In the Preface to Dr. Felix Cirlot's magnificent new work, *Christ and Divorce,* the author gives credit to the Order of the Holy Cross for financial assistance which helped to make the printing of the book possible. We were glad to cooperate because we knew Dr. Cirlot's position on the Sacrament of Holy Matrimony and his expert scholarship. We felt that his contribution would be important and that it should be given the widest publicity.

So far as its main thesis is concerned our anticipation has been more than justified. The new book should make a tremendous impact and help all of us in the Church to be more completely loyal to the teaching of our dear Lord and Master.

We are surprised, however, on reading the volume, to find statements of the utmost gravity in the Preface and elsewhere which are on subjects other than marriage and with which the Order, to put it mildly, has not expressed any agreement. Particularly we refer to the sentence on page viii of the Preface: "The unconquerable resources at His disposal would have been as unknown to His Human Mind as was the Hypostatic Union itself."

While recognizing the graciousness of Dr. Cirlot's words about the Order, we want to disclaim any responsibility for such passages as that quoted above, from a book which (with those exceptions) we consider to be exceptionally sound, brilliant, useful and cogent.

(Rev.) ALAN WHITTEMORE,
Superior, OHC.

West Park, N. Y.

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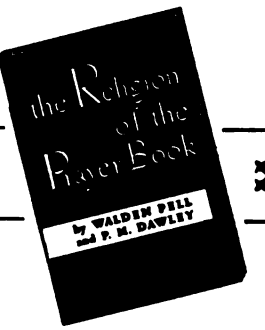

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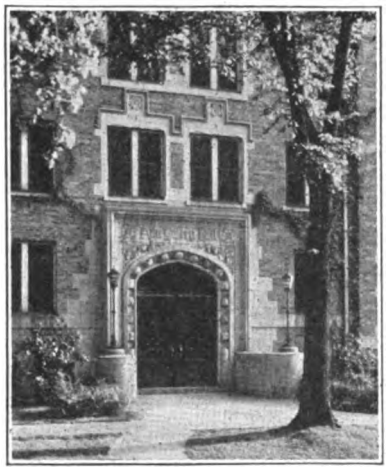

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The Question Box

CANON MARSHALL M. DAY, EDITOR

• *Is it proper and correct that a priest of the Church should have placed on the altar a chalice and paten and another vessel for the Communion service, placing in this vessel the wine to be used in case the Consecrated Element in the chalice be spent, and pouring the unconsecrated wine into the Consecrated Wine to complete the communication without the wine being consecrated?*

I wonder if the questioner has not witnessed a survival of the old custom of using a flagon to supplement the chalice at a large Communion. In such cases the contents of the flagon are as truly consecrated as the contents of the chalice. Such a vessel is certainly included in the side-rubric (e) on page 80 of the Prayer Book, though the difficulty of purifying a flagon has largely caused its use to disappear in favor of the more convenient practice of having several chalices.

The practice of mingling consecrated with unconsecrated wine to extend the Consecration has some ancient precedent, but is not the usage of our Church. The Prayer Book specifically provides for a second consecration as the method of providing additional Elements.

• *Can you tell me on what authority some priests remain standing during the General Confession and the Prayer of Humble Access in the service of Holy Communion? The rubric in each case is quite specific, particularly in the latter.*

Those priests, and bishops, who stand at this time, do so in obedience to the universal tradition that the celebrant should not kneel at any time during the sacrificial action. In the language of the law-courts they regard any direction by a national Church to kneel at this time as unconstitutional.

Those who follow the rubric do so because they do not believe that this argument has sufficient force to form a basis of action. They consider that Catholic obedience requires the ordinary priest and layman to follow the authority immediately set over him, leaving the correction of variations from general Catholic tradition to the higher authorities for settlement.

Such variations are inevitable for us, who live in a Church which came very near to losing its Catholic traditions, and is endeavoring, with different degrees of intensity, and different estimates of value, to restore them.

• *Is it not the duty of the parish priest to see that his new communicants make their Communion sometime within a year after Confirmation? Would they not start out with a greater sense of respect for this Sacrament if they had a corporate First Communion service?*

I agree with our questioner on both points.

• *Do you not think that our Church would command more respect from the general public if she lived up to her standards, set so many years ago?*

If the question really means the general public, I am convinced that the answer is: Yes. If it has in mind the upper middle class, to which alone so many persons think the Episcopal Church is sent, then I should say: No, they would condemn you as "narrow," or even "fanatical." I know of at least one large city in which anyone of this class who goes to Church once a week is condemned as a "religious fanatic."

• *I have tried to make my confession to my rector, but cannot get him either to hear it or to confer informally with me on the questions that would be involved in a confession. Would it be disloyal for me to go to another priest for these ministrations?*

Any baptized Christian has the right to go to any priest for confession. There is no disloyalty or criticism of the parish priest involved, unless you bring it in by unnecessarily explaining why you have chosen another confessor. The confessor has no right to ask it.

• *A bishop of our Church objects to the use of the Benedictus Qui Venit after the Sanctus for two reasons: (1) That it breaks the continuity of thought and feeling culminating in the Prayer of Consecration. (2) That he fails to find any ancient authority for its use. Have you an answer to these two objections?*

(1) There does not seem to me any such interruption. There seems, indeed, to be a natural transition from "Glory be to Thee, O Lord Most High" in the Sanctus to "All Glory be to Thee" in the Canon. But this continuity of thought is equally well preserved by the final phrase of the Benedictus, "Hosanna in the Highest."

(2) Benedictus Qui Venit forms part of the Sanctus in all liturgies (except the Egyptian), from the 4th century till 1552. It is referred to in the "Acts of Perpetua" (Africa 202-3), though it is not found in the "Apostolic Tradition" (Hippolytus 220-230). In the "Apostolic Constitutions" (c. 375) it is found, not as part of the Sanctus, but just before the Communion of the People.

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VOL. CX

The Living Church

NO. 19

SUNDAY AFTER ASCENSION DAY

GENERAL

V-E DAY

Rejoicing, Reconsecration, Work

V-E Day was greeted throughout the United States with a quiet joyousness and a thankfulness to Almighty God, much akin to that expressed by President Harry S. Truman in his proclamation to the nation on Tuesday morning, May 8th, at 8 A.M., CWT. Church leaders particularly emphasized the need for renewed consecration to the task of building a stable world organization.

Bishop Manning of New York emphasizing the part of America in establishing peace, stated: "We give fervent thanks to Almighty God that the war in Europe is ended with complete victory for the right. We pray that this may be followed soon by decisive victory in the Pacific and that as a nation we may be given faith and courage to do our part without faltering for the ending of war and for the establishment and maintenance of peace for the sake of all mankind."

"Thanksgiving and consecration properly characterize this day," said Bishop Oldham of Albany in a V-E Day message. "We humbly thank God for victory and that the terrible sacrifice of blood and treasure shall not be in vain. We must consecrate ourselves to building such world organization as will prevent its repetition. Having won the war, we must now win the peace."

Bishop Quin of Texas expressed the sentiment of the entire nation in emphasizing the battles yet to be fought: "V-E Day is a sombre day in Houston. We are, of course, grateful for this event but ever mindful of our war with Japan. We give thanks to God for this victory but beseech Him earnestly on behalf of the right until war ceases."

"Our first reaction to the news from Europe," wrote Bishop Hart of Pennsylvania, "must be one of sincere thankfulness to Almighty God. We should make absolutely clear to the world our determination to work for a politically integrated world community regardless of how we may differ as to the means to be used in accomplishing this result. Now is the time for the United Nations to go forward in collaborating for peace."

Bishop Conkling of Chicago warned against a merely sentimental charity toward an unrepentant foe: "As the news of victory thrills us with increasing joy, we must not fail as a Church to witness to our sense of the solemn responsibility now upon us as victors. With the Archbishop of York, we counsel against a blind charity and ask for wisdom, as victors, in dealing with an apparently unrepentant enemy."

SOLDIERS AT PRAYER: *"Grant that we may never forget what we owe to them, and that we may ever cherish their names in devout affection and honor"—(Service for V-E Day).*

The gratitude of the nation to its armed forces was expressed by Bishop Stevens of Los Angeles in his V-E Day message: "With united hearts we give thanks for this consummation of our hopes. Our thanks are directed first toward God but in thanking Him we give praise to those who from the human viewpoint have made victory possible, the millions of men and women who gave life, health, and strength."

The Church services of the week, culminating in the Day of Prayer on Sunday, May 13th proclaimed by the President, will be reported in a later issue. The main secular observance of the event, in response to the President's plea, was: "Work!"

Services at War Plants

Among the earliest observances of victory in Europe were the ceremonies conducted at four plants of the Cleaver-Brooks Co. in Milwaukee by Canon Marshall M. Day, rector of Christ Church, Whitefish Bay, on May 7th.

Arrangements had been made in advance by the president of the plants to have Canon Day lead the war workers in giving thanks for victory as soon as the good news was announced.

Workers joined in reciting the Lord's Prayer and in singing "God bless America." Canon Day used the Service of thanksgiving for victory prepared by the Anglican Society and published in THE LIVING CHURCH.

"Break for the nearest church rather than the nearest bar," advised the Canon. "Turn to God first and be thankful to the millions of our fighting men who have made this victory possible. Many have given their lives so that we might be safe. And don't forget to be grateful to the millions who still have a hard battle to fight against the Japanese.

"Nothing would please the Japs more than to know that one day of our war production had been lost in the celebration of the victory over Germany. Let us give thanks, then, and pray with our hands at our jobs."

After the services, the workers went back to their jobs. Among the products turned out by the firm are various dehydrated food machinery, amphibious trailers, and machinery for purifying water.

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V-E Day Offering

The Presiding Bishop has asked all the bishops of the Church, in the general observance of V-E Day, to remember especially the Churches of Greece, Yugoslavia, Holland, Norway and the other liberated countries. He reminds them of the special form of service which has been prepared, and of the V-E Day electrical transcription which is in the possession of broadcasting stations in many parts of the country.

Bishop Tucker calls attention to the European Churches, including those in Germany, which "will be faced with staggering tasks of renewing their life and work. Dispersed congregations must be brought together, theological institutions and the production of Christian literature must be revived, and there will be great need for Christian youth programs, home missions and Christian social services.

"The Church of England," Bishop Tucker stated, "plans to use V-E Day and the following Sunday as occasions for a thank offering to help the sister Churches in Europe and the same program is being sponsored by the American Committee of the World Council of Churches. Your parishes may wish to have similar opportunity brought to their attention."

In suggesting the V-E Day thank offering to the people of the Church of England, the Archbishop of Canterbury said, "It seems particularly appropriate that on that day, Church collections should be made on behalf of Christian churches in liberated Europe, in token of our sympathy and fellowship with those whose heroic witness of the Christian faith has brought upon them such suffering and persecution and on whose vital influence in the days of reconstruction so much will depend."

NATIONAL COUNCIL

Rev. William Crittenden Appointed Youth Director

The Rev. William K. Crittenden, student pastor and assistant professor of Religion at Lafayette College, Easton, Pa., will join National Council on September 1st. He will succeed the Rev. Frederick H. Arterton as executive of the Council's National Youth Work. Fr. Arterton, who is returning to parish work after six years at Church headquarters, will become rector of All Saints' Church, Belmont, Mass.

Born in 1908, Mr. Crittenden is a graduate of Lafayette College and the Episcopal Theological School. Between college and seminary he had several years experience in public relations and personnel work with the Bell Telephone system, acting also as training supervisor.

After his ordination to the ministry he served for two years as curate at St. Paul's Church, Brookline, Mass. For two and a half years he was vicar of Grace Church, Dalton, Mass., and St. Luke's Church, Lanesboro, Mass. He became a member of the faculty of Bucksteep Manor, diocesan leadership training center, and continued teaching for five summers. For four years he was rector of St. John's Church, North Adams, Mass. In the diocese of Western Massachusetts, he served as chairman of the Department of Youth, and as a member of the Department of Christian Education in addition to other committee work.

When the Crittendens were in Western Massachusetts, Mrs. Crittenden was educational secretary of the diocesan Woman's Auxiliary. She had previous experience as a teacher, both in secondary schools and in college.

Christian Education Division Holds Special Meeting

The Division of Christian Education of the National Council held a special two-day meeting at the Church Missions House, New York, on April 24th and 25th, to consider the resolution sent to the National Council from the meeting of the House of Bishops in Birmingham.

The following members of the Division were present: Bishop Dun of Washington, chairman; Bishop Carpenter of Alabama, the Rev. John E. Hines, the Rev. Robert A. Magill, and Dr. Adelaide T. Case.

As invited consultants, there were also present: Bishop Whittemore of Western Michigan, and Bishop Haines of Iowa, the Rev. John B. Hubbard, the Rev. Robert U. Smith, the Rev. Charles C. Martin, the Rev. Matthew Warren, Miss Deborah Vaill, Miss Helen Washburn, Miss Margaret Teague, and Miss Maude Cutler.

Very frank consideration was given to the widespread dissatisfaction with the work of Christian education in the Church, and to the prevalent criticism of the Division. Among the topics stressed in the discussion were: the need for clear guidance regarding the goals and scope of Christian education for children and adult Church members; the need for greater emphasis on content and definite instruction; the demand for more specific guidance regarding the best available curriculum material; the lack of material suitable for small church schools with relatively untrained teachers; the importance of more effective adult education if mature Churchpeople are to be equipped to transmit Christian inheritance in the Church to the young; growing opportunities for weekday and vacation school instruction; and the insufficiency of the present staff and budget of the Division to do the work rightly asked of it by the Church.

Definite Guidance

The opinion was strongly expressed that the Church's weakness in the task of Christian education can only be met fundamentally by a profound renewal of its total spiritual vitality in the face of the increasing secularization of general education and of society, and that no provision of printed materials can be effective if parents and teachers are not devoted and informed Christians. At the same time it was agreed that this fact should not be the excuse for a defeatist or vague policy. Every effort should be made to offer clergy and lay people definite guidance regarding the aims and content of Christian education, and to put into their hands the best possible teaching aids.

It was agreed that as a first step, a serious attempt should be made to prepare a syllabus which shall state clearly the knowledge and experience which should be the personal possession, after specific periods in their development, such as Confirmation or completion of high school, and suggest the progressive steps, year by year, by which the goal might be reached. It was also agreed that after this syllabus has been prepared, the next step should be to indicate definitely what existing curricular materials are best fitted to implement this plan of education in schools of different types. Then if the need for better materials for particular ages or subjects is evident, the Division should seek to secure the preparation of such materials.

Emphasis was placed on the importance of carrying foward the work already begun of securing teaching aids for small Church schools. And the conviction was strongly expressed that the Division staff should be strengthened and increasingly set free to bring the maximum help to the field.

FINANCE

Giving to Churches Reported Below 1928 Level

Only 1.1% of church family income goes into the collection basket on Sundays.

This figure was offered in Cleveland at sessions of the United Stewardship Council, representing 25 different communions.

Statistics presented at the conference showed national income at its highest point in history but contributions to church activities were reported below the level of 1928 or 1929.

Data presented revealed church giving had increased from $299,416,781 to $441,868,327 in the past 10 years. At the same time it was shown the national income had gone up from 48 to 148 billions.

Merger of the United Stewardship Council and the United Church Canvass into a Department of Stewardship of the Federal Council of Churches is being referred to the 25 communions represented in the Stewardship Council.

According to officials of the Stewardship Council, if the various communions concur in the proposal for union, as is expected, the executive committee will ask the Federal Council to create a Department of Stewardship at its headquarters in New York. It is hoped to effect the merger by January, 1946.

The United Church Canvass, now in its fourth year, has already approved the proposal. An interfaith body, the Church Canvass will continue as a cooperative activity of Protestants, Catholics, and Jews, but will be represented in the new department of the Federal Council by a Protestant division.

At the present time, the United Church Canvass is composed of 16 non-Roman communions, the Federal Council, the Church Committee on Overseas Relief and Reconstruction, and the Synagogue Council of America.

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Lexington Calls Special Convention

The diocese of Lexington has called a special convention for the purpose of either electing a bishop or deciding to ask reunion with the diocese of Kentucky. June 26th is the date set for the convention.

Two Years to Learn of Election

Another letter from Bishop Binsted, written at St. Luke's Hospital, Manila, has reached the National Council. The Bishop commented on the fact that not until receipt of a letter dated March 23, 1945, did he know officially that he had been elected Bishop of the Philippines at the General Convention of 1943.

Albany Convention Elects Fr. F. L. Barry Coadjutor

The Rev. Frederick L. Barry, rector of St. Luke's Church, Evanston, Ill., was elected bishop coadjutor of the diocese of Albany at the annual convention held May 1st and 2d in All Saints' Cathedral, Albany, N. Y. Fr. Barry, who was elected on the second ballot, has announced that he will accept the election.

Dr. Barry came to St. Luke's December 1, 1940, from St. John's Church, Bridgeport, Conn. During his rectorship the entire indebtedness of $100,000 has been liquidated and the church was consecrated on Whitsunday, 1944, by Bishop Conkling of Chicago. The young people's work of the parish has also been completely reorganized on the basis of a parish Communion service at 8:30.

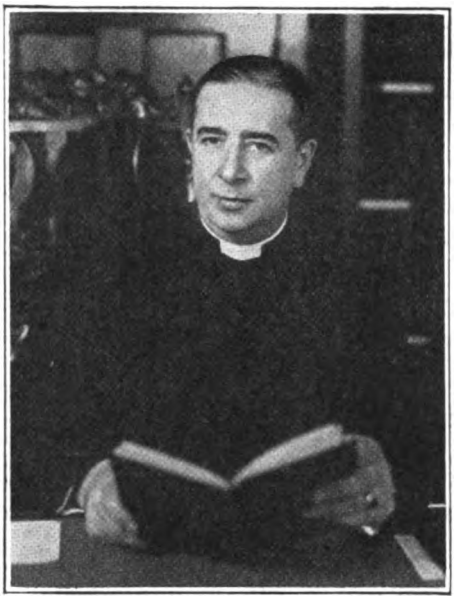
Bishop Oldham read his annual address at the opening session and emphasized the high office of a bishop, supporting what he termed the Church's prime requisites, piety and learning, by quotation of the Prayer Book.

The Rev. Frederic S. Fleming, rector of Trinity Church, New York, preached the sermon at the convention service on Tuesday evening, when a chorus composed of four choirs, St. Paul's, St. Peter's, and the Cathedral, Albany, and St. George's, Schenectady sang Evensong. The great procession of choirs and clergy was impressive, and Dr. Fleming's sermon was a timely message on the need of thorough Christian education and the practice of our Faith.

The standing committee personnel remains the same, as the Rev. I. G. Rouillard and R. A. Douglas, whose terms expired, were reëlected.

Bishop Oldham's appointments to the diocesan council were: Rev. Messrs. John Bass, and W. D. Orr and Mr. Alfred W. Gale. He also confirmed the choice of rural deans, as follows: Albany, the Rev. George A. Taylor; Troy, the Rev. Arthur N. Abraham; Mohawk, the Rev. H. P. Kaulfuss; Ogdensburg, the Rev. E. B. Mounsey; Susquehanna, the Rev. Louis Van Ess.

Bishop Oldham announced that the Hon. Thomas E. Dewey, governor of New York, will serve as honorary chairman of the diocesan committee on Reconstruction and Advance to aid in raising the $5,000,000 fund voted by General Convention. The chairman of the committee will be Edward H. Pattison. Other members appointed are the Rev. Messrs. George F. Bambach, Irving G. Rouillard, George A. Taylor; Messrs. Reuben Clark, James M. Donelly, Bertrand H. Snell.



FR. BARRY: *Elected by Albany.*

Consecration of Bishop Gesner

A freak snow storm on the day preceding, developing into an all night downpour and a raw, cloudy morning did not dampen the enthusiasm or diminish attendance at the consecration of the Rev. Conrad Herbert Gesner as Bishop Coadjutor of South Dakota, which took place in St. John's Church, St. Paul, at 10:30 A.M., May 2d.

Because of limited seating capacity, admission was by ticket only, but long before the service began all of the 1,000 seats were taken with many waiting on the outside hoping for standing room.

At 10:25 the procession, a block long, threaded its way from the crypt of the church, out of a side entrance to the chapel at the left of the flower and palm-banked chancel, around the corner into the front entrance of the ivy-covered church, and down the center aisle to take their places in the chancel and front part of nave.

Behind the crucifer were the three choirs of the parish of which Bishop Gesner had been rector since November, 1933; wardens and vestrymen; lay members of the standing committee of Minnesota and council of advice and chancellor of South Dakota. Another crucifer followed by more than 100 clergymen, white, Indian, Negro, Japanese, and a Rumanian Orthodox, from Minnesota, Wisconsin, North and South Dakota, and Spokane, Wash.

Behind the third crucifer came the master of ceremonies, the Rev. Philip F. McNairy, St. Paul, and visiting bishops—Bishop Rhea of Idaho, Bishop Haines of Iowa, and Bishop Johnson, retired, of Colorado—the registrar, the Rev. Dr. John H. Fitzgerald; and officiating bishops.

A fourth crucifer preceded the attending presbyters—the Rev. Joseph N. Barnett, Minnesota, and the Rev. Standish MacIntosh, South Dakota; the presenting bishops—Bishop McElwain, retired, of Minnesota, and Bishop Atwill of North Dakota; Bishop Keeler of Minnesota and Bishop Roberts of South Dakota, co-consecrators; the Rev. Glenn F. Lewis, St. Paul, chaplain, and the Presiding Bishop.

During the 15 minute procession, two hymns were sung, "Ancient of days," and "O, Sion, haste." It was noted that the Minnesota clergy had come from the most remote parts of the state, even the Canadian border; that there were five deans present—three from Minnesota, Dean Hoag of Eau Claire, and Dean Barnhart of North Dakota. Dean Stark of South Dakota was prevented from coming by illness, as was also Bishop Daniels of Montana, and the Rev. Vine Deloria of South Dakota.

It was also observed that the Bishop-coadjutor-elect was unusually quiet, serious, and meditative, while the faces of the rest of the bishops, especially those of the Sixth Province with whom Bishop Gesner will be associated, beamed with pleasure and satisfaction.

The Epistle was read by Bishop Kemerer, Suffragan of Minnesota; the Gospel by Bishop Ivins of Milwaukee; the Litany by Bishop Cross of Spokane, who was also consecrated in St. John's Church.

Evidences of ordination were read by the Rev. Dr. Addison E. Knickerbocker, Minneapolis, senior active presbyter in Minnesota; and consents of the standing

Balloting for Bishop Coadjutor of Albany

	First		Second	
	Clerical	Lay	Clerical	Lay
Rev. Frederick L. Barry	46	37	54	46
Rt. Rev. Walter H. Gray	29	33	27	28
Rev. Harold P. Kaulfuss	3	2	0	1
Chaplain Charles E. Kennedy	2	2	1	1
Very Rev. A. C. Lichtenberger	4	2	2	1
Rev. George A. Taylor	1	1	1	0
Votes cast	88	78	85	77
Majority	45	40	43	39
Defective	3	1		

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committees by John W. Thompson, senior warden of St. John's parish.

Sermon

In general, in his sermon, Bishop Keeler dealt with the evangelistic effort of the Church and her leaders, and with problems and challenges to be found in South Dakota.

Regarding the former, he warned against "exaggerated and exalted claims of the power and dignity of the clergy and the authority claimed for the Church, rather than placing the primary emphasis on evangelism as set forth in the New Testament where there is much about highways and byways; about lost sheep, lost coins, and lost sons, and the importance of seeking for these.

"Before we can feed and sustain the souls of men with sacramental grace we must attract them, in Gospel language, *compel* them to come in," he said, "and the only effort that will catch the interest of the indifferent is a true evangelism—the art of living the Christian life in such a fashion as to compel the attention of other persons to the end that lives are changed, conversions wrought, and souls brought in the reach of God's sustaining grace."

He called attention to the forceful and inspiring verbs in St. John I—seeking, finding, witnessing, believing, serving, loving—saying:

"That is the way the Church progresses. Look for your opportunities, study afresh your technique of approach, then be up and at it, and remember that since your mission is divine, God goes with you. The 'two by two' of the Gospel method may well be God and you. 'And lo, I am with you alway even unto the end of the world.'"

As another opportunity and challenge of prime importance in South Dakota, Bishop Keeler mentioned the Indian field, saying: "Before God the white man has much for which to answer in his treatment of the red man and the black man. From South Dakota comes the Macedonian call: 'Continue your help to us.'"

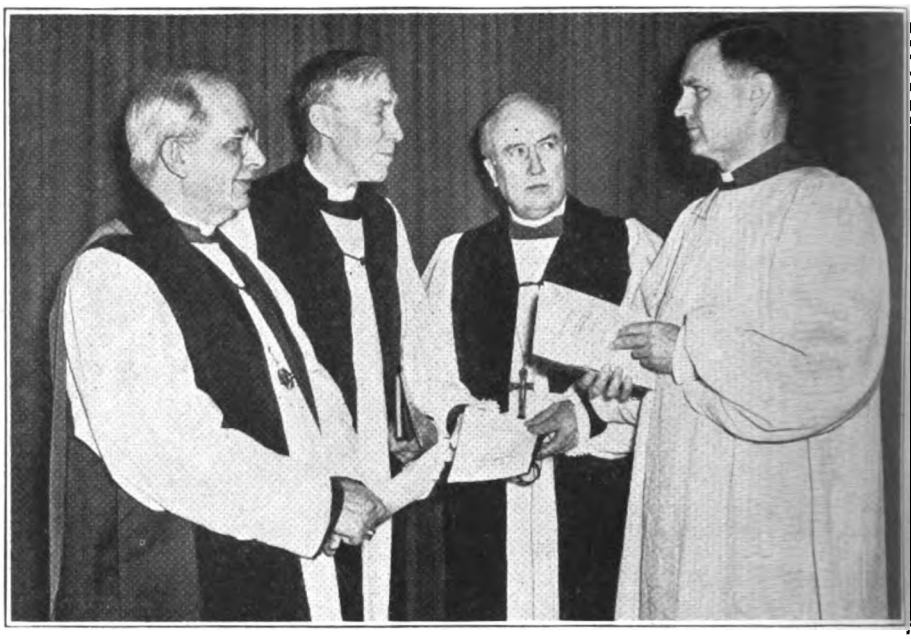
He pointed out that in no area of the Church's missionary work is there a greater response than to continued support of our Indian work in South Dakota. "The Indian Churchmen are generously doing their share," he said. "The Niobrara convocation, numbering 5,146 Indian communicants, gave $4,842 to the Church's program in 1944 while the white communicants, numbering 4,738 gave $7,356. In percentage to their numerical strength and their limited opportunities, the devotion of our Indian communicants in South Dakota is a thrilling affirmative to the question often asked, 'Do missions pay?'"

Then addressing his final remarks to Bishop Gesner, he said, "To you, my brother, Conrad, called to larger and difficult and often solitary tasks, let me offer you the loving greeting and the brotherly sympathy of those whose office you are soon to share. Those of us who have known you best have felt you destined to this high office. You are soon to stand in a notable episcopal succession—Hare, Johnson, Biller, Burleson, Remington, and Roberts. To name them is to remember with gratitude their apostolic inheritance and missionary zeal. Your ministry as the beloved rector of a great parish has been characterized by missionary motive and purpose. Your bishops, your brother clergy, and the laymen whom you have led, have always noted it with sincere appreciation. Never lose it, for South Dakota has urgent need for just that motive.

"Go, then, Conrad, to the large task that now awaits you. Your clergy and your people, as they are henceforth to be—the Indian and the white man—greet you, one and all today, and with undivided love and loyalty will prove to you how warm is the place in their hearts to which they welcome you."

"May God in giving you their love, give you no less their prayers, and so the strength and courage and vision that you will always need. So will He who has given you so abundantly of His manifold grace always find in you the enduring qualities of a faithful steward."

The simple, solemn and very beautiful service came to a glorious climax with "I heard a sound of voices" and "Onward Christian soldiers," and as the recession came to an end the sun broke through the clouds, spreading a rosy glow throughout the church as it shone through the stained glass windows.



Consecration of Bishop Gesner: *The new Coadjutor of South Dakota is congratulated by (left to right) Bishop Ivins of Milwaukee, the Presiding Bishop, and Bishop Keeler of Minnesota.*

Gifts

Bishop Gesner's episcopal vestments were given him by the chancel guild of St. John's parish. The ring was a gift of the bishops and clergy of Minnesota. His Niobrara Cross was given by the clergy of South Dakota, and an elderly parishioner gave the tiffany made chain, the gold for which had been mined by her father at Pikes Peak. Prayer Book, Bible, and Agenda were given by clerical and lay friends. Bishop Gesner was also the recipient of many personal and household gifts including a chest of sterling silver flat ware, wrist watch, etc.

On Tuesday evening, preceding the consecration, Bishop Gesner was guest of honor at a dinner at which Bishop Keeler presided and spoke for the diocese of Minnesota. Bishop Tucker represented the General Church, Dr. Lewis B. Franklin and Robert Jordan, the National Council; Bishop Atwill, the province of the Northwest; the Rev. Philip McNairy, the clergy of Minnesota; John W. Thompson and Benjamin G. Griggs, present and former senior wardens, the parish of St. John the Evangelist.

Rev. Alfred L. Banyard Elected Suffragan of New Jersey

The Rev. Alfred L. Banyard, archdeacon of the diocese of New Jersey, was elected Suffragan of New Jersey on the first ballot at the diocesan convention on May 8th. The question of election of a suffragan had been submitted to a committee to determine whether a suffragan or a coadjutor would best meet the needs of the diocese, after a special election called on June 9, 1944, had failed to elect a suffragan. Archdeacon Banyard had received the largest number of votes, but the necessary majority was not attained.

Dr. Aldrich Consecrated Coadjutor of Michigan

The people of the diocese of Michigan have a new Bishop Coadjutor. The Rev. Dr. Donald Bradshaw Aldrich, formerly rector of the Church of the Ascension, New York City, and recently released from duty as a chaplain in the United States Navy, was consecrated in St. Paul's Cathedral, Detroit, May 4th, becoming the second Bishop Coadjutor of Michigan in the history of the 113-year old diocese. Upon the retirement of Bishop Creighton

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present Bishop, he will become seventh Bishop of the diocese.

For the first time in 66 years, representatives of the Church in the diocese of Michigan witnessed a ceremony in which a new Bishop was consecrated in Michigan to work within the diocese. Other consecration services have been held in this diocese at which men have been elevated to the episcopate to serve elsewhere, the most recent having been the consecration of the Rt. Rev. Dr. Warren L. Rogers, dean of St. Paul's Cathedral, Detroit, in 1925, as Bishop Coadjutor of Ohio. But not since 1879, when the Rt. Rev. Samuel Smith Harris, second Bishop of Michigan, was consecrated in old St. Paul's Church, Detroit, have the people of the diocese had the joy of watching the elevation to the episcopate of the man they had chosen to be their leader.

Dr. Aldrich was elected Bishop Coadjutor of Michigan at a special convention of the diocese held in St. Paul's Cathedral last May. At that time he was on leave from his parish, serving as a chaplain in the Navy, and felt that he could not accept the election. Later in the year, however, Dr. Aldrich reconsidered his decision, and, before the annual convention of the diocese was held in January, had determined to accept the election as Bishop Coadjutor of Michigan.

The consecration service was attended by hundreds of Churchpeople and special guests, including the Presiding Bishop, who acted as consecrator. Assisting the Presiding Bishop as co-consecrators were Bishop Creighton (who also preached the consecration sermon) and Bishop Gilbert, Suffragan of New York.

Dr. Aldrich was presented for consecration by Bishop Washburn of Newark, and Bishop Page of Northern Michigan. He was attended by the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral, and the Rev. Otis G. Jackson, rector of St. Paul's Church, Flint.

Other clergy who had parts in the service were the Rev. Dr. Henry Lewis of St. Andrew's, Ann Arbor, who read the Litany; Bishop Littell of Honolulu, who read the Epistle; and Bishop Sterrett of Bethlehem, who read the Gospel.

The evidences of election of Dr. Aldrich were read by the Rev. Ernest E. Piper, rector of St. Matthias' Church, Detroit, president of the standing committee, and the evidences of ordination by John C. Spaulding, chancellor of the diocese of Michigan, the only layman to have an official part in the consecration ceremony.

The consents of the Bishops of the Church to Dr. Aldrich's election as Bishop Coadjutor of Michigan were read by Bishop Whittemore of Western Michigan. The consents of the standing committees of the Church were read by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, secretary of the standing committee.

The master of ceremonies for the occasion was the Rev. Francis B. Creamer, rector of Christ Church parish, Detroit, and the assistant master of ceremonies was the Rev. Frederick W. Dorst, curate of St. Paul's Cathedral.

The Rev. Dr. John H. Fitzgerald was present to perform his official duties as registrar of the General Convention of the Church.

Other Bishops who attended the ceremony were Bishop Kirchhoffer of Indianapolis; Bishop Larned, Suffragan of Long Island; and Bishop Randall, Suffragan of Chicago.

The procession presented many interesting features, including representatives from diocesan boards and organizations, ministers from other communions, representatives of the Army and Navy, Eastern Orthodox clergy, diocesan lay readers and Deaconess Olive M. Robinson, visiting clergy from other dioceses, and the 100 clergy of the diocese, in addition to the participants and visiting bishops. In attendance at the service were also representatives of the British Empire, the city and the state, and the labor unions.

Admission to the service was by card only. After making provision for the visiting bishops and other dignitaries, and special groups, the committee in charge of the service prorated the remaining admission cards among the 120 parishes and missions of the diocese on a basis of communicant strength.

The standing committee of the diocese, the Rev. Messrs. Ernest E. Piper, James G. Widdifield, Francis B. Creamer, and Dr. Henry Lewis, and Messrs. William T. Barbour, John C. Spaulding, and John R. Watkins, together with Dean O'Ferrall and the Rev. Gordon Matthews, executive secretary of the diocese, formed a special committee to make all arrangements.

In his sermon, Bishop Creighton urged upon the newly-elected Bishop Coadjutor a comprehensive ministry, not limited to "the already converted, the privileged, those of our way of thinking, those who hold our conception of Churchmanship, who think politically as we think, who are of our denomination."

"Leadership in the Church of God is emulation of our Divine Leader in appreciation, in sympathy and in love even of those who would injure us and by contempt seek to vitiate our ministry and endeavor," said Bishop Creighton.

In a personal word to the new Bishop Coadjutor, Bishop Creighton said, "You have been attracted to this diocese as offering unprecedented opportunities for service because of its social, industrial, and racial tensions. These, you are convinced, may be resolved in the spirit of Christ."

"You are coming to a diocese which has a great tradition in the creation of a social conscience and social responsibility," Bishop Creighton reminded Dr. Aldrich.

Referring to his chaplaincy, Bishop Creighton said that "more than most of us here, you know the hopes, the aspirations, the fears and the needs of men and women now in our country's service who will come home to take their places in civilian life."

This same theme was emphasized again by Bishop Aldrich himself at the luncheon held at the Book-Cadillac Hotel after the service. He spoke of the tremendous opportunity which the Church will have after the war, when the men and women now in service will be returning to their homes. Most of them, he said, in their deepest hour of need turn instinctively to God, and he is convinced that the Church must not only rediscover God, but be able to interpret Him to the thousands who will be ready as never before to accept Him.

The luncheon, at which John R. Watkins was toastmaster, was attended by the family of Bishop Aldrich, the participants in the service, and about 300 invited guests. Waldo C. Granse of St. Joseph's Church presented greetings from the laymen. The Rev. Ernest E. Piper presented greetings from the clergy. The new Bishop Coadjutor, after his address, pronounced the Benediction.

Detroit Times

CONSECRATION OF BISHOP ALDRICH: *"Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book."*

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JAPAN

T. Kagawa Broadcasts

A recent issue of *Newsweek* carried a story that Toyohiko Kagawa, Japanese Christian leader, who has often visited in this country, is now broadcasting anti-American propaganda over the Japanese government radio.

Taken to task by some of its readers for thus branding the notable leader, *Newsweek* justifies its stand with the following statement:

"Information concerning Kagawa's wartime activities is contained in the files of the State Department and the Federal Communications Commission.

"After the Japanese conquest of the Philippines, Kagawa turned up attempting to enlist hostile Christian Filipinos in the Jap cause. Later, in a Christmas broadcast (1943) to American prisoners of war, he spoke bitterly against the Allies and their bombing of Japanese, in areas where Christian missionaries had formerly baptized the Sons of Heaven. He has since been heard speaking in strong support of the Japanese war effort. There is no way of determining, of course, whether his statements since his return to Japan have been voluntary or not.

"Here is a quotation from his August 7, 1944, broadcast, as recorded by FCC:

"'I traveled in many cities in America which proclaimed to plead for a real civilization that can never come to doubt the concepts of love and coöperation. Today I see America as a white grave. I cannot believe that the Almighty God of all the earth will permit the success of their inordinate ambitions for world domination which forged the spirit of racial superiority, but at the same time talks of freedom and liberty, using these words while waging this unjust war on the Oriental race. Ah, woe to America for so degrading the name of Christ by this butchery.'"

Acme.

ENTHRONEMENT OF THE ARCHBISHOP OF CANTERBURY: *Dr. Fisher's accession to the see of St. Augustine was celebrated with impressive ceremonies.*

YUGOSLAVIA

Charges Religious Freedom Being Denied by Tito

Freedom of religion is being denied under the existing Tito-Subasich government in Yugoslavia, according to a memorandum submitted to the steering committee of the United Nations' Conference. The statement was presented by Lewis C. Christopher, representative of the Serbian Eastern Orthodox diocese for the United States and Canada, and of the Serb National Federation and the American Serbian Cultural Association of America.

"Religious freedom," Mr. Christopher asserted, "cannot be guaranteed through a single-party organization that controls the terms under which religious freedom is to be enjoyed." He condemned the Partisan-Communist rulership for allegedly permitting Bulgarians to expel Serbian Orthodox bishops and clergy along with 120,000 Serbs.

"Through such pacts and combinations, religious freedom becomes a sham and the Serbian Orthodox Church again becomes a victim of collaborators of Nazism," Mr. Christopher said.

He declared that "religious institutions, to a certain extent, remain undisturbed at present," but charged that "church weddings, as well as civic marriages, must be performed in the presence of the *odbor* (Soviet) committees.

The Serbian memorandum recommended the forming of an inter-Allied commission to decide the composition of the interim government and temporary parliament, to supervise free elections under the provisions of the Atlantic Charter, and to place Gen. Draza Mihailovich under the Allied command.

POLAND

Primate Released From Captivity, Arrives in France

August Cardinal Hlond, Roman Catholic Primate of Poland, has arrived in Paris by plane after having been released from German captivity by the American 9th Army at Wiedenbrueck, near Paderborn, Germany. On hand to greet the 63-year-old prelate were Col. Anthony J. Drexel Biddle, former United States Ambassador to Poland, and General Svally, head of the Polish Military Mission in France.

The Cardinal plans to stay at the Polish Embassy for a short time before going to Rome for an audience with Pope Pius XII. He stated he had been under surveillance at the convent of the Sisters of Charity at Wiedenbrueck, and while allowed to move freely inside the buildings was not permitted outside. He had previously been interned in a Benedictine monastery in Haute Savoie Province.

Appointed by Pope Pius as guardian of all Poles abroad, Cardinal Hlond escaped from Poland in 1939 after the German invasion, and took refuge in the Vatican, where he issued lengthy reports on Nazi anti-religious persecution in Poland. When Italy declared war in May, 1940, he moved to France, where he was ordered taken into custody by the Germans a few months after the Allied landings in North Africa during 1943.

Prior to his internment in the Haute Savoie monastery, it was rumored that attempts were being made to arrange the Cardinal's escape to England via Spain. The attempts were unsuccessful.

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ARMED FORCES

Bishop Sherrill Named Chairman of General Commission

Bishop Sherrill of Massachusetts was named chairman of the General Commission on Army and Navy Chaplains at its annual election of officers on May 3d.

Bishop Sherrill, now in Europe visiting battlefronts for conference with chaplains and others, has been vice-chairman of the Commission. As chairman he succeeds the Rev. Dr. William Barrow Pugh of Philadelphia, stated clerk of the Presbyterian Church in the USA.

The General Commission is the central clearing house for all non-Roman chaplaincies. It provides one body for the government to deal with in selecting men to be chaplains, instead of dealing with all the various communions. The government does not accept a non-Roman candidate for appointment as chaplain in either Army or Navy until he has the approval and recommendation of the Commission, and the Commission in turn, does not approve the candidate until he has been endorsed by the proper authority in his own communion.

At the meeting recently, the Commission pledged its support to the new Army Chief of Chaplains, Col. Luther B. Miller, also an Episcopalian, and commended the work of Brig. Gen. William R. Arnold, retiring Chief of Chaplains.

Reports 1,200 More Chaplains Needed

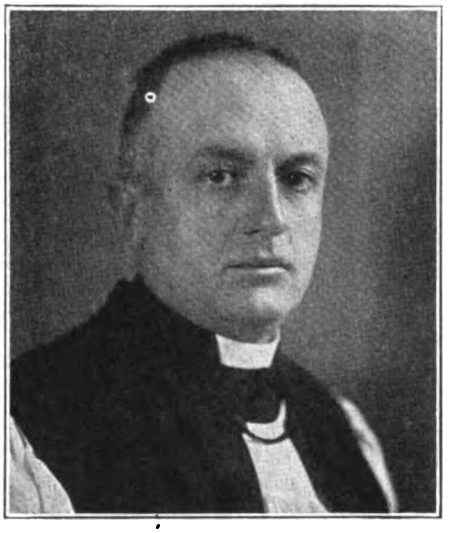
Although more than 11,000 chaplains are now serving in the armed forces, present requirements call for some 700 new Army chaplains to be appointed by July 1st, and about 500 additional chaplains in the Navy, Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, revealed in his quarterly report.

Bishop Lee said that experience in war theaters dictates the policy of seeking young men for chaplain work since, he pointed out, "men under 40 were better able to withstand the severe physical strain of combat duty."

"Reports indicate that a number of chaplains broke under this experience, not from lack of courage, but because of overexertion attempting to advance with the troops and also to minister to those in distress late into the night," he said. "We have, therefore, in the ministry faced 'battle-fatigue,' a comparatively new term in pastoral phraseology."

1,000 Servicemen Reported Interested in Ministry

Names of 1,000 men in the armed forces who have shown a definite interest in becoming Christian ministers after the war have been submitted by 590 chaplains to the General Commission on Army and Navy Chaplains, it was reported by Bishop Edwin F. Lee, director of the interdenominational agency.



BISHOP SHERRILL: *New Chairman of General Commission.*

Beginning last February, the Commission has sent out questionnaires to more than 8,000 non-Roman chaplains, asking for the names of servicemen who were interested in the ministry.

"The highest rank of any man recommended was a major," Bishop Lee said. "Good numbers of first and second lieutenants and naval ensigns were recommended, but the great majority were sergeants and corporals. Only a few of them are men who already had a vocation before entering the service and now wish to become clergymen."

The Commission agreed to appoint a committee to work with Bishop Lee in further studying the task of obtaining recruits for the ministry from the armed forces.

It was also reported by Bishop Lee that chaplains and troops in every military camp in this country will be visited before the end of the summer.

In regard to overseas visitation, he said that missions to bases in China, India-Burma, and other areas have been approved by the joint chiefs of staff.

Want Letters from Rector

"My rector has written to me only a couple of times during my two years of service," writes a Churchman GI from the Southwest Pacific. "You know of course that griping is the favorite indoor sport among servicemen," he continues, "so I will make this gripe to you, hoping that you may pass it on to rectors and folks back home.

"I was a faithful attendant at all church services and activities and assisted my rector in every way I could. So I am sure that what is happening to me is probably the fate of many of my fellow parishioners in the service. I feel that he and probably many like him are failing in their duty to us. Just because we are in the service and away from home, we don't want to lose touch with our home parishes. In fact, we need their interest and a sense of belonging now more than ever before. I hope that you will try to stir them up to an awakening to this essential part of their duty, which I think is terribly important.

"After the war we in the service want to return to the sheltering arms of the parish churches that have guided us from our beginning to the present time. Certainly we don't want that care to stop just when we need it most and we don't want to lose that comforting sense of belonging to something as great and wonderful as Mother Church. Just as letters from loved ones at home reiterate their love, so do letters from rectors, as representatives of the parish, reiterate the Church's love for us.

PHILIPPINES

Report Baguio Mission Destroyed

Bishop Binsted of the Philippines has been able to get in touch with several of the people who escaped from Baguio and finally arrived in Manila. They report, according to a letter from the Bishop to the Overseas Department, that all mission buildings in Baguio, including the Brent School and Easter School and the Church of the Resurrection and the rectory have been destroyed.

According to these reports, the Bishop said, "the whole city has been laid waste and even the beautiful pine trees, for which Baguio was famous, have been destroyed."

Bishop Binsted talked recently with a friend who had flown in an Army plane over Zamboanga. He reported that the Brent Hospital has been destroyed. It had been known that the Moro Settlement School buildings were in ruins. There is no information so far about the Church, but Bishop Binsted fears it has suffered the same fate, adding "If so, it means that all our buildings in Zamboanga have been completely wiped out."

CHINA

Hankow Laymen Killed, Church Buildings Bombed

Bishop Gilman of Hankow, writing from Hsichow in free China, has received letters from Hankow, reporting the death of two of the Chinese laymen named Wu and Yen, who have been carrying on Church work in Hankow. They and their families have been killed in recent bombings. Mr. Yen was one who did particularly fine work among the refugees who were sheltered in the buildings of St. Hilda's School, Wuchang, in the early days of the war.

The Bishop also reports that the same bombings had hit St. John's Church, the bishop's house, and the mission residence where women missionaries formerly lived. He does not say whether these buildings were only damaged or entirely destroyed.

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Toward Christian Race Relations

Breaking Down the Barriers

By Sally Meyers, St. Helen's Hall

THE QUESTION of race and race relationships is one of the most vital questions of this modern world. There is no agreement as to what race is, how races originated, or what the destiny of the present races of mankind will be.

Hatred and discrimination have developed between the white, yellow, and black races because of differences in color. Every race feels it is superior to others. This, of course, is not true. All men are equal. There's no getting away from this fact—simply because a man is a different color than we are does not mean he is not so good or intelligent. The Negro, for instance, is not inferior to us. It is only through our own thinking that he has become so. We want him to remain inferior and so we do everything in our power to see that this is done. In some places Negroes are not allowed at all, in others they must use a different door from "whites," and in some stores and hotels Negroes must always go to the back of elevators. The Negro has not had as many chances for proper schooling, but that again, in most cases, is our fault. We do not want them equal and so they are not given their rights. Gradually hate spreads. This seems to be especially so during war times. For this reason, we must start *now* to break down these barriers and work toward a brotherhood of all peoples—everywhere.

The Church must and will play a very important part in the plan for increasing goodwill and promoting human welfare.

First of all, however, there must be a conversion of our own minds. Nothing will contribute more to the improvement of racial relations than the influence of individual men and women through a spirit of friendliness, goodwill, and fair-mindedness. The relations between races are determined not by the actions of governments alone, but by the personal contacts of multitudes of individuals. Friendship is the key to that mutual understanding between races toward which we aim.

The conversion of our own minds is merely the starting point. There must also be a right spirit with knowledge and thought. Things cannot go right if violence is done to the facts. If the goodwill which now exists is to have an opportunity to assert itself, then we must rid ourselves of errors, misconceptions, and vagueness.

Plans and arrangements must be based on things as they are and not as they are supposed to be. Laborious and patient study of the facts and the discipline of thought are an essential part of our Christian task, if we are to banish error and falsehood from men's minds and bring within their reach the truth that alone can make them free.

We must not allow ourselves to become so absorbed in great projects or general interests as to lose the human touch. Christians may help to infuse the right spirit; the spirit which seeks truth is not afraid of facts, harbors no prejudices, condones no injustice, and sets the common good above all sectional and selfish interests.

The plan for bringing representatives of different races together for considering the problems involved in their mutual relations has been developed. This, too, will be a valuable way to help arrive at understanding and goodwill. Only when two sides sit down together to study the same body of facts does it become possible to arrive at a common mind.

Formation of the right public opinion on racial questions through education and the press is another important factor. The power of the press to guide and restrain or to mislead and inflame is enormous. The dangerous nature of such power, if it is abused, can create misunderstanding and friction between peoples. We must guard this power of the press so that it leads to no suppressing or falsifying of the truth. The press, above all, must be without bias, fear, or favor.

In so far as education is concerned, it must form in the minds of all students the right habits and implanting of true ideals which should be the fundamental work of the school. This can be done through the curriculum, especially in the teaching of geography and history in such a way as to create a conception of unity of mankind and the dependence of peoples on one another.

Above all, however, is the great contribution that can be made through the Christian Gospel. Understanding the character and purposes of God gives us all the feeling of wanting to establish right relations between all men.

The Church can do many things to help develop a feeling of goodwill. It can hold forums and discussions on the subject, have musical programs; mixed choirs or concerts including other races; movies, and plays can be used to teach the brotherhood of man; and lastly the members can show their interest and express their convictions by writing to their congressmen and senators on matters that affect race relationship. Even the Sunday school and young people's meetings can contribute and help; after all it is these boys and girls that will be the men and women of tomorrow, and surely if they have the right ideas, a feeling of goodwill and friendliness, our future world should be one of brotherhood of all men.

As long as there are men who believe in the Incarnation, there will be found those who esteem it their joy and privilege to spend their lives in ministering to others, regardless of differences of nationality and race. Perhaps our very hope rests in the hands of those who believe every person has a right to live, breathe, and act as a human being.

We cannot forget that "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

Sally Meyers

First Prize

Sally Meyers, winner of the first prize in THE LIVING CHURCH essays contest, according to her autobiography was born on an ordinary day, October 4, 1926—an ordinary baby. There were no earthquakes, floods, or trumpets to herald her entrance into the world and she thinks that is probably the reason she is interested in just about the same things every high school girl is—swimming, riding, skiing, dancing, and writing letters to that boy in the service.

Her freshman year in high school was spent in Beaverton, Ore., and from there she entered St. Helen's Hall, Portland, where she will graduate this June. She hopes to enter Stanford University next fall, where she expects to take English, history, dramatics, and art courses. After graduation from college she would like to "do something in the line of social work to help race relations."

A communicant of Trinity Church, Portland, and a member of the high school Young People's Fellowship group, she is the daughter of Mrs. Frank Dickson, Portland.

Sally is president of the senior class, business manager of the *Delphic*, the school year book; she has a lead in the school play and is one of the princesses in the May Court—all signal honors at St. Helen's.

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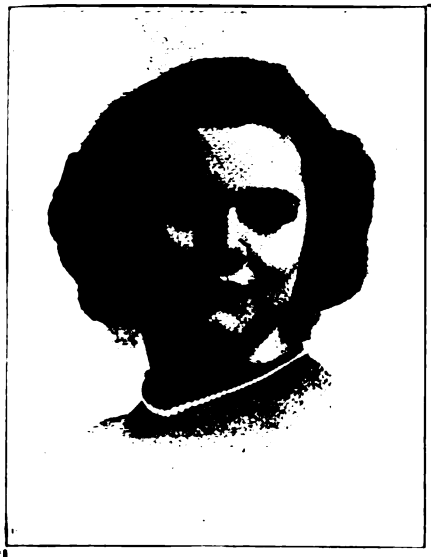

Sallie Bird Vandevert

Second Prize

Sallie Bird Vandevert, second prize winner, was born in Perry County, Ky., on September 15, 1928. Her father is a physician, practicing in Sellersburg, Ind.

Sallie Bird went to school in Sellersburg and finished the eighth grade there. In September, 1942, she entered the freshman class at Margaret Hall School, where she is now a junior. She has been a member of the Dramatic Club and the Guild of St. John the Divine since her entrance. This year she edited *Newsletter,* the official publication of the Guild. In her sophomore year at Margaret Hall she won second prize in a literary contest for an essay entitled "Fear." She took a prominent place in the 1945 annual conference week, representing her group, which had for its study topic, "Spain and the War."

The late Bishop Abbott of Lexington confirmed Sallie Bird in December, 1944.

Interested in writing and in current social and political problems, she hopes to go to college after graduation in 1946.

The Church and Race Relations

By Sallie Bird Vandevert, Margaret Hall School

THE WORLD today is faced with a very grave problem, that of racial, national, and religious discrimination. The working out of this problem and the way it is handled can be one of the most important factors in the future of the world. As long as there continues to be persecution of the weak by the strong, there will be wars. If one strong power persecutes and holds down a weaker one, the weaker will rebel against it. As long as one group is persecuted, no man can ever feel safe; for everyone is a member of some minority.

For every man to live in safety and peace with his neighbor is one of the ideals of the Christian religion; it is what we are fighting for today. When I say "we" I am referring to Negroes, Jews, Chinese, Japanese, Americans, Indians, and Spaniards, all fighting, giving their arms, eyes, legs, and lives to achieve this ideal. It is the Christian Church's job, as one of the most powerful organizations in the world, to see that a just peace with equality for all is attained, and to make Christ's teaching of brotherly love a reality.

Subversive Groups

For the past few years the Christian name has been dragged through the mud of anti-racial propaganda by such groups as "The Christian Front," "The Christian Crusader," and many others of the same type. From men preaching in the name of Christianity, from pulpits in Christian churches, has come this blasphemy. It has been allowed to spread out of the indifference of most people and by the agreement of others. Indifference to such propaganda is perhaps even worse than agreement with it. Agreement at least shows some thought. Indifference is laziness and selfishness. When we refuse to do anything about the persecutions, we are refusing to love our neighbors and refusing to care for our brothers. We are being indifferent to the will of God and are, as Christians, going against the very teaching of our religion. It is our Christian duty to fight hatred, to protect the weak, and to remember and bring to world-wide recognition the fact that all men are brothers and equal before God.

This country seems to be in the grip of these subversive groups. For example, in Michigan, Spanish children were not allowed to attend Protestant Bible school because the parents of the American children didn't want their children associating with the inferior children of Spanish blood. They would have their children learn of the Christian teaching, not among first or second generation immigrants, but among the fourth or fifth generation. No attempt was made to teach the children or help them; they were pushed down and held there by "Christians."

In Boston and Chicago mobs of teenaged boys who seem to lack Christian teaching have desecrated Jewish cemeteries, and Jews have been beaten by mobs. In Cleveland a synagogue was set afire. In other cities rabbis have been stoned. In San Francisco's famed Chinatown, Chinese are forced to live under unsanitary, crowded conditions; and because of the feeling of inferiority forced on them by white "Americans," the youth bury themselves deeply beneath dirt and dark. They feel they are unworthy to live among white people. Because of the way they are treated, they feel they are a race apart, different from and inferior to the white race. Since the war they have slowly trickled out into war jobs and found they have been accepted more than before. It would look very bad if the united forces of China and the United States fought against the Japanese, but we refused jobs to Chinese Americans.

I have a friend who came from New York and whose brother dated an Italian girl. The girl was very pretty and extremely intelligent, and studied hard. My friend said, "I admire her really—she speaks better English than I do, and she tries so hard to get ahead. But after all she is Italian and you know what *they* are like. We all just hope and pray he'll

Evelyn Wong

Third Prize

Evelyn Wong, third prize winner, is a 16 year old sophomore at St. Andrew's Priory, Honolulu, where she has been a student since 1941. She was born in Honolulu and is an American of Chinese extraction.

Evelyn takes an active part in many school activities: she is the business manager of the school paper, a member of the junior auxiliary and the Girl Reserves. Among her hobbies is coin-collecting. She enjoys all phases of housekeeping, but especially sewing. She is said to be a good cook, too.

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drop her; certainly he couldn't marry her." When I pressed further I found the general opinion was that if he married her, the results would be: (1) her whole family would move in with them and expect him to support them; (2) his friends would never accept her; (3) the only thing for her to do if she wanted to "get anywhere at all" would be to drop her family entirely. So, carefully, "Christian" people go about destroying family groups.

The Negro in the South sits in "Jim Crow seats." In the North he fights for his life and property in Detroit and Harlem race riots.

This is the result of deep-rooted prejudice. It springs from the fear that someone may be better than we are. We are afraid that if we give the other fellow a chance, we may lose ours. There is something in our human nature that causes us to take great pleasure in knowing we can hold someone down, someone that will give us a feeling of superiority. And so we refuse to admit that these people we hold down are equals.

We like also to have someone on whom to blame our own faults,—the faults we won't admit are ours, and so we use these minorities we have made as scapegoats.

This is what we can and must do to get rid of discrimination. The Church has the opportunity to train the very young in Sunday schools. With competent teachers these children could be taught to know and understand people of other countries and they would feel not alienation, but comradeship. The same thing can be done in Church schools, by discussions and study in classes, and by explanations of the reasons for prejudices and what must be done about it. From the pulpits must come sermons, point blank sermons with no soft talk. The people must be told they are wrong *and* what to do about it.

Books must be written, laws must be made and enforced against discrimination; and this is part of the churches' job. It means work, it will mean scorn for those who try to do it and we probably will see very little improvement in our generation; but it can come someday, and we must work for that "someday."

The Racial Problem

By Evelyn Wong, St. Andrew's Priory

THIS war has brought us closer to all the people on the face of the globe. Our loved ones have gone to all battlefronts to fight for the freedom of our neighbors. Everyone wants freedom and democracy, but do we strive for them among ourselves? For example, let us consider racial prejudice. Has anything been done to stop it from spreading?

Racial prejudice has been in existence for many years. During the last few years it has gone from bad to worse. We meet people who think they are superior to another race. This idea circulates among many and what do we have but racial prejudice!

People, because of ignorance and jealousy, have put wrong impressions into the minds of others. This is happening now right in our very own country. The racial problems of the Negroes, Mexicans, Jews, Japanese and other races have spread immensely.

These races are like other races though there might be a difference in color, creed, language, and customs. Some members of these races are intelligent and want to obtain a higher position in the world, but where do they stand? Though this is a free country, those who think they are superior stand in their way. Many of them are very talented and are noted for their achievements.

Take the Negroes, for example; there are many who won't associate with them. They think that the Negroes are an inferior race, but the facts are that they are just like other people. It is really heartbreaking to see a Negro man or woman sitting alone in a bus. Other passengers catch the same bus, but that seat is the last one to be taken. Some churches, hotels, and restaurants do not permit Negroes to enter them. Even if Negroes are allowed in these places, they are put away in a corner.

The Japanese people, though some are holders of American citizenship, are banned from certain places because of racial prejudice. How do you suppose the Japanese boys who volunteered for the army and fought in Italy feel about it?

The Jews all over the world are being severely persecuted! The grudge which some hold against the Mexicans and Filipinos has been spreading also. Can it be our imagination, wrong impressions or jealousy?

Aren't we all supposed to be members of one family? God is our Creator and we are His children. God, being our Heavenly Father, loves each and everyone of us equally. "This is my commandment, That ye love one another, as I have loved you." While Christ was on earth He washed the feet of the Apostles to set an example for us, that we should be servants of all people.

To abolish racial prejudice and discrimination is a great and important task. God will help us through our prayers. We need His protection and guidance in the tasks we undertake in this important movement. We should pray for those against whom we have a grudge; stand firm in our principles; avoid rumors and fallacies.

Interracial Organizations

All cities, towns, and countries should get together and form interracial organizations to study the origins and backgrounds of each race. Mixed racial gatherings are a means of building up a social morale. The government should give them full support and coöperation. These organizations would help each community to solve their individual racial problems.

The Church has organized clubs and social gatherings for all races. It has a ministry composed of many races to further the teachings of Christ so that we may know God's will and cherish it. Sometimes sermons are helpful in the present situation concerning the racial problems.

All educational institutions should have ample information for developing and teaching their pupils in a mutual interracial understanding. Knowledge can also be increased through radios, movies, newspapers, and other means of communication.

These are some of my own personal ideas concerning the racial problems. In these ways I hope that all peoples will get together to formulate a solution to abolish prejudice and discrimination, which will lead to unity and peace.

Lenore Schwabe

Special Prize

(See Editorial Page)

Lenore Schwabe, author of the prize-winning poem, *Black Hands,* is a second year student at St. Katherine's School, Davenport, Iowa. Ranking high in her class, she has artistic and literary talent, which has found expression in her frequent contributions to the school newspaper, of whose staff she is a member.

She has done outstanding work in speech and dramatics at St. Katherine's, and has had poems in the last three national anthologies of high school poetry. She is the daughter of Mr. and Mrs. Clarence A. Schwabe of St. Louis, Mo.

Black Hands is an outgrowth of the essay contest, in which upper school students of St. Katherine's participated. This spontaneous "extra-curricular" activity of a tenth grade girl is significant of the spirit with which Church school pupils may approach the race relations problem as they assume their responsibilities in the world.

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Church School Opinion on Race Relations

By the Rev. Bernard Iddings Bell, D.D., Pd.D.

IT HAS been interesting to read the papers submitted by pupils in Church-affiliated secondary schools for THE LIVING CHURCH prize competition. The subject set was "Christianity and Race Relations." The acting editor has asked me to make a few remarks about these papers, and I am glad to do it. These are only my own reactions; I have had no opportunity for consultation of the other two judges, Bishop Penick and Judge Delany.

1. The papers are all literate, the spelling accurate, the grammar as it should be; but few of them show the ease in writing which one might expect from picked pupils in schools which aim at giving exceptional training to unusually competent pupils. Only a half-dozen of them can be considered A-grade work from a literary point of view. This lack is particularly noticeable in some of the essays submitted from the more famous of the Church schools. It is interesting that all three prize-winners come from schools not widely self-celebrated.

2. Nor, it must be confessed, do many of the essays indicate more than a superficial study of race relationship. Most of them say only obvious things about the subject; and in some instances they exhibit an incorrectness of fact that is distressing. The subject is so vital to the world future, so full of dangers to our own national stability, so closely related to religion, that one would expect full and careful consideration of what is involved to be given in the instruction, in religion and citizenship, in Church secondary schools, especially of those who (like most of our contestants) are in the last year of residence before graduation. That expectation is not fulfilled in many of these papers. There are brilliant exceptions to this gently reproving generalization; some schools are plainly on the job; but if these essays are to be trusted (as evidence); such schools are not common.

Now for a few particular comments:

3. Most of the writers make the assumption that America is a Christian country and imply that all we need to do is to urge everyone to live up to the teachings of our religion, whose sanctions for behavior Americans generally both understand and at least profess to accept. This would seem to indicate that perhaps Church secondary schools are not doing quite the fair thing by their students, in that they are persuading these boys and girls that Christianity is more widely diffused in America than the facts reveal. It is certain that less than one-half of our countrymen and countrywomen know what are the tenets of Christianity, philosophical or moral. This ignorance is one of the major causes of many kinds of evil in contemporary American life, race prejudice among them. Ours is a pagan nation and behaves as such. This patent fact is as yet apparently unsuspected by most of these young people. When they get out into the world and discover what is what, they are in for such disillusionment as may endanger their continued loyalty to a Church which did not care to help them face an unpleasant but real lack of Christian influence. Why not tell them the truth about it now? However, one can not be too hard on Church school authorities about this; the general leadership of our communion is equally over-cheerful.

4. With few exceptions "the race problem" is to the contestants only a white-black problem. While it is true that prejudice of the white man against the Negro and of the Negro against the white man is our most immediate problem, still it is disconcerting to find so generally overlooked the racial scorns that divide the white man from the yellow and brown peoples of Asia and Melanesia. Can it be that these pupils are being taught about world-affairs by those who have small realization of what constitutes a main problem in the relationship of the Orient with Europe-America?

5. It is perhaps natural that the authors of the essays write, almost without exception, as though solution of race problems were entirely a matter of the white man ceasing from condescension or worse toward those of other races. It has not occurred to them that the Chinese and the Japanese may equally look on the white man as "of lesser breeds without the Law," or even that black people sometimes regard white people as the inferior. It might help if white people could visit such a country as Haiti and experience black-white prejudices from the underside of the pile. Racial prejudice is not wholly a white man's defect. It is a naïve conceit to assume that if only the white man will be "tolerant," the race problem will be solved.

6. Despite the fact that these pupils are in Church-sponsored schools and therefore presumably taught about world-wide missions, there is not a hint in any of the papers that race tensions influence and complicate the Christian missionary enterprise; there is no suggestion of a necessity to overcome racial prejudice as a prerequisite for the success of that enterprise. I confess that this omission surprised me not a little.

7. A few contestants, only a few, considered the Jewish problem. Those who did, envisaged it chiefly as a problem of contending *religions*. This it almost never is. A very small number of Jews, in America at least, are affiliated or practicing Jews religiously, a percent even smaller than that of Gentiles who are active Christians. To continue to regard the Gentile-Jewish strains as due to religious differences is almost wholly to misunderstand them. If they were due to that, anti-Semitism and its counter-prejudice, anti-Gentilism, would be much easier to combat than, alas, they are. Someone might well explain this phase of the race problem to those in our Church schools, lest they go out into the world with notions as unfair to Gentile Christians as they are to religious Jews.

8. There are not more than a half-dozen of the papers which show realization that *the Episcopal Church itself* is guilty of race prejudice to such an extent that it is difficult for that Church to combat race prejudice in the body politic, and this especially in respect to Negro-white inter-relationships. This would have come out more clearly if any of the contestants had been a Negro. Of course there was none such, for the simple reason that, with only two exceptions that I know of, our Church schools never admit Negro pupils. Negroes probably would not have failed to point out a considerable discrepancy between Episcopal Church profession and Episcopal Church practice in interracial matters.

A Negro contestant might conceivably have been as pathetically frank as are two of the essayists who happen to be American Indians. I wish their papers might have been a little better academically, so that the readers of this magazine could have read and pondered their testimony. Here is one sample: "Since I came to this school," writes an Indian of 17, "I have learned about Christian race relations. When we go to the Episcopal church in town, we must sit on one side of the church while the white people sit on the other. When we receive Holy Communion, we must wait till the white people receive first; then we may go up." And another Indian writes, "In this school there is no race prejudice. A Negro girl once came here; we had no objection; we accepted her as a Christian. But in the town church we Indians are not permitted to sit with the white people. As an Indian girl, I have seen race prejudice." These instances of discrimination against Indians may be as exceptional as they are deplorable; but they are more often than not the rule in the Church's treatment of her Negro children.

9. The writers attack racial prejudice as unfortunate, inimical to social welfare, disruptive of peace and national unity, not kind, too bad; but only one of them seems to realize that the nasty thing is a manifestation of *sin,* or that *grace* is needed to overcome it. Most of them are content to think, in a neo-liberal way, that if one calls attention to racial prejudice and reasons with people about it, racial prejudice will disappear. Someday they will learn that merely to know what the good life is, does not insure the living of the good life.

10. In general I may say that a few of these papers strike me as really good; the rest are only so-so, and this in spite of evident potential ability in the writers. That their essays are not better is probably no fault of theirs. Possibly a skimming of the surface is the best that teen-age American boys and girls can do, but I doubt it. English pupils of equal age, as I well know, do a better job at this sort of thing. I think our lads and lasses are natively as competent as their cousins overseas. The fault, dear fellow-citizens, may be not in our youngsters but in our schools that they (and we) are superficial.

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The Church's Schools

THIS was a girls' year in the Church School Essay Contest. The first three prizes all went to girls, and a special prize of a $25 war bond was awarded by the publishers of THE LIVING CHURCH to another girl for an unusually fine poem on the contest theme, which is published in this issue with the three best essays. Among the other prizes and honorable mention, the girls also led with 26 as opposed to seven winners among the boys.

Last year, boys won two of the first three prizes. Just now, of course, the boys are concentrating on preparation for the military life that awaits most of them when they reach the age of 18; if trigonometry or physics had been the basis of the contest, the boys would have made a more impressive showing! God grant that by next year the arts of peace will once more be central in the educational curriculum.

The 100-odd schools of the Episcopal Church are one of the Church's richest possessions. No other religious body in the United States—one might almost say in the world—has anything to compare with them. Roman Catholics and Lutherans have their mighty array of primary schools and high schools keyed to the intellectual level of the average boy and girl, and we wish heartily that our Church had such a school system of its own. Yet we, in our Church schools, have something equally precious: a group of excellently equipped and staffed institutions expressly designed for the *above-average* boy and girl. In the Church's schools, every pupil receives individual attention from teachers who look upon their profession as a vocation. The bright pupil must compete with other bright pupils, instead of "getting by" without effort. Friendships are formed between pupil and pupil, and between teacher and pupil, on the basis of a common interest in things of enduring value.

What we have said so far might apply with equal force to any private school. And there are not a few who think that private schools are essentially undemocratic, that the child of higher intelligence and culture should be kept in public school so that he may "rub elbows with average Americans." We are not among those who believe that democracy is strengthened by a leveling down to averages. On the contrary, we feel that the contribution of the private school to the development of cultured men and women is an important factor in the well-being of our democratic society. If snobbishness and cliquishness is developed, it is not by the private school as such, but by the wrong spirit in the private school; and that spirit is not, we are firmly convinced, characteristic of the Church's schools.

For there is a difference between Church schools and other private schools. Though the degrees and kinds of Church connection are almost as various as the schools themselves, they all by their Christian profession are dedicated to that Jewish carpenter whom we worship as both Lord and Saviour. They all, as their contributions to the subject of Christian race relations show, realize that all mankind is a brotherhood under a common Father. Dr. Bell, in his comments on the essay contest, objects to the fact that the students do not seem to realize how far the world, and the Church itself, is from carrying out the teachings of Christianity on this subject. We rather agree that students at the secondary school level should

Winners in the "Living Church" Essay Contest

First Prize, $100 War Bond, **Sally Meyers,** St. Helen's Hall, Portland, Ore.

Second Prize, $50 War Bond, **Sallie Bird Vandevert,** Margaret Hall School, Versailles, Ky.

Third Prize, $25 War Bond, **Evelyn Wong,** St. Andrew's Priory, Honolulu, T. H.

Winners of $1.00 War Stamps: **Gloria Amiotte,** St. Mary's School, Springfield, S. D.; **Patricia Brown,** St. Mary's Hall, Burlington, N. J.; **E. Douglas Clinch,** St. Bernard's School, Gladstone, N. J.; **Lois Cloud,** St. Helen's Hall, Portland, Ore.; **Gertrude Crampton,** St. Katherine's School, Davenport, Iowa; **Laura Alice Dodd,** Kemper Hall, Kenosha, Wis.; **Edward Gray Elmslie,** St. Mark's School, Southborough, Mass.; **Gladys S. H. Fong,** St. Andrew's Priory, Honolulu, T. H.; **Alma Ruth Gorey,** St. Anne's School, Arlington Heights, Mass.; **Sally Jackson,** Margaret Hall School, Versailles, Ky.; **Charlotte Kastenbein,** St. Anne's School, Arlington Heights, Mass.; **Horatio B. Lewis,** South Kent School, South Kent, Conn.; **J. Elliott Lindsley,** St. Bernard's School, Gladstone, N. J.; **Margaret MacDermid,** St. Mary's Hall, Burlington, N. J.; **Edith McNeil,** Kemper Hall, Kenosha, Wis.; **Mary Lou Mitchell,** St. Katherine's School, Davenport, Iowa; **Richard Norris jr.,** St. Alban's School, Washington, D. C.; **Nora Okada,** St. Andrew's Priory, Honolulu, T. H.; **Dean Palmer,** St. Mary's Hall, Burlington, N. J.; **Patricia Pearson,** St. Helen's Hall, Portland, Ore.; **Marcene Peterson,** St. Mary's School, Springfield, S. D.; **Joyce Taylor,** St. Helen's Hall, Portland, Ore.; **Marian Townsend,** St. Mary's School, Peekskill, N. Y.; **Katherine Patricia Van Horn,** St. Mary's Hall, Burlington, N. J.; **Nancy Webb,** Kemper Hall, Kenosha, Wis.

Honorable Mention

June Anderson, St. Helen's Hall, Portland, Ore.; **Mary Reading Belleville,** St. Mary's Hall, Burlington, N. J.; **Joan Cook,** St. Katherine's School, Davenport, Iowa; **Michael D. Henderson,** the Rectory School, Pomfret, Conn.; **George C. Lodge,** Groton School, Groton, Mass.; **Patricia Stone,** St. Helen's Hall, Portland, Ore.; **Camilla Ryall,** Kemper Hall, Kenosha, Wis.; **Barbara Warner,** St. Mary's Hall, Burlington, N. J.

The Collect

Whitsunday (1st Communion) *May 20th*

"THE INDWELLING of the Holy Spirit." At Confirmation the soul is strengthened with the Holy Ghost, and prayer is made for daily increase of the manifold gifts of grace. Today's Collect brings a reminder of the indwelling of the Holy Spirit and it would be well for us to ask ourselves how effective this has been in us. Not, of course, how well the Holy Spirit has done His work but how fully we have cooperated with Him, how completely we have allowed Him to guide us. We are obligated to make full use of God's helps, not expecting them to work like magic, but rather to put them to work and strive with His aid to perfect ourselves. The needed strength comes to us from the Holy Comforter, the needed enlightenment to use that power rightly is His gift. We have the indwelling of the Holy Ghost but must see that we do not neglect to accept and use His presence and help.

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Somewhere in the Pacific.

DEAR FAMILY: Our Commander in Chief is dead. A moment of stunned silence came to the group of Marines who were standing about, packs on their backs, awaiting the order to load into trucks waiting to take them to their camp area. All eyes turned to the Colors, slowly lowered to half-mast. There was a murmur of conversation. No one knew just what to say. Then the order came, and the Marines climbed into the trucks. The trucks rolled away, to take the men to their camp to continue their tasks. The war must go on.

So it must have been among servicemen all over the world. The Marines and Army troops on Okinawa and the soldiers in Germany had unfinished business with the enemy. They continued that business toward the victorious end, already in sight. But the Commander in Chief had finished his part in the task. He had received orders to a higher echelon; and, like a good soldier, he had obeyed promptly and without question.

There is nothing I can add to the thousands of tributes that have been paid to Franklin D. Roosevelt by every editorial writer in the Allied world. History will record him as a great President, one of the greatest. He led this nation through its worst depression and its mightiest war. He laid the groundwork for the peace to follow. But like Moses, who led his people to the mountain overlooking the Promised Land, he was not permitted to share their entrance into that land. Another has inherited his office and will have the task of leading the American people as they enter into the new world. May God guide him and give him strength to do so wisely.

One of our clergy, the Rev. Robert L. Stevenson of Iolani School, Honolulu, has written an appropriate tribute to our departed President which I should like to quote, and make my own:

"The news has flashed around the world
And silenced roar of tanks and guns and planes—
The President is dead.
The nation and the world of freedom-loving men
Are joined in deepest mourning at his loss.
No man can take his place,
He was too great.

"Bewildered, saddened by the sudden shock,
O Sons of Liberty
Gird up your loins
And turn your tearful hearts toward heaven.
There God will give you help and strength
To face the days which lie ahead,
To bring about the better world
Your leader gave his life to win."

The President is dead. His memory is engraved in the hearts of the American people. And the best monument that they could erect to him would be the kind of America for which he lived and died—a land dedicated to the Four Freedoms, not only for ourselves but for all mankind.

CLIFFORD P. MOREHOUSE.

be taught not only what the Christian ethic is, but that it is not very widely observed even within the Church. One essay in particular—that of Sallie Bird Vandevert of Margaret Hall School—sounds a note of realism which is all too rare in the essays as a whole. But it is interesting and significant that the equality of all men in the sight of God is taken for granted by the students in the Church's schools.

Another characteristic of the Church's schools is their emphasis on the life of prayer and worship. Good food is to be had anywhere (even if it doesn't include the choice cuts of meat we used to enjoy before the meat shortage); exercise for body and mind are integral to the curriculum of every kind of school; but food and exercise for the soul are the great contribution of the Church school to the development of well-rounded men and women.

In addition to the prize-winning papers, and Dr. Bell's stimulating comments upon them, this issue contains news and pictures of many of the schools. Perhaps the most important feature of the issue is the complete list of the schools which appear in THE LIVING CHURCH ANNUAL, together with some others newly established or less directly connected with the Episcopal Church. Besides the schools of general character, there are are some of special emphasis or purpose, such as the American Church Institute Schools, the schools of nursing, etc. The information given in the list is all current, obtained by means of a questionnaire. Some schools have failed to return the questionnaire; we have included the names of these schools, but have been unable to put in other information because changes are so frequent these days that only the most recent information is reliable.

We hope that parents and rectors will find the list useful in making their selection of schools for the boys and girls under their care. And we shall be glad to receive comments and suggestions from all readers on two subjects: The theme of the essay contest for next year; and ways to make our semi-annual educational issues more useful to the Church, its schools, and its parents and children.

Thanks are due to Bishop Penick of North Carolina, Dr. Bell, and Judge Herbert T. Delaney of New York, for their contribution of time and thought to the judging of the essays. The decision was so close between the three winners that the judges had to vote a second time between first and second; and third was only one point behind on a scale of thirty!

Two Down and One to Go

TWO DOWN, and one to go. That seems to sum up the meaning of the events of the past earth-shattering week. The death of Hitler and the fall of Berlin were only incidents of passing interest as the fighting in Europe whirled toward its close.

With spontaneous unanimity, the American people paused to give thanks to God for the deliverance of Europe and turned immediately to the finishing of the grim business in the Orient. No riotous or long-drawn-out celebrations appeal to the millions whose friends and relatives are locked in struggle with a powerful and crafty enemy in the Pacific.

The British, as this is written, appear to be having a more lively celebration of V-E Day. If any American objects, one might point out to him that the British get one day more rejoicing for every two years more that they have been at war. Or that the end of the European war means the end of V-bombs and the widespread destruction of British homes. The European war, which was fought over the skies of England

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almost as much as anywhere else, was a much heavier burden for the English nation than for the American.

This Sunday is "Expectation Sunday." The words of the angels on Ascension Day still echo in our ears: "Ye men of Israel, why stand ye looking up into heaven?" Like the little apostolic band of two thousand years ago, we must return to our earthly business; but, like theirs, our earthly business is first and foremost that which God empowers us to do by the gift of His Holy Spirit—the building of the new Jerusalem, the establishment of God's Kingdom on earth.

Fr. Piper

FOR THE better part of three years, readers of THE LIVING CHURCH have been regularly following a course of meditations based on the proper Collects, Epistles, and Gospels of the Book of Common Prayer and appearing weekly on the editorial page. They were prepared by the Rev. Laurence F. Piper, rector of the Church of Our Saviour, Milford, N. H. It is now our sad duty to announce that the author of the series has died, as recently reported in our news columns. May the Lord God grant him eternal rest and may light perpetual shine upon him.

Fr. Piper, who was preëminently a pastor and teacher, prepared these meditations originally for delivery in his own parish at the early Sunday services in order to provide his people with instruction and to help them direct their intention. When we began publishing the series in THE LIVING CHURCH, other clergy used them for this purpose and many laypeople followed them regularly. Thus his pastoral and teaching ministry reached out to many thousands of Churchpeople all over the nation.

When God called him home, he had completed the series on the Collects through St. Barnabas' Day and had preliminary drafts of most of the rest of the Church year. With the assistance of Mrs. Piper, we shall try to carry forward the series to completion as a memorial to a devoted priest who in his days pleased God.

BLACK HANDS

BLACK hands—worn hands,
Straining on a rope;
Hands without future—hands without hope;
Hands marred by chains,
And hands scarred by years;
Hands wet with travail;
Hands wet with tears;

Black hands—hard hands,
Creased and cracked and torn;
Hands that are bearing—hands that have borne;
Hands that are clenched
Beneath a pressing weight,
Holding their burden—
Intolerance and hate;

Black hands—work hands,
Doing endless toil;
Hands made of blisters—hands of the soil;
Hands that have sorrow,
But, come what may,
Black hands have power
When lifted up to pray.

LENORE SCHWABE.

Unprofitable Servants

STATISTICS are wonderful things. Like everything of human origin, however, they are imperfect, and at best they have meaning only as a summary of a large variety of factors. Unless one knows the factors behind the statistics, they are meaningless.

An excellent example of this is the sizable increases in ordinations reported in THE LIVING CHURCH ANNUAL for 1942, 1943, and 1944. One would think that these figures showed a great increase in vocations to the sacred ministry. What they largely represented, however, was a tendency of the bishops to ordain men earlier in seminary life on account of the uncertain temper of selective service boards. With the 1945 ANNUAL the trend has caught up with itself, and decreases are noted in ordinations both to the diaconate and to the priesthood.

So when a layman writes in another Church magazine that the dioceses which he deems to be Anglo-Catholic in the province of the Midwest have fallen behind the other dioceses of the province in the statistics as shown in the 1937 ANNUAL and the 1945 ANNUAL, the logical thing to do is to look for the factors behind the figures. And the first interesting factor is that from 1935 (1937 ANNUAL figures) to 1940 (1942 ANNUAL figures) the six dioceses which the author considers Anglo-Catholic had a higher rate of communicant increase than the others. Then came Pearl Harbor, and the call for more chaplains in the army and navy. The dioceses which the author disapproves of now have 38 of their 389 clergy in the armed forces, whereas the dioceses the author approves of (even though he detects Anglo-Catholic tendencies in some of them) have 27 of their 409 clergy in the armed forces. The percentages work out to Anglo-Catholic, 9.8%; other, 6.6%. The chaplains from the six dioceses are probably helping to swell the statistics of the seven by their ministrations to men from those areas who are now in military service!

The fact of the matter is, we believe, that any kind of Churchmanship has something so much better to offer the unchurched 50% of America than the decent (or not-so-decent) godlessness it now holds that Church growth is dependent chiefly upon the resources of men, money, and missionary enthusiasm which are at hand. If in any diocese the "outs" concentrate their efforts on factional strife, they can drag the Church down. If, in any parish, priest or people make a great to-do over non-essentials of ritual or vestments, they too can drag the Church down. We have a Book of Common Prayer, a Constitution and body of canons, and a democratic Church structure which ought to provide a sufficient basis for working together and constitutional means for settling disputed issues. If we adhere loyally to these and are in love and charity with our brethren, the sky is the limit for statistical growth. No diocese in the Church can claim that it has done all the missionary work it should. When all is said and done, we must all confess that we have been unprofitable servants.

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Annotated List of Church Schools

Asterisk (*) indicates no reply to questionnaire.

PRIMARY AND SECONDARY

BOYS

(Province of New England)

Connecticut

Choate School, Wallingford, Conn.; 1896; head, Rev. Dr. George C. St. John; chaplain, Rev. Loring Emery; pupils, 480; faculty, 55; boarding; age 11-18; grades 7-12; $1600; 25 scholarships, $500 up to $1000; special emphasis, individual placement in all classes and close association of boys and masters; college preparatory; accredited, N. E. Coll. Ent. Cert. Bd.

Kent School, Kent, Conn.; 1906; head, Rev. W. S. Chalmers, OHC; chaplain, same; pupils, 306; faculty, 23; boarding; age 12-18; grades 8-12; tuition, 0-$1500 according to parents' ability to pay (average fee $900); college preparatory; special emphasis, simplicity of life, self-reliance, directness of purpose; accredited, N. E. Coll. Ent. Cert. Bd.

Pomfret School, Pomfret, Conn.; 1894; head, Dexter K. Strong; chaplain, Rev. G. Hurst Barrow; pupils, 130; faculty, 16; boarding; ages 12-18; grades 8-12; $1550 with scholarships available; college preparatory; accredited, N. E. Coll. Ent. Cert. Bd.

***Rectory School,** Pomfret, Conn.

***Salisbury School,** Salisbury, Conn.

South Kent School, South Kent, Conn.; 1923; head, Samuel S. Bartlett; chaplain, Rev. Alonzo L. Wood; pupils, 120; faculty, 12; boarding; ages 12-18; grades 8-12; tuition, 0-$1500 depending upon parents' ability to pay; special emphasis, self-help and simple life; college preparatory; accredited, N. E. Coll. Ent. Cert. Bd. and the Conn. State Bd. of Ed.

Watkinson School, Hartford, Conn.; 1857; head, Rev. Nicholas M. Feringa; pupils, 60; faculty, 4; boarding; ages 10-18; grades 5-12; $30 per month, and a higher tuition will be charged to those who can afford more but only as room permits; college preparatory. The school is reopening this year after having been entirely reorganized. It has an endowment which will be used to give the advantages of a fine boarding school education to boys whose people are in moderate circumstances. This year no one is accepted over the first year of high school. During the next three years the faculty and school will be enlarged annually until the complete high school course is given.

Wooster School, Danbury, Conn.; 1926; head, Rev. John D. Verdery; chaplain, same; pupils, 75; faculty, 9; boarding; ages 11-18; grades 7-12; sliding scale tuition system, 0-$1200; college preparatory, special emphasis, self-help, individual attention; accredited, N. E. Coll. Ent. Cert. Bd.

Massachusetts

***Brooks School,** North Andover, Mass.

***Groton School,** Groton, Mass.

***Lenox School,** Lenox, Mass.

St. Mark's School, Southborough, Mass.; 1865; head, Rev. William Brewster; chaplain, Rev. Michael Martin; pupils, 185; faculty, 28; boarding; ages 12-18; grades 7-12; $1500; college preparatory; special emphasis, thorough secondary education and sound training in the fields necessary for admission to the colleges and scientific schools of the country; accredited, N. E. Coll. Ent. Cert. Bd.

New Hampshire

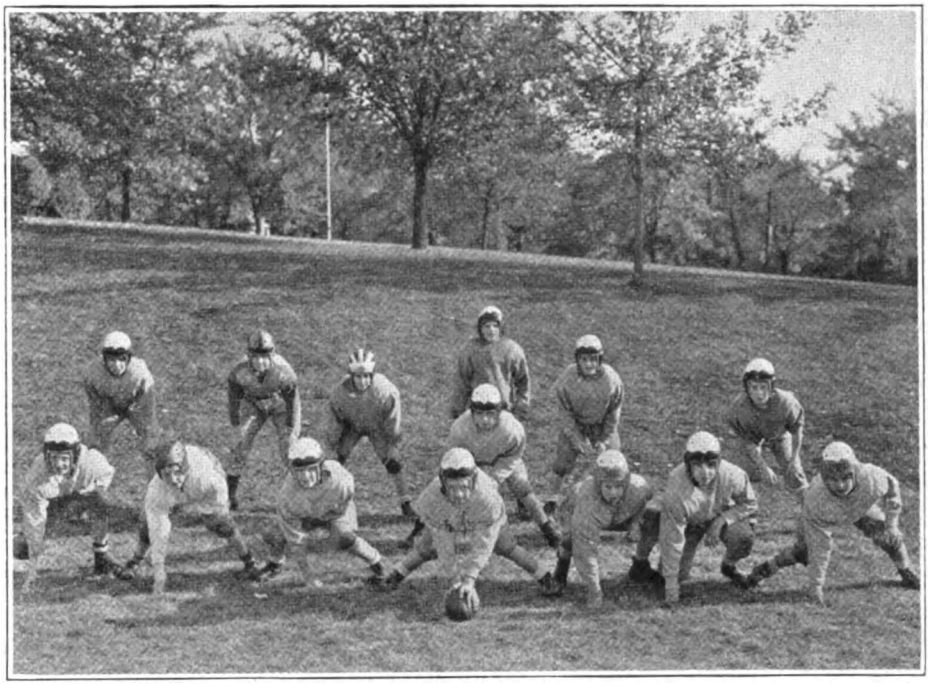
Holderness School for Boys, Plymouth, N. H.; 1879; head, Rev. Edric Amory Weld; pupils, 70; faculty, 11; boarding; age 12-18; grades 8-12; $1100; college preparatory; special emphasis, college preparatory and pre-induction; accredited, N. E. Assn. Coll. and Sec. Schls.

St. Paul's School, Concord, N. H.; 1855; head, Rev. Norman B. Nash; 4 clergy on staff; pupils, 450; faculty, 49; boarding; age 11-18; grades 7-12; $1400; college preparatory; special emphasis, classics, history, science, modern language course. Trustees members of P. E. Church.

Rhode Island

St. Andrew's School, Barrington, R. I.; 1893; head, Rev. Irving Andrew Evans; chaplain, same; pupils, 100; faculty, 17; boarding and day; age 8-18; grades 3-12; tuition, $300 for day pupils; and according to ability to pay up to capacity of school for boarders; college preparatory, general, and vocational; special emphasis, a 12-month program with only a two weeks' vacation at home. Summer school and camp operated by school. Accredited, R. I. Dept. of Educ.

St. Dunstan's School, Providence, R. I.; 1929; head, Roy W. Howard; chaplains, Rev. Clarence Horner and Rev. John V. Butler jr.; pupils, 140; faculty, 10; day; age 5-15; grades, pre-primary-9; tuition, grades 1, $150; 2 & 3, $200; 4, 5, 6, $250; 8 & 9, $300; regular academic work for grades 1-9; special emphasis, academic, music, and character development. School provides choristers for Grace and St. Martin's Churches. Accredited, State of R. I. and City of Providence.



BRECK SCHOOL: *One of the football teams (the 12-year-old group).*

***St. George's School,** Middletown, R. I.

***St. Michael's School,** Newport, R. I.

(Province of New York and New Jersey)

New Jersey

Freehold Military School, Freehold, N. J.; 1901; head, Maj. Charles M. Duncan; chaplain, Rev. B. M. Garlick; pupils, 62; faculty, 5; boarding; age 5-14; grades 1-9; $850-$1100 with a $50 variation for every two grades. On May 15, 1945, an increase of $100 to the regular rates will become effective; special emphasis, fundamentals; accredited, N. J. State Bd.

***Morristown School,** Morristown, N. J. ,

St. Bernard's School, Gladstone, N. J.; 1900; head, H. D. Nicholls; chaplain, Rev. Robert L. Clayton; pupils, 88; faculty, 10; boarding; age 10-18; grades 5-12; course, general, classical, scientific; $500 plus $50 in work by every boy; accredited, N. J. Dept. of Educ.

New York

***Cathedral Choir School,** Cathedral Heights, New York City.

***Darrow School,** New Lebanon, N. Y.

DeVeaux School, Niagara Falls, N. Y.; 1852; head, Rev. William S. Hudson; chaplain, same; pupils, 115; faculty, 10; boarding with a limited number of day pupils accepted; age 11-18; grades 7-12; price range, upper school: day, $500; boarders, $1000; lower school: day, $475; boarders, $950; college preparatory; special emphasis, arts and science; accredited, N. Y. State Regents; Middle States Assn.

***Grace Church School,** New York City.

Hoosac School, Hoosick, N. Y.; 1889; head, Rev. Meredith B. Wood; pupils, 40; faculty, 8; boarding and day; age 10-18; grades 5-12; college preparatory although modifications are made for non-college boys; $900; special emphasis, the Church year and festivals, family life, individual attention; accredited, N. Y. State Regents.

***Malcolm Gordon School,** Garrison-on-Hudson, N. Y.

The Manlius School, Manlius, N. Y.; 1869; head, Lt. Col. D. P. McCarthy; chaplain, Rev. Nelson Gildersleeve; pupils, 360; faculty, 26; boarding; age 13-18; grades 8-12; $1250; general and college preparatory; special emphasis, high academic standing, military training in unit of Reserve Officers' Training Corps, winter sports and all athletics; accredited, N. Y. State Regents; Middle Atlantic States Assn.; Assn. of Military Colleges and Schools of U. S.

St. Paul's School, Garden City, N. Y.; 1877; head, Walter R. Marsh; chaplain, Rev. Canon Francis Hayes; pupils, 175; faculty, 15; day and boarding; age 10-19; grades 5-12; college preparatory; tuition, day: $350-550, boarding: $1000-$1200; special emphasis, small classes, strictly college preparation, athletics required of everyone; accredited, Middle Atlantic States Assn.; N. Y. State Regents.

St. Peter's School, Peekskill, N. Y.; 1938; head, Rev. Frank C. Leeming; chaplain, Rev. Flint Kellogg; pupils, 72; faculty, 7; boarding; age 10-18; grades 5-12; $800-$1200; college preparatory; special emphasis, self-help.

St. Thomas Choir School, 123 W. 55th St., New York City; 1919; head, Rev. James O. Carson jr.; chaplain, Rev. Roelif H. Brooks; pupils, 40; faculty, 6; boarding; age 9-14; grades 5-9; uniform fee of $100; regular courses leading to graduation in Forms II or III. S.E.B. examinations used. Courses in linguistics, Oriental history, Spanish; special emphasis, music. Member of Secondary Education Board; examinations for entrance graded by Educational Records Bureau.

Trinity School, New York City; 1709; head, Matthew E. Dann; pupils, 325; faculty, 28; day and boarding; age 6-18; grades 1-12; $275-$440, and $920 for high school boarders; lower school and college preparatory; accredited, N. Y. State Regents; Assn. Schools and Colleges Middlestates and Md.

(Province of Washington)

Delaware

St. Andrew's School, Middletown, Del.; 1929; head, Rev. Walden Pell; chaplain, Rev. George W. Culleney; pupils, 130; faculty, 16; boarding; age 12-18; $300-$1100; operated by Episcopal Church School Foundation, Inc.; college preparatory; accredited, Middle States Assn.

District of Columbia

St. Alban's, Washington, D. C.; 1907; head, Canon Albert Hawley Lucas; chaplain, Rev. Canon James Henderson; pupils, 300; faculty, 30; day and boarding; age 9-18; grades 4-12; $550 (day), $1000 (boarding); college preparatory; located within the Close of Washington Cathedral; accredited, Middle States Assn.

Maryland

St. James School, Lydia P.O., Md.; 1842; head, Vernon B. Kellett; chaplain, Rev. Walter B. McKinley; pupils, 100; faculty, 13; day and boarding; age 9-17; $925 plus incidental $75; college preparatory; special emphasis, character, Christian living, scholarship, athletics, extra curricular activities; accredited, to all colleges.

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St. Paul's School for Boys, Baltimore; 1849; head, S. Atherton Middleton; chaplain, Rev. Harry Lee Doll; pupils, 220; faculty, 16; day and boarding; age 8-18; grades, day—3-12, boarding—6-12; college preparatory; price range, boarding $630, day: $254 3-5, $270 6-7, $285 8-12; under auspices of Old St. Paul's Church; special emphasis, choir, athletics for all age-groups; accredited, admission to college upon certification.

Pennsylvania

***Church Farm School,** Glen Loch, Pa.

Episcopal Academy, Overbrook, Philadelphia; 1875; head, Greville Haslam; chaplain, Rev. A. L. Lyon-Vaiden; pupils, 525; faculty, 47; day; age 4-18; grades, pre-primary-12; college preparatory; $180-$480; accredited, Middle States Assn.

***Meadowbrook School,** Meadowbrook, Pa.

Mercersburg Academy, Mercersburg, Pa.; 1865; head, Charles S. Tippetts; chaplain, Rev. James W. Moyer; pupils, 400; faculty, 38; boarding; age 12-18; grades 7-12; $1000-$1200; church con-

CHOATE SCHOOL: *Motor mechanics.*

nection, Evangelical and Reformed Church; college preparatory, with classical, modern language, and technical courses; accredited, Pa. Dept. of Public Instruction; Middle States Assn.

St. Peter's Choir School, Philadelphia; 1834; head, Harold W. Gilbert; chaplain, Rev. Frederick W. Blatz; pupils, 50; faculty 7; age 8-15; grades 4-9; day; $100 a year; special emphasis, choir training.

***Valley Forge Military Academy,** Wayne, Pa.

Virginia

Christchurch School, Christchurch, Va.; 1921; head, Rev. S. Janney Hutton; chaplain, Rev. David H. Lewis jr.; pupils, 53; faculty, 6; boarding; age 12-18; grades 7-12; $750. One of the 7 schools of the diocese of Virginia; college preparatory; special emphasis, outdoor activities, especially sailing and other water sports; accredited, Va. State Bd. of Educ.; Southern Assn. of Col. and Sec. Schools.

***Episcopal High School,** Alexandria, Va.

St. Christopher's School, Richmond, Va.; 1911; head, Rev. John Page Williams; pupils, 340; faculty, 25; day and boarding; ages, day: 5-18; boarding: 11-18; grades, kindergarten-12; price range, day: primary-5th, $115-$185; 6th-12th, $300-$325; boarding: full-time $775, five-day $675. Boarding students who are sons of clergy in the diocese of Va., $475. Sons of other clergy 25% reduction; college preparatory; one of the Church schools in the diocese of Va.; accredited, So. Assn. Coll. and Sec. Schls.

St. Stephen's Episcopal School for Boys, Alexandria, Va.; 1944; head, Rev. Edward E. Tate; chaplain, same; pupils, 110; faculty, 14; day, age 7-15; grades 3-9; high school preparatory; $225-$350; special emphasis, fundamentals such as math and languages plus sacred studies, and character training; Church Schools, Inc., diocese of Va.

Virginia Episcopal School, Lynchburg, Va.; 1916; head, Dr. George L. Barton jr.; chaplain, Rev. Marshall M. Milton; pupils, 91; faculty, 11; day and boarding; age 12-18; grades 8-12; $800; college preparatory; accredited, Va. State and So. Assn.

(Province of Sewanee)

North Carolina

Christ School, Arden, N. C.; 1900; head, Dan Page Harris; chaplain, Rev. Gale D. Webb; pupils, 130; faculty, 11; boarding; age 12-18; grades 7-12; $500; college preparatory; special emphasis, self-help; accredited, So. Assn. of Col. and Sec. Schls.

Patterson School, Legerwood, N. C.; 1910; head, George F. Wiese; chaplain, Rev. Boston Lacy;

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ST. JAMES', FARIBAULT: *Tobogganing on the Minnesota hills.*

pupils, 54; faculty, 7; boarding; age 11-18; grades 6-12; $360 with opportunities for part scholarships in worthy cases. Operated by diocese of Western North Carolina; full high school courses with industrial arts, typing, and Bible study added; special emphasis, practical farming through daily work on school farm; accredited, State of N. C.

South Carolina

Porter Military Academy, Charleston, S. C.; 1867; head, Col. P. M. Thrasher; chaplain, Very Rev. S. R. Wragg; pupils, 325; faculty, 20; day and boarding; age 10-18; grades 4-12; boarding $795 with no extras, day $225; college preparatory; accredited, So. Assn.

Tennessee

St. Andrew's School, St. Andrews, Tenn.; 1905; head, Rev. William R. D. Turkington, OHC; chaplain, Br. Dominic, OHC; pupils, 80; faculty, 7; age 12-18; grades 7-12; boarding; 0-$500, a self-help school with sliding tuition scale; general and college preparatory; accredited, So. Assn. of Coll. and Sec. Schls.

***Sewanee Military Academy**, Sewanee, Tenn.

(Province of the Midwest)

Indiana

Culver Military Academy, Culver, Ind.; 1894; head, Col. W. E. Gregory; chaplain, Rev. Hardigg Sexton; pupils, 630; faculty, 80; boarding; age 13-18; grades 9-12; $1200; college preparatory; accredited, North Cen. Assn. of Coll. and Sec. Schls.; Indiana University.

Howe Military School, Howe, Ind.; 1884; head, Col. Burrett B. Bouton; chaplain, Rev. Robert J. Murphy; pupils, 280; faculty, 30; boarding; age 10-18; grades 5-12; college preparatory; $900-$1000; North Cen. Assn.

Michigan

Cranbrook School, Bloomfield Hills, Mich.; 1926; head, Rev. W. Brooke Stabler; faculty, 32; pupils, 300; day and boarding; age 11-20; grades 7-12 and P.G.; $1275 boarding, $555 day; college preparatory; special emphasis, arts and crafts, sciences, music, and dramatics; accredited, Univ. of Mich. and all leading colleges.

Wisconsin

Northwestern Military and Naval Academy, Lake Geneva, Wis.; 1888; head, Rev. James Howard Jacobson; chaplain, same; pupils, 160; faculty, 18; boarding; age 13-18; grades 9-12; $1500; college preparatory; special emphasis, military training under direct supervision of War Dept. Has Honor School rating. Also have a summer naval training camp for 8 weeks beginning July 2d for boys 11-18; accredited, North Cen. Assn. of Coll. and Sec. Schls.

St. John's Military Academy, Delafield, Wis.; 1884; head, Gen. Ray F. Farrand; chaplain, Rev. M. O. Gruber; pupils, 460; faculty, 41; boarding; age 12-18; grades 8-12; $1150; college preparatory; special emphasis, engineering and science; accredited, North Central Assn.

(Province of the Northwest)

Minnesota

Breck School, St. Paul, Minn.; 1866; head, Chester H. DesRochers; chaplain, Rev. Harry Nelson; pupils, 340; faculty, 45; day and boarding; age 6-18; grades 1-12; price range $220 to $800; college preparatory; special emphasis, Christian education and physical education; accredited, Univ. of Minn.

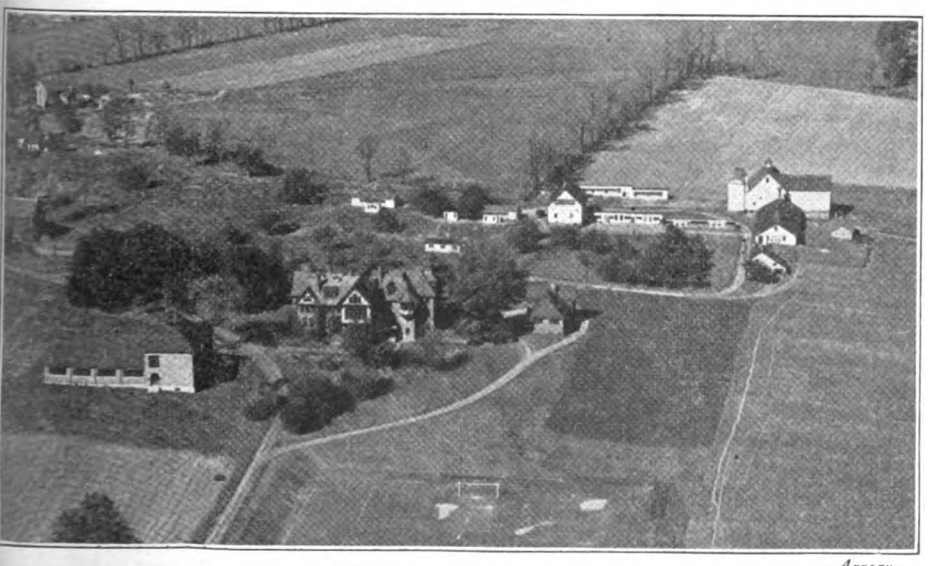
ST. JOHN'S, SALINA: *Out in front.*

St. James' Military School, Faribault, Minn.; 1901; head, Marvin W. Horstman; chaplain, Rev. David Horning; pupils, 45; faculty, 6; boarding; age 7-15; grades 2-8; $825 with $100 deposit for books, uniforms, and incidentals; general academic subjects; reading, phonetics, and spelling are especially stressed in the lower grades with reading specialist on the campus for all reading problems. All new text books.

(Province of the Southwest)

Kansas

St. John's Military School, Salina, Kans.; 1887; head, Rev. R. L. Clem; chaplain, Rev. R. K.



Arrow.

WATKINSON SCHOOL: *Airplane view of buildings and grounds.*

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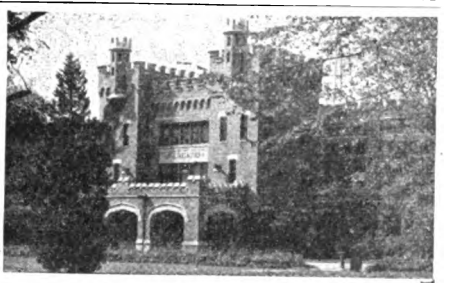

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St. Luke's School, Austin, Texas; 1941; head, Walter W. Littell; visiting chaplains, Rev. Charles A. Summers and Rev. Joseph Harte; pupils, 11; faculty, 3; day and boarding; age 11-18; grades 7-11; day $200, boarding $585; college preparatory; special emphasis, outdoor activities, self-help.

(Province of the Pacific)

Arizona

Prescott Preparatory School, Prescott, Ariz.; 1939; head, Donald E. Wilson; pupils, 40; faculty, 5; day and boarding; age 10-15; grades 6-9; day $300, boarding $1200; high school preparatory but will add a grade a year until courses are offered for grades 7-12; special emphasis, small classes, individual attention, riding.

California

***Harvard School**, North Hollywood, Calif.

GIRLS

(Province of New England)

Connecticut

Rosemary Hall, Greenwich, Conn.; 1890; heads, Mrs. R. R. Evers and Mrs. H. H. Jessup; chaplain, Rev. John H. Chapman; pupils, 162; faculty, 21; day and boarding; age 10-18; grades 7-12; boarders $1450. 5-day boarders $1300 in 7-9, day $450-$600; college preparatory. Episcopalian service in chapel.

***St. Margaret's School**, Waterbury, Conn.

Massachusetts

St. Anne's School, Arlington Heights, Mass.; 1928; head, the Rev. Mother, OSA; chaplain, Rev. Fr. Eckman, SSJE; pupils, 85; faculty, 8; boarding; age 5-18; grades, kindergarten-12; $500; academic course stressed but a few business courses are offered; accredited, N. E. Assn. of Coll. and Sec. Schls.

St. Mary's-in-the-Mountains, Seven Springs, Littleton, N. H.; 1886; head, Mary Harley Jenks; pupils, 40; faculty, 10; boarding; age 13-19; grades 9-12; $1000; college preparatory; special emphasis, preparation for major colleges, music and art, skiing; college entrance examination board examinations used exclusively.

Vermont

Rock Point School for Girls, Burlington, Vt.; head, Doris K. Wright; chaplain, Rev. John Mockridge; pupils, 52; faculty, 10; boarding; age 11-18; grades 6-12; tuition varies according to the individual family's ability to pay; college preparatory and nurses' entrance training requirements; special emphasis, character building and training of special talents the girls may display.

SHATTUCK: *A cadet reads the gospel at the Christmas service.*

(Province of New York and New Jersey)

New Jersey

***St. Anna's School**, Ralston, N. J.

St. John the Baptist School, Mendham, N. J.; 1880; head, Sister Agnes Genevieve; chaplain, Rev. Edward Noble; pupils, 47, faculty, 10; boarding; age 12-19; grades 7-12; $900; accredited, State of N. J.; Middle States Assn.

St. John's School, Mountain Lakes, N. J., 1909; head, Theresa L. Wilson; pupils, 89; faculty, 17; day; age 5-19; grades, kindergarten-12; college preparatory; $180-$375; special emphasis, character building; accredited, State of N. J.

***St. Marguerite's Home School**, Ralston, N. J.

St. Mary's Hall, Burlington, N. J.; 1837; head, Florence L. Newbold; chaplain, Rev. Wilbur E. Hogg jr.; pupils, 111; faculty, 17; day and boarding; age 6-18; grades 1-12; boarding, $1200; day, lower school, $150; junior high, $250; upper, $300; college preparatory, general, music, and art; special emphasis, high academic standing, wholesome personality, Christian character; accredited, Mid. States Assn. of Sec. Schls.; Sec. Educ. Bd.; State of N. J.

New York

Cathedral School of St. Mary, Garden City, N. Y.; 1877; head, Mariin Reid Marsh; chaplain, Rev. Canon Francis W. Hayes; pupils, 227; faculty, 31; day and boarding; age 3-18; grades, nursery-12; $1300 boarding; day, $125-$200 nursery-4, $350, 5-8; $450 9-12; college preparatory and general courses; special emphasis, academic and religious education; accredited, N. Y. State Regents; Mid. Atlantic States Assn. of Sec. Schls. and Coll.

***Mary Warren School**, Troy, N. Y.

Turner Studio

ST. STEPHEN'S, ALEXANDRIA: *New unit of Virginia Church school system.*

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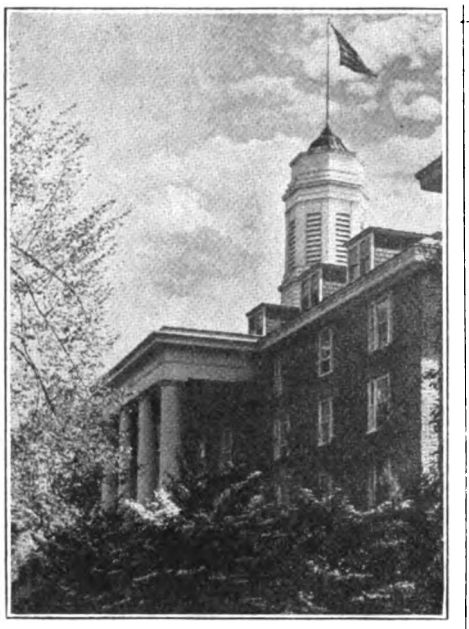

MERCERSBURG: *The main hall.*

St. Agnes School, Albany, N. Y.; 1870; head, Blanche Pittman; pupils, 222; faculty, 32; day and boarding; age 5-18; grades, day kindergarten-12, boarding, 7-12; $1200 for boarders; college preparatory and general; special emphasis, art, music, sports; accredited, Mid. States Assn.

St. Faith's School, Saratoga Springs, N. Y.; 1890; head, Rev. Leonard W. Steele; chaplain, same; pupils, 47; faculty, 8; boarding, age 8-18; grades, 3-12; general and college preparatory; $673; special emphasis, basic subjects; accredited, Univ. of State of N. Y.

St. Mary's School, Peekskill, N. Y.; 1868; head, Sister Mary Regina, CSM; chaplain, Rev. George F. Collard; pupils, 80; faculty, 20-24; boarding; age 12-19; grades 7-12; $1200 with sliding scale based on tuition plan; college preparatory; accredited, Mid. States Assn.

(Province of Washington)

District of Columbia

***National Cathedral School**, Mount St. Alban, Washington, D. C.

Maryland

Hannah Moore Academy, Reisterstown, Md.; 1832; head, Janet Ward; chaplain, Rev. C. Sturges Ball; pupils, 99; faculty, 23; age 11-19; grades 7-12; day and boarding; boarding $1000 with special rate for those needing assistance at $750; day, $250; college preparatory; accredited, Mid. States Assn. of Coll. and Sec. Schls.

Virginia

***Chatham Hall**, Chatham, Va.

***St. Anne's School**, Charlottesville, Va.

St. Catherine's School, Richmond, Va.; 1890; head, Louisa Bacot Brackett; chaplain, Rev. Giles B. Palmer; pupils, 476; faculty, 80; day and boarding; age 4-19; grades, kindergarten-12; boarding, $975; day, grades 1-3, $100; 4-6, $200; 7-9, $250; 10-12, $300; college preparatory and general; special emphasis, preparation for college; accredited, So. Assn. of Coll. and Sec. Schls.; Va. State Bd. of Educ.

***St. Margaret's School**, Tappahannock, Va.

Stuart Hall, Staunton, Va.; 1843; head, Mrs. William T. Hodges; chaplain, Rev. Lewis Gibbs; pupils, 148; faculty, 20; boarding and day; age 13-19; grades 8-12; $1000 boarding, $200 day; college preparatory, general course permitting a girl to specialize in music, art, dramatics or home economics; special emphasis, college preparation in an atmosphere of the finest southern traditions; accredited, So. Assn. of Coll. and Sec. Schls.; Va. State Bd. of Educ.

(Province of Sewanee)

Kentucky

Margaret Hall School, Versailles, Ky.; 1898; head, Rev. Mother Rachael, OSA; chaplain, Rev. Felix Cirlot; pupils, 70; faculty, 14; day and boarding; age 6-18; grades 1-12; $750 boarding, $60-$160 day; college preparatory, academic courses, music; special emphasis, Christian education, self-help, democratic student government; accredited, So. Assn. of Coll. and Sec. Schls.

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North Carolina

***St. Mary's School and Junior College,** Raleigh, N. C.

Tennessee

St. Mary's Episcopal School, Memphis, Tenn.; 1873; principal, Helen A. Loomis; chaplain, Rev. Harold B. Hoag; pupils, 160; faculty, 15; day and boarding; kindergarten-12; $950 boarding; college preparatory; special emphasis, English; accredited, So. Assn. of Coll. and Sec. Schls.

***St. Mary's School for Girls,** Sewanee, Tenn.

(Province of the Midwest)

Michigan

***Kingswood School,** Cranbrook, Bloomfield Hills, Mich.

Wisconsin

St. Anne's School, Lake Geneva, Wis.; 1929; head, Rev. Sister Magdalen; boarding; age 6-14; $1000.

Kemper Hall, Kenosha, Wis.; 1870; head, Mother Mary Ambrose; chaplain, Rev. Parker C. Webb; pupils, 125; faculty, 23; boarding and day; age 12-18; grades 6-12; $1025; college preparatory and general courses; special emphasis, thorough college preparation and training for purposeful living; accredited, University of Wisconsin.

MARGARET HALL: *Harvesting goldfish to sell at the guild carnival.*

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(Province of the Northwest)

Iowa

St. Katherine's School, Davenport, Iowa; 1884; head, Ophelia S. T. Carr; chaplain, Rev. Alfred Lee Jones; pupils, 75; faculty, 21; day and boarding; age 12-18 (variable); grades 7-12; boarding $800; day $200; owned by the diocese of Iowa, operated under lay head; college preparatory with courses for non-college girls; emphasis on Christian living and character development; accredited, Iowa Comm. on Sec. Schools and Coll. Relations.

***St. Monica's School**, Des Moines, Iowa.

Minnesota

St. Mary's Hall, Faribault, Minn.; 1866; head, Margaret Robertson; chaplain, Rev. Osborne R. Littleford; pupils, 88; faculty, 19; boarding; age

ST. MARY'S, SAN ANTONIO: *Group in the swimming pool.*

13-18; grades 9-12; $925; diocesan school for Minnesota and North Dakota; college preparatory; emphasis on art, music, and home-like atmosphere; accredited, North Central Assn.

Nebraska

Brownell Hall, Omaha, Nebr.; 1863; head, Miss Dorothy Calvert Beck; chaplain, Rev. William T. Reid; pupils, 136; faculty, 20; day and boarding; grades, nursery-12; age 3½-18; tuition—nursery, $100; 1-3, $150; 4-6, $200; 7 & 8, $250; 9-12, $300; board and room, $675 extra; primarily college preparatory—all graduates in last 10 years have gone to college; art, music, physical education, speech and dramatics are a definite part of the regular course; simple, wholesome, home life; careful attention to the individual; high academic achievement; accredited, North Central Assn.

South Dakota

***All Saints' School for Girls**, Sioux Falls, S. D.

St. Mary's School (Indian Girls), Springfield, S. D.; 1873; head, Miss G. Bernice Holland; chaplain, Rev. Standish MacIntosh; pupils, 50; faculty, 6; boarding; age 5-high school; grades, kindergarten-12; $50; mission school supported partially by the National Council; standard grade and high school courses, college preparatory; emphasis, Christian education; accredited, State of So. Dakota.

Wyoming

Jane Iwinson Memorial Hall, Laramie, Wyo.; 1921; head, Josephine W. Whitehead; pupils, 26; faculty, 4; boarding; age 12-18; grades 7-12; $525 per annum; college preparatory; emphasis on religious education. Girls attend University High School for academic classes. Accredited to North Central Assn.

Shoshone Indian Mission School, Wind River, Wyo.; 1889; head, Gwen Roberts; chaplain, Rev. John Roberts; pupils, 25; boarding; age 6-15; grades, primary to 8th.

(Province of the Southwest)

Texas

Saint Mary's Hall, 117 East French Place, San Antonio 1, Tex.; 1879; head, Miss Katherine Lee; chaplain, Rev. Samuel Q. Capers; pupils, 275; faculty, 28; day and boarding; age 6-18; grades 1-12; boarding, $850; tuition, primary, $140; forms 3 and 4, $170; forms 5 and 6, $200; forms 7 and 8, $260; forms 9 and 10, $315; forms 11 and 12, $325; college preparatory; special emphasis on character building, training for citizenship, good sportsmanship. Accredited, State Dept. of Educ.; So. Assn. of Coll. and Sec. Schls. Bishop of diocese serves as pres. of board.

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(Province of the Pacific)

California

Bishop's School, La Jolla, Calif.; 1909; head, Caroline S. Cummins; chaplain, Rev. Bruce V. Reddish; pupils, 150; faculty, 22; day and boarding; age 12-18; grades 7-12; $1200 boarding; $300 intermediate day; $400 high school; college preparatory and general courses; accredited, U. of Calif.

The Girls' Collegiate School of Claremont, 1102 Amherst Ave., Claremont, Calif.; parent school, 1892; present, 1934; heads, Miss Muriel Sait, Miss Mary A. Edwards; pupils, 55-60; faculty, 12; day and boarding; age 11-19; grades 7-12; day, 7-9, $250; 10-12, $300; boarding, 7-9, $1,150; 10-12, $1,250. Non-denominational, about one-half the pupils are Episcopalians; college preparatory with emphasis on music, drama, art. Accredited, U. of Calif.

Palmer School for Girls, Oak Road, Walnut Creek, Calif.; 1943; head, Elizabeth Hollis Palmer; chaplain, Rev. James P. Trotter; pupils, 36; faculty, 6; day and boarding; age 5½-13; grades 1-8; $100 per month boarding; $30 per month, day; regular elementary school work, with emphasis on basic subjects.

Honolulu

St. Andrew's Priory, Emma Square, Honolulu, T. H.; 1868; head, Sister Helen Veronica; chaplain, Rev. Kenneth A. Bray; pupils, 410; faculty, 18; day; age 7-18; grades 2-12; $10 per month, 2-8; $12 per month, 9-12. Connected with St. Andrew's Cathedral; general high school courses, business courses, and college preparatory, with emphasis on Christian education (45 minutes daily for each scholar in addition to chapel attendance); accredited, U. of Hawaii and Northwestern Assn.

Oregon

St. Helen's Hall, 1855 S.W. 13th Ave., Portland 1, Ore.; 1869; head, Mrs. Gertrude Houk Fariss; chaplain, Rev. L. C. Wolcott; pupils, 300; faculty, 33; day and boarding school; age 2-Jr. Coll.; grades, nursery-Jr. Coll.; $30 per month to $950 per year; nursery school, $30 per month full day, $30 quarter half day; elementary school, $150 per yr.; Jr. and Sr. High, $218 per yr.; Jr. Coll., day, $180; Jr. Coll., boarders, $850; High Schl boarders, $950 per year. All prices exclusive of fees; college preparatory; emphasis on adjustment of student to present world and preparation for post-war world. Accredited, Northwest Assn. of Sec. and Higher Schls.

Utah

Rowland Hall, 205 First Ave., Salt Lake City 3, Utah; 1880; head, Mrs. Fanny B. Jones; rector, Bishop Moulton of Utah; pupils, 165; faculty, 24; boarding and day; age 2-18; grades, nursery-12; nursery school, $15 per month; kindergarten, primary, 3d, 4th, 5th grades, $100 per year; 6th and 7th, $150 per yr.; 8th, 9th, 10th, $200 per yr.; 11th and 12th, $250; board, room, and tuition for all grades, $650; college preparatory and general courses, with emphasis on art and music; accredited, Northwest Assn. of Sec. and Higher Schls.

Washington

Annie Wright Seminary, 827 N. Tacoma Ave., Tacoma 3, Wash.; 1884; Ruth Jenkins; chaplain, Rev. Arthur W. Bell; pupils, 265; faculty, 35; day and boarding; age 4-18 (day school); 8-18 (boarding); grades, kindergarten-12; boarding, 1-4, $1000; 5-8, $1100; 9-12, $1200; day, kinder-

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St. Paul's School for Girls, Walla Walla, Wash.; 1872; head, Miss Hedwig Zorb; chaplain, Rev. Arthur A. Vall-Spinosa; pupils, 54; faculty, 12; boarding; age 12-18; grades 7-12; $700; college preparatory and general, with emphasis on college preparation, and preparation for citizenship by responsible student government and individual responsibility; accredited, Northwest Assn. of Sec. Schls. Graduates admitted to all colleges.

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(Province of New England)

Connecticut

Woodbridge Country Day School, Ansonia, Conn.; 1933; head, Rev. George A. Barrow, Ph.D.; chaplain, same; pupils, 20; faculty, 5; day and boarding; age 5-15; grade, nursery-8th; day, $300; boarding, $600; general courses.

(Province of New York and New Jersey)

New York

Ascension Day School, 215 Manor Rd., Staten Island, N. Y.; 1932; head, Rev. Raymond G. Rogers; rector, same; pupils, 26; faculty, 2; day; age 4½-9; grades, kindergarten-4th; $100-$135; school is parochial, a parish organization; directors of school are members of the vestry of the Church of the Ascension.

***Greer School,** Hope Farm, Dutchess County, N. Y.

(Province of Washington)

District of Columbia

***Beauvoir, The National Cathedral Elementary School,** Mount St. Alban, Washington, D. C.

Virginia

Blue Ridge School, Bris, Greene County, Va.; 1910; head Rev. George P. Mayo; chaplain, same; pupils, 200; faculty, 12; day and boarding; age 7-20; grades, primary-12; $20 per month; general courses with stress on vocational work and doing well necessary duties of everyday life; accredited, Va. Bd. of Educ.

***John Moncure High School,** Miller's Tavern, Va., (Colored).

***St. Agnes' School,** Alexandria, Va.

St. Paul's Polytechnic Institute, Lawrenceville, Va.; 1888; head, Rev. J. Alvin Russell; chaplain, same; pupils, 1087; faculty, 65; day and boarding; age 13-23; grades, elementary through 4 years college; $305; teacher training, business administration, secretarial science, home economics, with special emphasis on industrial and vocational training. Accredited, Va. State Bd. of Educ.

(Province of Sewanee)

Louisiana

***Gaudet Normal and Industrial School,** New Orleans, La. (Colored.)

Mississippi

***Okolona Industrial School,** Okolona, Miss.

North Carolina

Appalachian School, Penland, N. C.; 1913; head, Rev. P. W. Lambert jr.; chaplain, same; pupils, 30; faculty, 4; day and boarding; age 6-12; grades 1-7; $40 per month; diocesan school of Western North Carolina.

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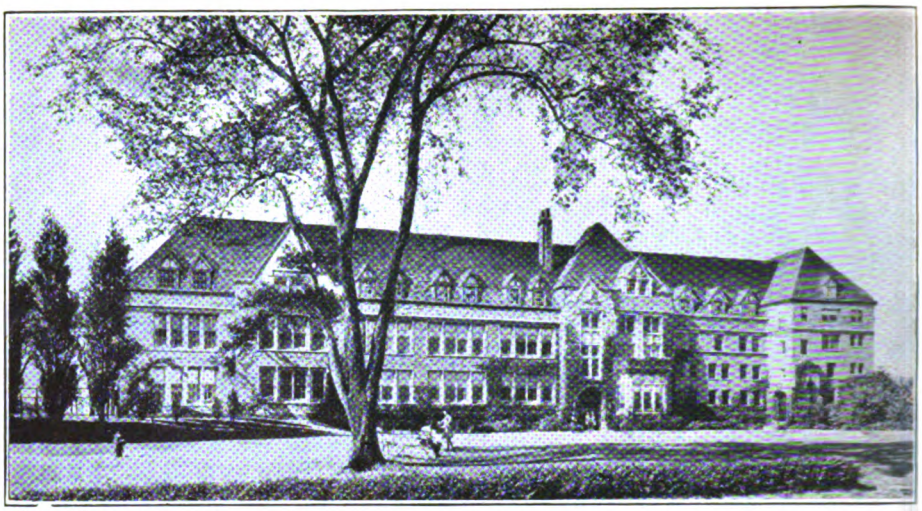

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ST. AGNES', ALBANY: *Architect's drawing of proposed additions.*

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***Voorhees Normal and Industrial School**, Denmark, S. C. (Colored.)

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Washington

***Children's Educational Foundation**, Box 188, Mercer Island, Wash.

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***St. Mark's School**, Nenana, Alaska (Indian); mission day school.

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Christ Church Academy, 3d and Herrer Ave., Colon, R. P.; 1893; grades, 1-6; Chaplain, Rev. G. F. Packard.

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***New World School**, P. O. Box 1617, Manati, P. R.

COLLEGES

All Saints' College, Vicksburg, Miss. (See primary and secondary.)

***Bard College**, Annandale-on-Hudson, N. Y.

***Carleton College**, Northfield, Minn.

***College of Preachers**, Washington, D. C.

***Hobart and William Smith Colleges**, Geneva, N. Y.

***Kenyon College**, Gambier, Ohio.

***Milwaukee-Downer**, Milwaukee, Wis.

St. Augustine's College, Raleigh, N. C.; 1867; head, Rev. Edgar H. Goold; chaplain, same; pupils, 225; faculty, 20; day and boarding; boarding, about $300 per year; grants B.A. and B.S. degrees to coeducational Negro youth. Accredited, So. Assn. of Coll. and Sec. Schls.

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St. Mary's School and Junior College, Raleigh, N. C.

St. Philip's Junior College and Vocational Institute, San Antonio, Texas (Colored). (See primary and secondary.)

***Trinity College**, Hartford, Conn.

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Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va. (temporarily includes Bexley Hall).

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St. Barnabas Hospital School of Nursing, 920 S. 7th St., Minneapolis, Minn.; 1894; head, Miss Helen E. Platt; chaplain, Rev. Frederick D. Tyner; pupils, 116; faculty, 4; age 18-30; price range, $200, including textbooks and uniforms and health service. Membership in U. S. Cadet Nurse Corps covers cost of course. Three year course offers affiliation with the U. of Minn. for sciences. Optional affiliation for 3 months, psychiatric nursing at St. Peter's State Hospital. Candidates must have graduated in the upper third of high school class in an academic program or present college work with a "C" level or above. Accredited, Minnesota State Board of Nurse Examiners.

St. Luke's Hospital School of Nursing, Kansas City, Mo.; 1903; head, Virginia H. Harrison; chaplain, Rev. Charles R. Tyner; pupils, 124; faculty, 8; age 17-30; general nursing course,

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St. Luke's Hospital School of Nursing, 421 W. 113th St., New York 25, N. Y.; 1888; head, Miss Helene Olandt; chaplain, Rev. Otis R. Rice; pupils, 320; faculty, 88; boarding; age 18-30; tuition approximately $250; basic nursing course; applicants should have had an academic or college preparatory course. Accredited, National League of Nursing Education; State Dept. of the University of the State of New York.

Norton Memorial Infirmary School of Nursing, 231 West Oak St., Louisville 3, Ky.; 1885; head, Arden E. Hardgrove; chaplain, Rev. Ralph Bonacker; pupils, 110; faculty, 12; age, over 18; tuition free to those joining U. S. Cadet Nurse Corps; others $150 upon admission; theoretical courses at Nazareth College, all others at hospital; standard 3 year course. Accredited, Kentucky State Board of Nurses Examiners.

St. Barnabas Hospital School of Nursing, 685 High St., Newark, N. J.; 1895; head, Miss Eva Caddy; chaplain, Rev. A. Doughty; pupils, 140; faculty, 10; age 17½-35; general nursing course. Accredited, N. J. Board of Nurses Examiners.

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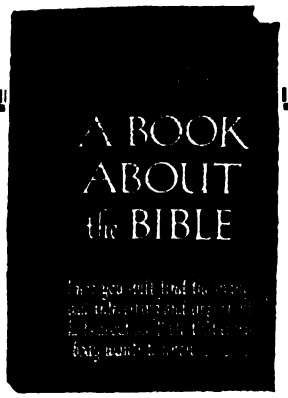

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Chaplains to Meet at Shattuck

Invitations have been sent to the chaplains of all the Church secondary schools in the country to attend a meeting at Shattuck School, Faribault, Minn., on June 19th, 20th, and 21st. The Rev. Joseph M. McKee, chaplain at Shattuck, will be host, assisted by the Very Rev. Osborne Littleford, chaplain at St. Mary's Hall, and the Rev. David Horning, chaplain at St. James' School.

In his letter of invitation, Fr. McKee stressed that this was not to be a conference but rather a meeting at which the chaplains would share experiences, methods, and ideas. The purpose is primarily to determine how the Church secondary school can best serve the program of the National Church and how the Church can be made aware of the work the schools are doing.

Christ School, Arden, N. C., Plans New Gymnasium

A new gymnasium is among the buildings being planned by Christ School, Arden, N. C. In harmony with the administrative building, dormitories, dining hall, infirmary, and chapel which were built in recent years, the plan is to replace the old gym and the one remaining frame dormitory with structures of native sandstone, quarried on the school property. It is also planned to provide another building for better apartments for some of the staff.

Richard Fayssoux, athletic director for many years and also head of the alumni association, has accepted responsibility for starting the campaign to raise funds for the new gymnasium, which will cost about $40,000. Mr. Fayssoux feels that the building should be dedicated as a living memorial to Christ School boys who served the country in its time of need.

For nearly 35 years, Lucius Vergil Boyd, carpenter and builder, who lives near by, has been the worthy and indefatigable "builder" of the school, beginning his work when the Rev. Fr. R. R. Harris, the second headmaster, assumed charge. Mr. Boyd aided by three of his sons, by Fr. Harris and by "Mr. Dave"—son of Fr. Harris, and the present headmaster—have actually put up the many buildings during these years.

St. Stephen's, Alexandria

St. Stephen's School, Alexandria, Va., was founded in September, 1944, as the sixth school in the Church School System of the diocese of Virginia. It began in answer to a demand within the metropolitan area of Washington, Arlington, and Alexandria for a school sponsored by the Church, which would not only uphold a high standard of academic training for younger boys, but furnish a wholesome atmosphere for training in Christian character. The only school in the northern part of the diocese of Virginia which had pre-

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viously enrolled boys was St. Agnes School for Girls in Alexandria, where boys were admitted through the fourth grade.

The response to the opening of the school was overwhelming, and, without a single line of advertising, St. Stephen's opened on September 14, 1944, with an enrollment of 100 students in grades from 3 through 8 and a substantial waiting list in most grades. The school is located on the former estate of Frank Michelbach in Alexandria, where there is a sizable property of five acres and a house of 14 rooms which was easily adapted for school purposes. The faculty consists of eight full-time teachers and four part-time, the distribution at present being four men and eight women. In addition to a fine curriculum along standard educational lines, the school offers a regular organized athletic program, a growing scope of extra-curricular activities, and courses in sacred studies for each grade. Chapel services are held regularly by the headmaster, and outside speakers are listed on the weekly programs. An excellent PTA has been organized, and is at present giving admirable support to the school in all phases of its development, particularly in regard to the athletic program and the school library. St. Stephen's has received wide publicity since its founding, and will enter its second year in September with a good record of achievement, and rich promise for the future.

St. Mary's Girls Care For Second Baby

Girls of the Home Management House at St. Mary's School, Springfield, S. D., last fall took upon themselves the added responsibility of caring for a second baby at the home.

Little Sandra, the first baby, came last summer when an Indian woman asked the school to take care of her baby while she went to a sanitarium for a year. Then in October, the government doctor in Wagner asked the school to take Linda who had been abandoned by her parents. After consulting the seniors about their desire to assume the added responsibility, Miss G. Bernice Holland, superintendent, also accepted Linda although the school had intended to have only one baby in the Home Management House.

Since school began last fall, the Home has had to turn away seven small children who either had no parents or were half orphans. Generally in the case of the latter, the mother needed somewhere to place her child while she went out to work.

"This is a reflection of the great need for an orphanage among the Sioux people," Miss Holland writes. "In their former culture, camp groups shared and shared alike and orphan children were taken into some family without question. It is impossible for Indian people to do this any longer without jeopardizing the children of their own family. Oftentimes the family is unable to take care of its own members as it should. Since the White man has imposed his civilization upon the Indian, he has not provided any substitute for the communal care of children. In this respect

"When Ye Pray"

Our heading is simply the title of one of the grandest little prayer and worship manuals that has been produced in The Church for quite some years. It is the work of Father Palmer, Superior of the Society of St. John The Evangelist in Canada (The Cowley Fathers). Those who have followed the other work of Father Palmer have been conscious of his rare spiritual perception and the equally rare ability to make it plain and simple and lovely for common folks like you and us. This little manual is really a sort of Companion to the Prayer Book, to help us to use our Prayer Books better. It includes forms for Morning and Night Prayers, that exquisite Night Litany found in all Cowley Manuals, helps for Meditation, little personal suggestions toward a more perfect spiritual experience,—good, sound advice to Communicants, and then—something entirely new—suggestions for Isolated Churchfolk. We like that, for there must be just hundreds and hundreds of good Episcopalians so situated in these abnormal days as to be denied the comfort and consolation of the Church of their chosen religion.

Its arrangement of The Mass is interpolated with helps and suggestions that can only tend to enrich one's worship of God and Our Lord at The Holy Eucharist. You know, we derive an almost childish pleasure in finding for and offering to our friends in The Church such little gems of devotional help as "When Ye Pray," especially when EVERYONE who reads this can afford it for themselves and for those friends who might not otherwise hear of it. Its cost is 35 cents *postpaid*, but if you'll do as we suggest and buy *four copies*, we'll send all four postpaid for $1.25 and give you the joy of sending them to people who you feel would be benefited by them, being sure that you keep a copy in order that *you*, especially, may get the same benefits. We all need all such that we can get, and if we're honest with ourselves, we'll admit it.

And we're so happy to tell you of the splendid growth of our business, not only in the more and more impressive woodwork our artisans are producing, but also in the brassware and the silverware sections which we so thankfully have been able to keep going full tilt all through the war, and our section of Church Art, in which are found pieces that "New York" has never even laid eye upon as yet! (Pardonable chuckle at this point!)

But above all these encouragements, our real joy comes from those dozens and dozens of letters from people who turn to us, as kindred souls, seeking help and guidance in a proper memorial expression for some loved one passed on, as well as requests for other means of Grace that can come from printed book or colorful art. And from these letters, more often than not, come choice touches of friendship and fellowship, which more and more convince us that this so-called business of ours here is really nothing more nor less than a very unique and *quite unofficial* part of The Episcopal Church itself, set up to reach and touch The Church and Her people in those phases of their physical and spiritual need to which we definitely seem to have been called.

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the Church has failed to carry out Christ's admonition, 'Suffer little children to come unto Me and forbid them not. For such is the kingdom of heaven.'"

St. Mary's School fulfills many of the recommendations of the Senate Investigating Committee of Indians. This committee recommends that Indian children be given elementary and secondary education which will prepare them for universities and colleges and that they be prepared to take their places in American society. It also commends the policies of Church workers. Ninety-five per cent of St. Mary's students go on to higher education and they do not return to the reservation to make their permanent homes.

Margaret Hall Observes Holy Week

A special point is made at Margaret Hall School, Versailles, Ky., to see that the children are allowed to observe the ancient ceremonial of Holy Week. Beginning with Palm Sunday, there is the blessing of the Palms and procession before the Mass. On Wednesday, Thursday, and Fridays nights Tenebræ is observed. Two members of the altar guild serve as acolytes and put out the candles one by one as the service progresses.

On Maundy Thursday there is Mass and procession to the altar of Repose. Sisters, students, and faculty members take turns in keeping watch, the Sisters and faculty taking the night watches. In the morning there is the Mass of the Presanctified with veneration of the Cross. On Easter Even the Paschal Candle is blessed and the first Vespers of Easter are sung. The purple veils are taken out and the whole chapel is transformed in the course of the service, as the Alleluias are sung. The first Mass of Easter is said on Easter morning.

Margaret Hall girls have unusual ways of raising money for missions and other good causes. Behind the gymnasium is a peanut-shaped pool which is inhabited by goldfish. These fish have been bought and sold for many years at the annual carnival given by the Guild of St. John the Divine, at which each school organization is allowed a concession. Sold for 10 cents each at the carnival, the goldfish at the end of the school year usually find their way back to the community pool, where they live until right before Lent when they are again taken out of their native habitat and acquire a new owner.

Dr. Arthur Kinsolving's History of School

The Rev. Dr. Arthur B. Kinsolving, rector emeritus of St. Paul's Church, Baltimore, is just completing *A Short History of the Boys' School of St. Paul's Parish, Baltimore.* This parochial boarding and day school was founded during the rectorship of the Rev. Dr. William E. Wyatt in 1849. The rector of St. Paul's is *ex-officio* chairman of the board of trustees.

In 1906, the beginning of Dr. Kinsolv-

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ing's rectorship, there was a school of 25 boys housed in two buildings in downtown Baltimore. For some years it had been mainly used to furnish singing boys for St. Paul's choir. As the new rector had been both a student and a teacher at the Episcopal High School near Alexandria, Va., he at once set about developing the possibilities of this Church school.

Through many disappointments and successes, there is now a school of 250 boys, boarders and day scholars, on a 30-acre campus at Mt. Washington, four miles from the center of Baltimore, under Atherton Middleton as headmaster, and a corps of able and experienced teachers. With a moderate tuition and a scholarship system the school reaches a number of boys who otherwise would have no such advantages. Through recent years, and especially during the headmastership of George S. Hamilton, St. Paul's Boys' School achieved such a position as to have a long waiting list each session.

SEMINARIES

Rev. Norman Pittenger to Deliver Bohlen Lectures

The Rev. W. Norman Pittenger will deliver the Bohlen Lectures in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School, on the general theme "The Church Which Is His Body." The general public is invited to attend the four lectures scheduled for May 15th, "Notes of the Church"; May 17th, "Its Unity"; May 22d, "Its Holiness"; and May 24th, "Its Catholicity."

A recognized scholar, Fr. Pittenger has been fellow and tutor at General Theological Seminary, from which he graduated, since 1936. Besides teaching at General, where he gives courses in dogmatic theology and apologetics, he also teaches under the Columbia University Extension Department.

He is vice-chairman of the Church Congress, chaplain of the Guild of Scholars, a member of the Study Commission of the World Council of Churches; a member of the Presiding Bishop's Commission on the Intellectual Life of the Church; a member of the Second Province Commission on College Work; American editor of *Theology* and contributing editor to *American Journal of the Philosophy of Religion.*

He is the author of *The Approach to Christianity, Christ and Christian Faith* (a Religious Book Club selection), *As His Follower, Christian Faith and Worship,* and *The Christian Way in a Modern World* (also a Religious Book Club selection). He also collaborated with Dr. Bernard Iddings Bell in *The Life of the Lord Jesus Christ.* He is the author of many articles in religious journals.

Administrative Committee to Direct Philadelphia Divinity School

At a meeting of the board of trustees of the Philadelphia Divinity School, held on May 3d, an administrative committee

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The author is a clergyman who has had 40 years of pastoral experience and 10 years of counselling experience in his own Clinic of Personal Adjustment. Every statement he makes is grounded in work that has brought about remarkable results in Flint and Detroit.

Mr. Simpson's handbook is reliable, informative, and indispensable to the untrained person who faces the responsibility of leading the maladjusted individual to a happier and more satisfying life. $2.25

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was appointed to direct the work of the school from the time when the Very Rev. Dr. Allen Evans, dean, resigns in June until his successor is elected. Bishop Hart of Pennsylvania is the chairman and the executive secretary is the Rev. Vincent Fowler Pottle. The other members of the committee are the Rev. James M. Collins and Dr. Thomas S. Gates.

The school will open, as usual, in the autumn, with a complete faculty and every advantage will be given the students adequately to prepare themselves for the ministry of the Church.

Summer Terms at C.D.S.P.

Two five-week summer terms will be given by the Church Divinity School of the Pacific in coöperation with the Pacific School of Religion and the Berkeley Baptist Divinity School, beginning on June 18th and July 23d. A full curriculum will be offered by the combined faculties, including Dean Henry H. Shires, Prof. Randolph C. Miller, and Prof. Pierson Parker. Among visiting lecturers will be the Rev. Ralph Sockman. The courses will be open to clergy desiring "refresher" courses.

COLLEGES

St. Augustine's College

St. Augustine's College, Raleigh, N. C., has continued to make steady progress in spite of the severe difficulties growing out of the war situation. Scores of young men have left the college to join the armed forces, and many others have been prevented from entering college. Nonetheless the total enrolment of St. Augustine's for the 1944-1945 school year exceeded that of the previous year by approximately 30%.

New Courses

This success in maintaining a representative enrolment is explained partly by the fact that a department of secretarial and business training and a greatly expanded offering in music, including courses which qualify graduates as teachers of music in public schools, have been added in the past three years. Next September the college will begin to qualify suitable students for the North Carolina teachers' certificate in Bible. The education laws of this state permit instruction in Bible in the public schools of those communities which desire such instruction. A basic curriculum in religious education, built around the courses in Bible which have been given for many years at the college, will greatly increase its usefulness to the state and the Church.

Graduates and former students of the college are making a noteworthy contribution to the nation through the armed forces. About 185 of them are in uniform. They are scattered throughout the world on all the fighting fronts, and in practically every branch of the service. Thirty of them are commissioned officers, ranking from second lieutenant to lieutenant-colonel. One, a captain in the Air Corps, was recently awarded the Distinguished Flying Cross. Another has served with distinction as division and area chaplain in the South Pacific. At least eight St. Augustine's graduates are army chaplains.

DIOCESAN

VERMONT

Faith to the Rescue

"Secular education today does not know where it is going and is therefore worthless," Bishop Loring of Maine told 55 Church school teachers and clergy from southern Vermont at an institute held April 24th at St. Mark's Church, Springfield.

The Bishop said that leading educators themselves, such as President Hutchins of Chicago, and President Conant of Harvard, were frank to acknowledge the bewilderment and lack of direction of modern education. "Education doesn't know of faith and is looking to the Church to give it," Bishop Loring went on. "Hitler sounded like certainty, and a Germany hungry for something definite took their chances on him. People here are tired of confusion, too, and if the Church doesn't give them the true answer straight from the shoulder, false leaders will give them theirs and are doing so," he said.

The answer of the Church should be the unqualified setting forth of the Catholic doctrines of the Incarnation, the Atonement, and the Apostolic Church. "Many today are saying, 'What a man believes does not matter; why cannot we just unite on the basis of good will and decency?' The author of this statement is the devil," said the Bishop. He asked the listeners to repeat together, "Right belief can bring right action."

Regretting the lack of conviction on the part of members of his own Church Bishop Loring quoted 100 Episcopal priests serving as chaplains with the armed forces as saying, "The crass ignorance of Episcopalians is just as bad as any others that we can see. We need above all else to know the faith and seek to make it known as the only hopeful solution to a chaotic world," he concluded.

Two other addresses preceded that of the Bishop. The Rev. Herbert Hawkins of White River Junction spoke on the Ten Commandments. Although they are the Law of God, they are subject to interpretation by that higher Law of God, the words of Jesus in the New Testament. The Commandment, Honor thy father and thy mother, is to be observed in the light of, "He that loveth father or mother more than me is not worthy of me." Failure to realize this almost cost him his vocation to the priesthood, Fr. Hawkins said.

Taking issue with the editor of The Living Church, who was reported to have said, "The Kingdom of Heaven is a

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republic and we must elect God," Fr. Hawkins replied, "No, the Kingdom of Heaven is not a democracy because God is both King and Lawmaker." "Ye have not chosen me but I have chosen you."

The Rev. Truman Heminway, rector of Woodstock, speaking on the Lord's Prayer, said that when we say the word "our" in Our Father, we should think of someone beside ourselves definitely by name, such as a soldier at the front, or, and especially this, someone that we particularly dislike, as a means of realizing the God-given Brotherhood of Man despite all man-made separations.

Bishop Van Dyck of Vermont led the group in intercessions for the San Francisco Conference and the needs of our suffering world. A quiz on the faith, discussions, and a review of helpful books for parents and teachers given by the Rev. Edward Williams of Bellows Falls were other features of the conference. The Rev. John F. Moore, rector of St. Mark's, was the chairman of the planning committee of the institute, which consisted also of Fr. Hawkins and Fr. Williams. A delicious chicken dinner was made possible by the labors of Mrs. J. M. Slack and her committee of local Churchwomen.

The institute was the first of its kind to be held in southern Vermont for many years and its success augurs the holding of others in the near future.

MILWAUKEE

St. David's Mission Consecrated 16 Months After Organization

Organization, admission into union with the diocese, and consecration of its church edifice, all this within a space of 16 months, is the unusual record of St. David's Mission on Little Muskego Lake, in an outlying suburb of Milwaukee. The congregation was formed November 14, 1943, admitted into the diocese on May 5, 1944, and its church consecrated entirely free of debt by the Bishop of Milwaukee on April 29, 1945.

The "new church" is a remodeled WPA shack. Edward Jensen, a Milwaukee jeweler, donated the land and building in his real estate subdivision of Jewelcrest. Men from a dozen different church bodies have helped in the process of making the building habitable and usable.

The Rev. Harold E. Wagner of West Allis helped in the formation of the congregation and is its vicar.

HONOLULU

Visit of Miss Charlotte Tompkins

At the request of Bishop Kennedy of Honolulu, Miss Charlotte C. Tompkins is now visiting the Hawaiian Islands.

Miss Tompkins is field worker in the Division of Christian Education of the National Council, and Bishop Kennedy wishes her to spend a month or six weeks in the Islands in general Christian educational work, mostly with teachers and leaders of Church schools. Miss Tompkins expects to devote much of her time

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to leadership training, and to help in raising the standards of the Church schools throughout the Islands.

Bishop Kennedy has timed Miss Tompkins' visit so that she may attend the district youth conference, at which she will give a course in leadership training.

PENNSYLVANIA

161st Annual Convention Hears Request for Suffragan

The 161st annual convention of the diocese of Pennsylvania met in Philadelphia on April 30th and May 1st. The opening session on Monday evening was held in Christ Church, marking the 250th anniversary of the founding of the parish. The session on Tuesday was held in the Church of the Holy Trinity, Philadelphia.

Bishop Hart presided, and in his annual address requested the convention to take action for the election of a suffragan bishop. He also expressed concern over the caliber of candidates for Holy Orders, and stressed the responsibility of the laymen to encourage the sons of Church families to consider the ministry. Emphasis was placed upon the duty of vestries to give more serious consideration to recommendation of candidates.

Two women addressed the convention: Mrs. Francis R. Packard, president of the Women's Auxiliary of the diocese, told of its accomplishments and aims; Mrs. Blair Lee, chairman of hostesses at the St. Stephen's Servicemen Center, described the extensive work of the club on behalf of men and women in the armed forces.

An invitation was extended to the General Convention to meet in Philadelphia in 1946; and the Bishop was requested to call a special diocesan convention for the election of a suffragan bishop, late in June, if possible.

ELECTIONS: Standing committee, Rev. Messrs. N. B. Groton, Franklin Joiner, J. M. Niblo, C. E. Snowden, S. R. West; Messrs. W. P. Barba, W. H. DuBarry, S. Ervin, S. F. Huston, W. W. Montgomery jr. Executive council, Rev. Messrs. F. W. Blatz, T. L. Gossling, J. E. Hill, W. N. Parker, C. E. Tuke; Messrs. E. B. Clay, E. O. Coates, G. M. Dallas, P. H. Granger, F. A. Lewis.

NEW YORK

Consecration of Church of the Crucifixion, Negro Parish

By ELIZABETH MCCRACKEN

One of the most beautiful services held in many years in New York City was that of the consecration of the Church of the Crucifixion, at Convent Avenue and 149th Street, on May 3d, the Feast of the Finding of the Holy Cross. This parish, made up of Negro Anglo-Catholics, was organized 29 years ago. The church building was bought and the work begun by the Rev. Jedediah Edmead, who was rector from 1916 to 1933, when he became rector emeritus, which office he held until his death in 1941. The present rector, the Rev. Dr. Egerton E. Hall, took charge of the parish in 1936. In the course of the years, the church building has been transformed into one of the most notable Anglo-Catholic places of worship in the country, with a steadily increasing membership. The people themselves have worked unremittingly to pay off the debt, and rejoiced greatly when this task was completed and their church could be consecrated.

Bishop Campbell, retired Bishop of Liberia, acted for Bishop Manning. Bishop DeWolfe of Long Island was the preacher. In the procession were many of the clergy of the diocese of New York and neighboring dioceses. Among these was the Rev. Robert H. Tabb, rector of the Church of the Crucifixion, Philadelphia, a prominent Negro parish of that diocese. The choir, of boys and men, girls and women, sang the music with unforgettable beauty, under the direction of the minister of music, Edward Margetson. The choir, as well as the acolytes and the candle-bearers, wore scarlet cassocks. The two bishops wore mitres and copes.

The ceremonies were the ancient forms for the consecration of a church. The officiating bishop knocked on the closed door, from outside, saying: "Lift up your head, O ye gates, and be ye lift up ye everlasting doors and the King of Glory shall come in." The deacon within responded: "Who is the King of Glory?" Thus, until the bishop says the final

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words: "Open, open, open." The door was then opened, from the inside, and the keys of the church presented to the bishop. The Litany was sung, the officiant being Fr. Benedict, curate of the church. Then followed the memorable series of processions to the altars and shrines of the church and the blessing of each one by Bishop Campbell, in this order: the high altar, the shrine of Christ the King, the lady altar, the children's altar, and the Victory shrine. The procession then moved to other places in the church, blessing them: the pulpit, the lectern, the font, the entrance to the choir, the altar rail, the confessionals, and the ambry in which is kept the holy oil. Appropriate prayers and lovely singing marked each benediction. A beautiful Calvary, life-size, given in memory of the first rector, Fr. Edmead, was blessed by Bishop DeWolfe.

The instrument of donation and endowment was formally presented to Bishop Campbell by the wardens of the church, and the customary document, declaring the place consecrated and set apart, prepared and signed and sealed by Bishop Manning, was read by Bishop Campbell. A Solemn High Mass, memorably sung, was celebrated. The rector, Dr. Hall, was the celebrant; Fr. Benedict, the curate, deacon; and the Rev. Vern L. Adams, OHC, subdeacon.

Sermon

Bishop DeWolfe, the special preacher of the occasion, held the attention of even the youngest children present, by his simple and eloquent sermon. He said in part:

"We might think, to hear some persons talk, that we did not need Christ's Body, whether it be the Church or the Food of His Altar. The Incarnation means Christ's Body. Some persons speak of Baptism and the Holy Communion, whereby we become parts of Christ's Body, as though we could do anything with these Sacraments, at any time—use them or not, just as we might fancy. That is not what the Incarnation means. . . .

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Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

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Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

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St. George's Church, 4600 St. Charles Ave., New Orleans
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Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

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Rev. Clark L. Attridge
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MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

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Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

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NEW YORK—(Cont.)

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Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

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Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

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faiths, or no faiths, if they knew that the Sacraments are an extension, a continuation, of the Incarnation. God so brings us into union with Him whose Church is the Body of which He is Head. But He dwells not alone in the whole Church; He comes into each heart. The Universal Church is made up of all members of the Church Militant, here on earth, and the Church Expectant, in Heaven. At the altar, we all meet: that is the Communion of Saints."

The ceremonies began at 9:30 A.M., and lasted until 1:15 P.M. Yet not even the smallest of the little choir boys showed the slightest restlessness. The children and older boys and girls had been excused from school to attend the service. They all followed it with intense interest and with a devotion so accustomed, as well as so genuine, such as one seldom sees in a company of several hundred children, their ages ranging from six to 16 years. It was evident that every incident of the ceremonies had been explained to them carefully in advance, so eagerly and exactly did they follow all that took place, joining in accurately at all the correct moments. It need not be said that the men and women took their full parts.

After the service, luncheon was served in the undercroft of the church, to all the guests, including the two bishops, the clergy, and others. In the social conversation of the luncheon hour, several priests and lay people who had attended services at the Church of St. Alban the Martyr, Holborn, London, declared that this service was more like that of St. Alban's than any other which they had ever attended.

CHANGES

Appointments Accepted

Davis, Rev. **Howard E.,** formerly curate of Calvary Church, Germantown, Philadelphia, became rector of St. Luke's, Sea Cliff, Long Island, N. Y., on April 23d. Address: 253 Glen Ave., Sea Cliff.

Fischer, Rev. **Albert F., jr.,** rector of St. Matthias' Church, Philadelphia, will become rector of St. Mark's Church, Frankford, on June 1st.

Sturges, Rev. **Philemon Fowler, jr.,** formerly rector of St. Andrew's Church, Wellesley, Mass., has accepted a call to become rector of St. Martin's-in-the-Fields, Chestnut Hills, Philadelphia.

Tucker, Rev. **A. Campbell,** formerly rector of Grace Church, Stanardsville, Va., became rector of St. John's Church, Halifax, Va., on May 1st.

Ordinations

Priests

Wyoming—**Bessette,** Rev. **Theodore Alfred,** was ordained priest April 25th in St. James' Church, Kemmerer, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Ven. John F. McLaughlin and the Ven. Dudley B. McNeil preached the sermon. The Rev. Mr. Bessette is vicar of St. James' Church, Kemmerer.

Military Service

The Army and Navy Commission lists the folfowing recent Army promotions: Captain to major, Chaplain **Matthew H. Imrie** of New York and Chaplain **Joseph G. Moore** of Evansville, Ind.; first lieutenant to captain, Chaplain **John H. Edwards** of New Haven, Conn., Chaplain **Edward G. Harris** of New York, and Chaplain **Edmund L. Malone jr.** of Bay City, Texas.

Change of Address

Gowen, Rev. **Herbert H.,** after nearly 60 years in the ministry and 49 of these in the diocese of Olympia, has retired to a suburb of Victoria, British Columbia. His address is now RMD, Mill Bay, Vancouver Island, B. C., Canada.

CHURCH CALENDAR

May

13. Sunday after Ascension Day.
20. Whitsunday (Pentecost).
21. Whitsun Monday.
22. Whitsun Tuesday.
23. Ember Day. (Wednesday.)
25. Ember Day. (Friday.)
26. Ember Day. (Saturday.)
27. Trinity Sunday.
31. (Thursday.)

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WANTED TO EXCHANGE rectories with priest in or near Chicago for month of August. No money involved. At least two services a Sunday. Pleasant rectory well furnished. Will consider parish or two point mission. Reply **Rev. Raymond S. Ottensmeyer, 5518 W. Eighth St., Duluth, Minn.**

RECTOR of city church would like supply work on or near Atlantic Coast for August, or part August and early September, with or without use of rectory. Reply **Box M-2953, The Living Church, Milwaukee 3, Wis.**

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May 20, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

H. G. Davis.

FR. GOODEN, BISHOP GOODEN, AND BISHOP GOODEN

Bishop Gooden, Suffragan of Los Angeles (center), and his son, the Rev. Robert B. Gooden jr., took part in the consecration service of the Very Rev. Reginald H. Gooden (right), son and brother, as Bishop of the Panama Canal Zone.

The Hope of the World

Editorial

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

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LETTERS

Answer to Dr. Easton

TO THE EDITOR: The statement written at the request of the Standing Liturgical Commission by Dr. Easton [L.C., April 8th] reveals an intention on the part of the Commission to embark upon a complete revision of the Prayer Book Epistles and Gospels. This project is one which will be viewed with alarm" by Churchmen of all traditions, despite the calm assumption of the article that the present lessons must be revised immediately.

That the lessons of the Eucharistic liturgy were originally settled upon by a series of historical accidents is in no way surprising. The history of all liturgies is a story of gradual formation by growth rather than composition by carefully-considered preliminary decision. And the universal appeal of the historical liturgies comes precisely from the fact that they were not the production of any one individual or committee, but developed as part of the life of that part of the Church which was using them. This discovery that our lessons come from a series of adjustments in older lectionaries is surely no proof that they need drastic alteration but is, rather, an argument for their retention.

According to Dr. Easton's historical review, the majority of our lessons has been in constant use since at least the seventh century. Thirteen hundred years is not an insignificant period. During this whole time millions of souls have been nurtured on these lessons and their very persistence over so many centuries would seem to argue that they had proved their worth. One wonders whether this desire to tinker with a system so firmly rooted in the ages is not due to the fact that those who are dissatisfied with it have not tested it adequately.

During my 17 years of pastoral priesthood, I have never had to omit saying Mass at least once on any Sunday and yet I have never felt the slightest dissatisfaction with these lessons. On the great majority of these Sundays I have preached to souls and have almost invariably used these lessons as a basis for my sermons. Yet I still find them completely satisfactory. These lessons have stood the test of the ages and should not be tossed aside in order to make the liturgy conform to the ideas of a small group such as this Commission.

The article in question points to the fact that a new revision of the Office Lectionary has just been completed and sealed with an explanatory book. Surely the Commission must be aware of the very general dissatisfaction with this Lectionary. But even if it were entirely perfect, its historical background ought to cause great hesitancy about beginning to revise the lessons of the Eucharistic liturgy. The scheme of lessons in the Book of 1549 was a complete departure from the traditional lessons in the Western Office and represented the ideas either of Archbishop Cranmer or of a "commission" as to what the office lessons ought to be. Apparently no one was satisfied with this new scheme and almost immediately there began an endless series of revisions in an attempt to find lessons which would standard the test of daily use.

At the present time there are as many Office Lectionaries as there are different Prayer Books and none of them is generally satisfactory. Strangely enough, our latest effort in this matter seems largely a return to traditional Western principles which were deliberately discarded by Cranmer and, as one uses it, he can hear an echo of Cranmer's condemnation, ". . . when any boke of the Bible was begon: before three or foure Chapiters were read out, all the rest were unread." Are we now to be plunged into another 400 years of change and uncertainty in the lections of the Eucharistic liturgy because a small group does not like the ones which have been in constant use for some 1300 years?

There are a number of very practical reasons against what the Commission so lightheartedly proposes. I limit myself to two of them. First, the present lessons represent almost the last vestige of unified liturgical action in Western Christendom. Our present system is approximately one with the systems used by all Western Christians—Catholic and Protestant—who have a liturgy. A drastic revision would destroy even this last bit of unified Christian action. As far as Anglicanism is concerned, the Prayer Books of the various provinces have been very much varied by revision but, until our 1928 revision, no one seems to have dared to change this traditional system of lessons and Anglicans all over the world were given for meditation and instruction the same scripture lessons every Sunday. If the Commission must engage itself in lesson-revision, it would serve us well by recommending that the American Church restore the traditional lessons which the 1928 revision changed.

Second, the contemplated action would immediately make useless all the wealth of devotional material based upon these lessons hitherto published in Anglicanism. A great many classical books of meditation would no longer fit the life of the American Church and new Anglican publications would be foreign to us. And the Commission cannot be ignorant of the fact that a large body of the clergy and all religious in the Church supplement the Prayer Book Office with antiphons, little hours, etc., which are largely based upon the Sunday Epistles and Gospels. Revision such as is contemplated would mean that all of this material published in Anglicanism for the prayer-life of souls would be useless in America if these souls still desired to center their daily life of prayer upon the Book of Common Prayer.

It would certainly seem that this deep craving to alter evidenced by the present Liturgical Commission ought to be curbed somewhere. We have accepted the new Lectionary wherein this small group decrees that certain verses and certain stories of Holy Scripture should not be used in the daily office. We have borne with patience the canonically-questionable schedule of psalms in which the Commission has decided for us that certain of these sources of spiritual nourishment are unedifying. Now we are faced with having thrust upon us the ideas of the Commission as to what the lessons of the liturgy ought to be after Christians everywhere have found them quite suitable for most of the long life of the Church. And I would very earnestly plead that we be spared the necessity of bearing with the Commission in this very vital matter.

(Rev.) L. N. GAVITT.

Albany, N. Y.

Editor's Comment:

We agree heartily that the scholarly argument to appropriateness is of little significance in comparison to the enormous weight of past and present Liturgical unity. If any revision is to be made, it ought to be in the direction of agreement with our Catholic and Protestant brethren. The long series of inadequate Lectionaries, of which the present may well be the least inadequate, is certainly a horrible example of the dangers of Liturgical intellectualism. Liturgy is public duty. Let's keep our public duty as close to the rest of Western Christianity as possible, welcoming scholarly studies but remembering first that there is nothing so antiquated as last years scholarship and second that intellectual considerations are not the only ones on which the Church should base its judgment.

Antithesis

TO THE EDITOR: In a speech on the Church's Reconstruction and Advance Fund at our recent diocesan convention, Robert Jordan, director of Promotion for the National Council, made certain remarks implying that good Churchmen should give money to the Fund to prevent certain areas of the world's surface from being communized instead of Christianized. A number of us feel that Mr. Jordan raised a false issue and it disturbs us greatly to learn that our official Church representatives are using political prejudice to raise money.

The antithesis to Christianity is not communism but paganism. The late Archbishop William Temple once said: "Communism is after all a Christian heresy; fascism is of the devil." We feel that the thing that should

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. The LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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disturb the Church is not communism but paganism and would like to point out that the Church's real enemies are the ideologies of the enemies of the United Nations and not the governmental set-up of one of our allies.

Mr. Jordan's moral right to make such an appeal was weakened, rather than strengthened, by a remark that it was not the sort of thing he could put in writing, but that he felt free to say it in his speech.

(Rev.) JOSEPH F. FLETCHER,
(Rev.) ALLEN F. KREMER,
(Rev.) WARREN MCKENNA,
(Rev.) WILLIAM B. SPOFFORD JR.,
(Mrs.) PAULINE F. SPOFFORD.

Boston, Mass.

Editor's Comment:

Communism means a number of different things. If Mr. Jordan had in mind atheistic Marxism, we shall leave to Fr. Fletcher and his friends the interesting task of proving that atheism is a kind of Christianity. If he was talking about the vigorous game of power politics being played by the Big Three over the corpse of Mitteleuropa, we agree that a Church executive ought to know nothing about such a sordid subject. The very essence of the game, as played by Americans, Mr. Jordan, is to pretend that we are simple country boys.

Common Cup in Communion

TO THE EDITOR: Reference is made to "The Common Cup in Holy Communion" by Bishop Ivins, published in THE LIVING CHURCH of October 8th. Concerning the findings cited about the spread of infectious diseases, it may be of interest that the Trudean Sanatorium for tuberculosis patients has made extensive tests of drinking glasses, spoons, forks, etc., used by the patients for traces of the tubercle bacillus and found it practically nil. On the other hand, their test shows that an unprotected sneeze or cough can infiltrate the air in a room with countless germs. In other words, the medium for carrying infections of the respiratory organs is almost exclusively through the air, and not through the mouth as some people seem to imagine.

There may be some persons as Bishop Ivins suggests "who cannot overcome their physical repulsion to the use of a common cup." To these the Bishop suggests that the chalice be declined at the communion rail. Personally, I cannot help but feel that it would be an act of irreverence to refuse this sacred consecrated element when offered. It would be far more fitting, in my opinion, for those timid souls to stay in their pews and offer a spiritual communion, or else arrange with their rector for a private communion.

E. OSBORN COATES.

Ithan, Pa.

Needed Vestments

TO THE EDITOR: I am wondering if there is any one who would be willing to make a gift to this Indian mission of a set of Eucharistic vestments in plain white linen or of some suitable substitute. [Crow Creek and Lower Brule Missions, Fort Thompson, S. Dak.]

The one set now in use is the personal property of the missionary and has been in constant use for 14 years. It can not much longer resist the ravages of time.

(Rev.) STANDISH MACINTOSH.

Fort Thompson, S. Dak.

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Inspiring Yourself

SEATED one day in my study, I was weary, and ill at ease. It was the hour I reserved (or tried to) for getting up my Sunday school lesson. There I was, with all my materials before me, text, note-book, Bible, concordance, and everything. But I was stuck. I couldn't move. The body was there, willing, but the spirit was cold. I just didn't have any enthusiasm for the lesson. My mind was teeming with several other, more exciting thoughts.

What would any of you have done under such circumstances? What do you do when you feel stale, and cannot "get going" on your lesson? May I help you to face the problem, and shall we try to work out, together, some solutions?

In the first place, let's have a look at a wonderful teacher in action—at yourself at your dream best. See her with her class, eager, alert, overcoming minor annoyances, holding every eye, calm, yet dynamic. She has her material well in hand. She knows what she is going to accomplish in the class period. She changes from story, to drill, to note-books at just the right time. Her words move, her questions call up joyous response. The class is not aware of any discipline, but only of a very thrilling time.

The answer? This teacher is inspiring because she is an inspired person. Yes, but what inspired her? One answer is, "Her religion." Clerly from the deep springs of a truly consecrated, devout, and disciplined Christian life come the loving zeal which motivates such teaching. It goes back a life-time.

That, however, is not our problem at the moment. The problem now is how to become inspired immediately, for the present task. One recalls the advice given to all young officers to the effect that when his men are tired, he should tighten up on his discipline. A little thought and some experience reveals that this is intended as a stimulus to the officer, who is as tired as his men. The key man is the leader, who, under temptation to let down, must yet yield the extra bit of nervous force required to maintain morale. If he fails, the whole show may go to pieces.

The teacher is always the immediate source of dynamic enthusiasm. She (or he) must never let down, never be below her best leadership. And that often calls for the exercise of plenty of will power. Most of the time, in ordinary teaching, the teacher must inspire herself.

Imagine it to be possible, just at the opening of Church school each Sunday, for the superintendent, rector, and all the teachers, to get together in a separate room for a brief pep meeting. The top leaders would inspire the rest, and all would come out of the meeting, like a football team from the locker room, full of fresh determination to make that class period a success, to win another victory for dear old St. John's.

But since this is not done, it remains for the teacher to inspire herself. It can be done. Consider other areas of life. We do things we have to do, and warm to them as we go along. We tackle boresome routine jobs by a swift whipping up of our sense of duty, or by making the task seem vital and important.

Techniques

Here are some ways you can do it, for your weekly lesson:

1. Think of your pupils, one by one. As you do, you will begin to recall things they have said in class, and you will begin to long to bring something for each. It will personalize all your preparation. A glow of affection will begin to possess you.

2. Think of next Sunday's session as a challenge. You tighten up your determination to make it the best period ever, even though recent ones have not been so successful.

3. Surround this picture with the confident feeling of success. We give ourselves to moods, black, indulgent, degrading, unworthy. We can as well give ourselves to moods of joy and courage, of kindliness, sympathy, patience—or whatever we have felt we lack. But if you approach your preparation with the old dread, faint heart, and sense of frustration, you are one with those who "kept back part of the price."

4. Work up the sensation of happiness about it. This is fun, a rare privilege! I'm going to enjoy this lesson!

5. "Come out of your corner fighting." This advice of the referee does not mean, of course, a scrappy teacher, but the attitude of attack, of keen alertness. As you imagine the opening moments, think of the atmosphere you desire, of the first word you will say, of the end you seek.

6. Renew your vocation. Say to yourself "This is my job, my special part in God's world, in His Church. Just because I am alone, and there is no one to inspire or criticize me, I will do my level best."

Thoughts like the foregoing require only a moment. But they make the difference between good and bad teaching. We cannot always be at our best. But we must always be at our post. And we can by the frequent self-discipline of our lives do our work without slump.

But maybe it is only spring which afflicts me—and you. If so, the above may be taken, as often as required, as a spring tonic. In spite of past victories, there is a long war ahead, in the Pacific and in thousands of class-rooms. And there is no discharge in that war.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about *your* teaching problems.

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VOL. CX

The Living Church

NO. 20

WHITSUNDAY (PENTECOST)

GENERAL

EPISCOPATE

South Florida Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Henry I. Louttit, Suffragan Bishop-elect of the diocese of South Florida. The service will take place on May 23d at Holy Trinity Church, West Palm Beach, Fla., at 11 A.M.

The consecrator will be Bishop Wing of South Florida, with Bishop Mallet of Northern Indiana and Bishop Burton of Nassau as co-consecrators. The Bishop-elect will be presented by Bishop Juhan of Florida and Bishop Carpenter of Alabama.

The Rev. Joseph M. Taylor of Miami Beach, Fla., and the Rev. William Hargrove, Fort Pierce, Fla., will be the attending presbyters.

The consecration sermon will be preached by Bishop Penick, the Litanist will be Bishop Jackson of Louisiana, and the Rev. F. J. Warnecke of Richmond, Va., will be deputy registrar.

Dean Gooden Consecrated Bishop Of Canal Zone

Los Angeles touched hands with ancient Jerusalem, Antioch, and Ephesus in an age-old ceremony on May 8th, when the Very Rev. Reginald Heber Gooden, former dean of Trinity Cathedral, Havana, Cuba, was consecrated Bishop of the missionary district of the Panama Canal Zone. The consecrator was the Most Rev. Henry St. George Tucker, Presiding Bishop, with the Rt. Rev. Robert B. Gooden, Suffragan Bishop of Los Angeles, father of the Bishop-elect, and the Rt. Rev. A. Hugo Blankingship, Bishop of Cuba, as co-consecrators.

The presenting bishops were Bishop Stevens of Los Angeles and Bishop Block of California. The sermon was preached by the Presiding Bishop. The Litany was read by Bishop Keeler of Minnesota and the *Veni Creator Spiritus* was sung by Bishop Sanford, retired, of San Joaquin. The Rev. Perry G. M. Austin and the Rev. Robert B. Gooden jr., brother of the Bishop-elect, were the attending presbyters. The master of ceremonies was the Rev. Douglas Stuart, and the Rev. Canon C. Rankin Barnes, was deputy registrar.

As was appropriate to the occasion the missionary spirit pervaded the service, not only in the hymns sung: "From Greenland's Icy Mountains," "O Sion, haste," and "Rise, crowned with light," but also in the presence of Bishop Wilner, Suffragan of the Philippines, and the Rev. Canon Harvey, both of whom were repatriated from a Japanese internment camp recently, the Presiding Bishop himself for over 20 years a missionary in Japan, Bishop Blankingship of Cuba, and Bishop Reifsnider, formerly of Japan.

An ecumenical air was given to the ceremonial in the attendance of the Very Rev. Elias Sady, archpriest of the Syrian Orthodox Church; the Very Rev. E. Kalchinjian, Armenian Apostolic Church; the Rev. E. V. Kasimian, Armenian Orthodox Church; the Rev. George Mestakidis, Greek Orthodox Church. Their characteristic vestments gave color and pomp to the procession. The Protestant and educational groups were represented by the Rev. Dr. Willsie Martin, pastor of the Wilshire Methodist Church, former president of the Church Federation; Dr. Frederick Hard, president of Scripps College; and Dr. George Gleason, Presbyterian.

The day of the consecration being V-E Day, thanksgiving prayers were read by the Presiding Bishop and the Star Spangled Banner was sung.

Sixteen Bishops participated in the ceremony of laying on of hands and in addition to the Bishops already mentioned were Bishop Moulton of Utah, Bishop Parsons, formerly of California, Bishop Walters of San Joaquin, Bishop Rhea of Idaho, and Bishop Mitchell, formerly of Arizona.

Bishop Gooden is the first native Californian to be consecrated Bishop and is the youngest Bishop in the Church. He was born in Long Beach, Calif., in 1910, the son of the Rt. Rev. Robert B. Gooden, Suffragan Bishop of Los Angeles, and was educated at Harvard School, Los Angeles, of which his father was then head master, and at Stanford University. He prepared for missionary work among Spanish-speaking people by a year's study at the University of Madrid, and took up work in Cuba, becoming dean of the Cathedral in Havana, where he met Mrs. Gooden.

The Bishop's ring was given by his family, the Bishop's cross by the American and British colony in Havana, and his vestments by Bishop Stevens and the Los Angeles Bishop's Guild.

Press Association.

AMERICAN MOTHER OF 1945 AND FAMILY: *Left to right, R. Gordon Auchincloss, Thomas Sibley, Orling Cannon, Stuart Auchincloss, Charles Glenn jr., Harry Cannon, Marie L. Sibley, Judy Cannon, Nancy Sibley, Hiram Sibley jr., Margaret and Georgianna Glenn, grandchildren; Mrs. Gordon Auchincloss, daughter; Mrs. Hiram Sibley, daughter-in-law; Mrs. Sibley; Mrs. Charles Glenn, Mrs. Henry Brevoort Cannon, and Mrs. Michael Gonzales, daughters; Hiram Sibley and Harper Sibley jr., sons; Mr. Harper Sibley with granddaughter Sibley Ann Auchincloss, and Henry Breevort Cannon, son-in-law.*

LAYPEOPLE

Mrs. Harper Sibley Is American Mother of 1945

The American Mother of 1945 is a noteworthy religious lay leader, Mrs. Harper Sibley of Rochester, N. Y., president of the United Council of Church Women, and active Churchwoman.

Mrs. Sibley was chosen from among 48

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state mothers in an annual competition sponsored by the Golden Rule Foundation in observance of Mother's Day.

When the award was announced, Mrs. Sibley was in San Francisco to represent the 10,000,000 members of the United Council as an observer at the United Nations Conference on International Organization. She is also a member of the national board of the YWCA, and has been a member of the executive committee of the USO since 1941.

In addition, she is chairman of the sponsors of the American Mission to Lepers postwar anti-leprosy program, a member of the World Service Council, and trustee of Central China College.

Her husband is chairman of the International Committee of the YMCA, treasurer of the Federal Council of Churches, and chairman of its Church Committee on Overseas Relief and Reconstruction.

V-E DAY

Prayerful Observance

As the news of European victory came to this country, thousands throughout the land paused for prayers of Thanksgiving. As they had prayed for the success of the armed forces of the Allies during the war's darkest hours, so people prayed for guidance that would make peace equally triumphant.

New York

V-E Day in New York City was celebrated with memorable quietness. A considerable amount of paper was indeed scattered from tall office buildings and a huge crowd of 20,000 men, women, and children gathered in Times Square; but there was practically no noise or even loud talking. The celebration began on Monday, May 7th, when the unofficial word came. Many who remembered the two Armistice Days of 1918 waited until the President and Mr. Churchill broadcast the news on Tuesday, May 8th, in agreement with Premier Stalin.

The churches had announced their plans for the day well in advance. At Trinity Church, there were services every hour, from morning until evening. Most churches had special services at noon. The Cathedral of St. John the Divine was filled some time before that hour, many kneeling before the altar in the Army and Navy bay. The Rev. Canon Edward N. West made a short address.

As an ending to the service, the Hallelujah Chorus was sung. Most of the congregation joined in the singing of the hallelujahs. At this service, as at all others in the diocese on V-E Day, Bishop Manning's special prayer was offered.

Mayor La Guardia held a religious and civic celebration on the Mall in Central Park. It began at 5:30 P.M., when workers might be free to come, and ended at 10 P.M. Canon West, representing Bishop Manning, opened this celebration, with Bishop Manning's prayer. The canon returned to the Mall just before 10 o'clock, to pronounce the Benediction.

On Sunday, May 13th, in response to the President's proclamation of this day as a Day of Thanksgiving for victory, all the churches in New York City and throughout the diocese so kept the day. The prayer set forth by Bishop Manning was said, there was special music, and all the sermons dwelt on the need for praise and prayer.

The Cathedral of St. John the Divine was crowded to hear the Bishop of Chichester, at the 11 o'clock service. At Evensong in St. James' Church also he was the preacher. It seemed a happy circumstance to everyone that this distinguished English Bishop should be in the city at this time.

When the Church Missions House staff gathered in the chapel on V-E Day to participate in the special service, "Vision After Victory," led by the Rev. Dr. James Thayer Addison, they expressed in practical manner their interest in their fellow Christians in Europe. The offering of $48.32 will be devoted to rehabilitation of churches in Europe through the World Council of Churches.

Vermont

V-E Day found Vermont churches prepared to offer up prayers of thanksgiving. Every Episcopal church had a service and many churches joined in community services.

In Burlington there was an early celebration of Holy Communion and intercessions at noon. At the evening service held in St. Paul's Church there was a Litany of Thanksgiving and commemoration. Most parishes used the National Council's service "Vision After Victory." The rector of Brattleboro used this service at noon and contributed part of the same service to a union service held in the evening.

At Middlebury the rector conducted a service of Holy Communion in the morning, intercessions at noon, and was the master of ceremonies at a union service in the Congregational Church in the evening. Middlebury College used its regular chapel hour at 10 A.M. for a service with the president of the college speaking. The chaplain took part in the union service in town that evening.

At St. Albans there was a service of Holy Communion in the morning and the rector of St. Luke's Church took part in an union service in the evening speaking on remembrance. The rector of the church in Newport held services in his church on V-E Day and at Island Pond he joined with the Congregational Church in a service of thanksgiving on Sunday, May 13th.

South Florida

Throughout South Florida, special prayers of thanksgiving, with special hymns and sermons, marked May 13th. In the Cathedral, Orlando, the choir gave suitable music in addition to hymns and prayers of thanksgiving, with large congregations attending there and elsewhere.

V-E Day itself had similar observance throughout this diocese, with special celebrations of the Holy Communion and other services attended by grateful worshipers. Bishop Wing was celebrant in the Cathedral on that morning, while Dean Johnson took the services at noon and at 7:30 P.M. Daily prayers are offered for all in the armed forces.

Alabama

V-E Day was celebrated with open churches and many services throughout the diocese of Alabama. Most parishes had services on May 8th almost as soon as official announcement of the surrender had been given.

In the Church of the Advent, Birmingham, the rector was given advance notice that the announcement was to be made and the radio station WAPI picked up the service for transcription broadcast late in the afternoon.

Several hundred school children attended the service in St. Paul's Church, Selma.

In Dothan, because of the rector's absence, two lay readers prepared to read the service for V-E Day by rehearsing the day before. The premature announcement had been heard by several people, and they turned up at Church—and the lay readers read the service for them. The regular service was conducted next day on schedule.

Quincy

"Peoria celebrated V-E Day the way millions of the boys, both in Europe and in the Pacific, would have wanted us to celebrate it all over the country."

The comment came from a man in uniform, newly arrived home from a German prison camp. "Peoria looks good and the quiet and meditative way victory is celebrated at home would do millions of our boys good could they but see it for themselves."

Services at noon and in the evening at St. Paul's Church were well attended, as was the Eucharist of Thanksgiving on the following morning. Members of the Canadian Legion of Peoria attended the evening service.

Eau Claire

For V-E Day services Eau Claire was divided into two major groups besides the Roman Catholic and individual Lutheran services. One larger group gathered at Christ Church Cathedral, the other at the First Congregational Church, the night V-E Day was announced.

Both groups used the program printed by the Federal Council of Churches. There was no formal choir, but the packed Cathedral rang with contagious fervor. Dean Victor Hoag led the service, while the ministers of associated congregations sat together, feeling a change in leadership would make a choppy service. Bishop Horstick pronounced the Benediction with closing Collects for the San Francisco Conference, and world peace.

On Wednesday morning at ten, as long announced and prepared, there was a Thanksgiving Eucharist with the Bishop as celebrant.

Oregon

West coast cities with their close proximity to the war in the Pacific, held only

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mild celebrations of V-E Day. Retail business was suspended in Portland and other Oregon cities, but factories and war industries reported no interruption in work schedules. Churches of all denominations were open and ministers reported quiet groups at prayer throughout the day and early evening. The character of Mother's Day service was changed in accordance with President Truman's suggestion. Services were held of thanksgiving for victory in Europe, with remembrance of wounded and dying.

GEORGIA

V-E Day was more generally observed by thanksgiving services in all churches and synagogues than in any other way in the diocese of Georgia. Except for a ripple of fun here and there, to all outward appearances, there was no evidence of its being any different from other week days. Banks, stores, and schools remained open, the later having special V-E programs. Everyone seemed to take the European victory seriously, realizing that the Japanese war still lies ahead.

CHICAGO

Bishop Conkling asked all the churches of the diocese to have a 40-day period of special thanksgiving—with that intention at the daily Eucharist—beginning with V-E Day. This, of course, included Sunday, May 13th, on which the churches held special thanksgiving service.

MASSACHUSETTS

Prayers of thanksgiving were offered throughout the diocese on May 13th, with All Saints' Church, Brookline, as the exemplar of a joyous service, patriotic in character, at Morning Prayer when each member of the choir, in procession, carried the country's flag. Universally, the people turned to the churches. Except for an amateurish effort at jubilation by young office workers in the business section in the morning, there was a brooding quietness over the city. Most of the business houses closed at noon.

Two pictures on V-E Day in Boston stand out. First, the Cathedral Church of St. Paul. The noontime service on its spacious porch, with the bells and the band and the short, vivid address by Dean van Etten, reached thousands in the street and on the Common opposite. Services on the hour followed during the day and throughout the entire night, sponsored by the Cathedral and the Boston Area Council of Churches.

The second picture was in late afternoon in the Italian quarter, at the Old North Church. Thirty-seven people sat in the old box pews, each with its little hasp and a name plate of its original owner on the door. The service distributed by the National Council, "Vision After Victory," was used by the vicar, the Rev. Dr. W. H. P. Hatch.

WORLD COUNCIL

Dr. Cockburn Assumes Post

Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland, has arrived in Geneva to assume his duties as senior secretary of the Department of Reconstruction and Interchurch Aid of the World Council of Churches.

"I see an immensity of tasks and generosity required if the churches in occupied countries now liberated are to face their problems with hope," he said. "If they are not to be swamped by the tidal wave which flooded them so terribly, they will need the utmost help the churches can give."

PRESBYTERIANS

Rev. Dr. L. S. Mudge Dies

The Rev. Dr. Lewis Seymour Mudge, former stated clerk of the General Assembly of the Presbyterian Church in the United States, died April 29th of a heart attack at his home in Bryn Mawr, Pa. He was 76 years old.

Dr. Mudge served as official Church representative at world conferences in 1927, 1937, and 1938, and was credited with playing a large part in the formation of the constitution of the World Council of Churches. He was moderator of the Presbyterian General Assembly in 1931, and stated clerk from 1921 until 1938, when he became stated clerk emeritus.

Born in Yonkers, N. Y., he was the son of the Rev. Dr. Lewis Ward Mudge and a brother of three ministers. He was graduated from Princeton College in 1889, magna cum laude; and from the Princeton Theological Seminary in 1895.

Dr. Mudge was vice president of the board of trustees of the Princeton Theological Seminary, a trustee of Wilson College, president of the Presbyterian Historical Society, a former editor of *The Constitution and the Digest*, Church publication; author of *The Manual of Law of the President Church of the United States* and of many papers on ecclesiastical law and procedure. He was secretary of the Sesquicentennial Fund for Christian Faith, which raised $10,000,000, and chairman of the drafting committee of the Joint Commission on Reunion with the Southern Presbyterian Church.

Surviving him are his wife, Anne Bolton Mudge; and their son, Lewis S. Mudge jr.

VISITORS

Interview With the Bishop of Chichester

By ELIZABETH MCCRACKEN

The Lord Bishop of Chichester, the Rt. Rev. Dr. George Kennedy Allen Bell, arrived in New York on Saturday, May 5th, with the Rev. Dr. Marc Boegner and Dr. W. A. Visser 't Hooft. They came under the auspices of the American Committee of the World Council of Churches, to confer with that committee and with the American members of the Provisional Committee. Through the great kindness of the Rev. Dr. Henry Smith Leiper, secretary of the American Committee, it was possible to have an interview with the Bishop on Monday, May 7th.

The first question asked the Bishop had to do with the Ecumenical Movement, which, he was interested to hear, was the subject of widespread discussion among American Church people, particularly the laity. He replied at some length, saying: "Conditions differ in different countries, and that makes for different manifestations. It should never be forgotten that the Ecumenical Movement stands, in principle, for coöperation in international and social fields. At certain times, it may be more or less difficult for some religious expression to be given to such coöperation. In the Church of England, there are many who value coöperation in social and international areas, while deprecating the interchange of pulpits. But in the Church of England (which is the only Church I know), the convocations have laid it down that joint services are permissable where a particularly ecumenical object is in view. The Church recommends, or authorizes, coming together on special occasions, under authority, but does not encourage indiscriminate joint services.

"The main thing is to get the churches friendly in international matters. The different churches have their different rules. In the Anglican communion itself, different parts of it have different ways. The absolutely vital thing is that all the churches work together against the terrible evils attacking all the values of life. Christians are all more willing now to emphasize ways of life in which they agree, rather than to dwell on matters as to which their rules differ. There never was a time when it was so necessary that those who worship Christ should work together."

The Bishop paused at this point, and said with a smile: "I am on common ground with the Pope in saying that."

He then continued with the discussion of the Ecumenical Movement, saying: "The coöperation between the churches must be on a world scale. Hitherto, the churches have been far too much concerned with their own problems and projects, without waking up to the fact that it is so much easier to destroy Christianity by piece-meal attacks than to join in Christian witness with all who are witnessing, according to their rules. It is a good sign in England that so many students, young people, are very much alive to the Ecumenical Movement, in what is called the Movement for Christian Coöperation. This functions in the Roman Catholic Church through the Sword of the Spirit, and in the Church of England and the other non-Roman Churches in the Religion and Life Movement.

"I was the first English Bishop to take part in a meeting of the Sword of the Spirit. This was in London, in a theater, in 1941, when I spoke on the same platform with the Cardinal Archbishop Hinsley. He presided, and I was the Anglican speaker. At a later meeting, Archbishop Lord Lang presided and Fr. D'arcy, S.J., was the speaker."

WORLD COUNCIL

The Bishop was asked next to comment on the significance of the World Council of Churches, especially on its relation to ecumenicity. He responded with enthusiasm, saying: "I look upon the World

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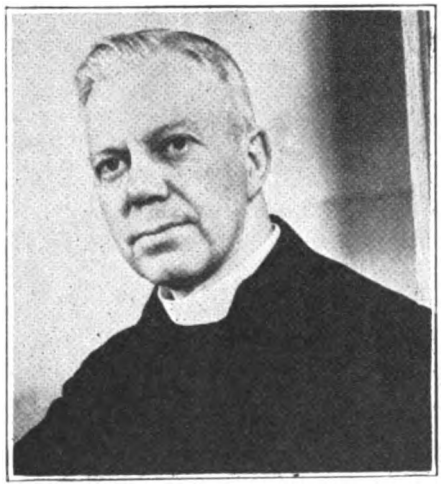
Council of Churches as something quite vital. It is most important that the World Council should be really ecumenical: that is to say, it should include the Eastern Orthodox Churches as well as the Anglican communion and the Free Churches. I attach the greatest importance to enlisting the sympathy of the Russian Orthodox Church, the Serbian, the Rumanian, and the Bulgarian, as well as the Church of Greece. I regard it as very important also that the World Council should have on it respresentatives of the younger churches (as we say): I mean the churches in Africa and Asia, and other non-European churches."

Inquiry was made as to what steps were now possible, and the Bishop said: "I went to Paris, very recently, and saw Metropolitan Eulogie, head of the Russian Church in Western Europe, and Metropolitan Seraphim, head of the Church of White Russia. Their representatives attended an ecumenical service at the British Embassy, at which Dr. Boegner, who is president of the Reformed Church of France, officiated and I preached. I had a long conversation with Metropolitan Eulogie, telling him of the expectation of a visit to London from the Metropolitan of Moscow, returning the visit of the Archbishop of Canterbury (at the time of the visit, Archbishop of York) to Moscow. That return visit will probably take place about the middle of June. Much is looked for from it, in regard to the relations of the Orthodox Church not only to the Anglican communion but also to the Ecumenical Movement, bearing in mind the fact that in many parts of Europe there are problems of relief in which the Russian Church and others in the Ecumenical Movement could do work of the greatest importance, in common.

"The immediate task facing the churches of Great Britain and the churches in the United Soviet Socialistic Republics of Russia, as well as the churches of Sweden and Switzerland, is Christian reconstruction in Europe. The churches in the liberated countries have suffered terribly during the war. The stipends of the clergy have been reduced to pittances. The means of training for ordination are almost nonexistent, in addition to the fact that church buildings are destroyed. The needs of these churches must make a great appeal to the churches which have not suffered so greatly. The churches in Great Britain are trying to raise $4,000,000 for Christian reconstruction in Europe, partly by a general appeal to societies, like the Bible Society—which has already voted $800,000 in Bibles; and partly by appeals from the different churches to their own congregations. The Church Assembly has accepted the target of $1,000,000, to be raised diocese by diocese in the Church of England. I am chairman of the Church Assembly Committee, and joint chairman with the Rev. M. Aubrey of the General Committee."

Armed Forces Candidates

The Bishop, in answer to a question about the men in the armed forces who may express a desire to study for the priesthood, after the war, said: "We have



The Bishop of Chichester

now decided that all men in the armed forces who are thinking of ordination shall be sent to the selection center, to stay two or three days, to be tested regarding their qualifications, their sense of vocation, and their suitability. Already, a number of men have been dealt with. The work of the selection center is to recommend, or not to recommend, acceptance for training. The men recommended then have as a rule, a course of study set out at a university or a theological college, and get grants from the government on the same terms as those on which the government gives grants to other young men for study toward other professions.

"It is more and more recognized that on the quality of candidates the influence of the Church depends. This is the reason why a more systematic method is being adopted. Recently, the Commission on Training for the Ministry recommended that every candidate for ordination should receive some part of his training at a university, for a degree; or at hostel in the university, where he would receive a course from university teachers, though not a degree course. The Bishop of Durham is chairman of that commission."

Women and the Ministry

The last question was in regard to the work of women in the Church of England. The Bishop replied with pleasant emphasis, saying: "The ministry of women has been much undervalued by the Church of England. We need the full-time work of qualified women. The deaconess order is a very important branch of the ministry of women. We need a great increase in that order. I ordained a deaconess two months ago. There are not many deaconesses in England, and we need many.

"As to religious communities of women, they clearly have an important function, both for the development of devotion and for practical service outside the parochial system. You, like ourselves, are celebrating this year the restoration of the religious life to the Anglican communion. The old difficulties of the relation of the religious orders to the episcopate are now satisfactorily met through an advisory council."

The Bishop had not been long enough in America for any questions about the American Church to be desirable. He did say, without being asked, that he looked forward with keen interest to meeting American bishops and to seeing American churches. Among those bishops whom he said that he much desired, and expected, to see were Bishop Manning of New York, Bishop Conkling of Chicago, Bishop Parsons, Bishop Block of California, Bishop Dun of Washington, and Bishop Washburn of Newark. He hoped for time to visit Bishop Oldham of Albany, whom he knew well. The Bishop plans to go to California, then on the return trip to visit Chicago. From Chicago, he will go to Canada where he will spend a week with Archbishop Owen. His days in New York are full, including a sermon in the Cathedral of St. John, a great mass meeting also in the Cathedral, and numerous meetings and conferences, arranged by Dr. Leiper. While in New York, the Bishop is staying at the General Theological Seminary.

INTERCHURCH

Bishop Peabody on Commission For World Council Service

Bishop Peabody of Central New York has been made a member of the Commission for World Council Service. He was appointed by the Rev. Douglas Horton, chairman of the American Committee of the World Council of Churches. Mrs. Henry Hill Pierce is a member of the American Committee, and the Rev. Dr. Almon R. Pepper is an alternate.

The Commission for World Council Service was organized early this year, and is closely related to the Department of Reconstruction and Interchurch Aid centered in Geneva, and the Church Committee on Overseas Relief and Reconstruction. It is to have important administrative and promotional responsibilities throughout the postwar years, and will have much to do with giving practical expression to Christian unity and ecumenical coöperation in the life of the Churches of all lands. Included in its program is work with the chaplaincy commission of the prisoner of war camps, coördination of refugee relief activities and reconstruction.

CONFERENCES

16th Shrine Mont Seminar

The 16th annual Shrine Mont Seminar for Clergy of the General Church will be held for the 11 full-day period from 6 P.M. supper on July 16th to 1 P.M. dinner on July 27th.

As heretofore, the Presiding Bishop will head the faculty as honorary dean, an elective position. Among the lecturers will be Bishop McClelland of Easton, Bishop Wroth of Erie, the Very Rev. Corwin C. Roach of Bexley Hall, and the Rev. William H. Dunphy, rector of St. Mark's Church, Philadelphia. The Rev. Edmund J. Lee, rector of Chatham Hall, will be chaplain; and the Rev. Edmund L. Woodward, director.

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RUSSIA

Dr. Johnson Visits Moscow

While the huge guns of Moscow boomed their victory salute, throngs of cheering Russians jammed historic Red Square to hear Marshal Stalin celebrate the European war's end. Between the 54 salvos by the 1,000 victory guns, colored rockets were fired into the air, mingling with the red flares dropped by transport planes circling overhead.

Exuberant Russians seized Dean Hewlett Johnson as he emerged from the lobby of the Hotel National and tossed the 71-year-old dean of Canterbury into the air, demanding a speech. To them, he was an Englishman, an ally in their victory, and they loved him. With tears streaming down his face, Dean Johnson murmured his thanks.

Dr. Johnson recently arrived in Moscow in his capacity as vice-president of the London Society for Cultural Relations with the USSR, and chairman of the United Committee for Aid to the Soviet Union.

Accompanied by his personal secretary, Dr. Johnson was met at the Moscow airdrome by a delegation including V. C. Kamenev, chairman of the All-Union Society for Cultural Relations Abroad; C. A. Kolesnikov, chairman of the Soviet Red Cross; and C. A. Sarkkisov, representative of the society in London.

Dr. Johnson's activities in Moscow will include conferences with leaders of the Russian Orthodox Church and visits to areas receiving aid from Great Britain. According to diplomatic circles in the capital, he will be decorated by the Soviet government for his work on behalf of Anglo-Soviet friendship.

Churches Packed for Orthodox Easter Observance

Worshipers throughout Russia jammed churches to observe Orthodox Easter. Not since 1918 have such crowds attended services. Moscow's 22 churches averaged 2,000 to 5,000 persons for midnight services and in most cases it was impossible to approach the churches long before the solemn rites began. This news was cabled from Moscow by Religious News Service.

The principal service was held in Yelovskaya Cathedral, but even more interesting were the services in the outlying churches. In the Church of St. Pimen, situated on the outskirts of the city, the whole district was thronged with people converging from all directions and bearing their *kolachi,* traditional Easter cakes, to have them blessed.

An announcement by the Moscow Radio said the military commander had lifted the curfew to facilitate attendance at services. Thousands unable to gain admittance to the churches stood outside holding small lighted candles.

Congregations included many children and young people who were witnessing such rites for the first time in their lives, but old people seemed to predominate. Here and there were soldiers in uniform.

Standing in the yard of St. Pimen's Church and watching the procession of priests dressed in rich regalia and moving to the accompaniment of resounding hymns, one woman was overheard saying:

"This is the first time I have come to church in years. My husband never let me go before. Now he said, 'Sonia, it's all right this year; you go to church if you want to.' It was as if a heavy stone fell off my heart."

SCOTLAND

Bishop Kenneth Mackenzie Dies

The Rt. Rev. Kenneth Mackenzie, Bishop of Argyll and the Isles, for 35 years before his retirement in 1942, died in Oban, Scotland, on April 20th. He was 81 years old.

Bishop Mackenzie was born in Edinburgh, Scotland, the youngest son of the late Lord Mackenzie, senator of the College of Justice of Scotland. He was educated at Keble College, Oxford, and Cuddeston Theological College, receiving his B.A. degree in 1887, and his M.A. degree in 1895. Ordained priest in 1891, he was curate of St. Mary Redcliff Church, Bristol, until 1895. He was curate of St. Paul's, Dundee, for the next five years, then rector there until 1907, when he became provost of the Cathedral of St. Paul in Dundee.

NORWAY

Bishop Berggrav Suspends Pastors Who Deserted the Church

Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, has announced the suspension of all pastors who deserted the church during the German occupation, Religious News Service reports.

The Primate's order was based on a decision by Norway's government-in-exile, which decreed that officials who collaborated with the Germans should be suspended when the country was freed.

About 50 clergymen will be affected by the decree. They were members of the Norwegian Nazi Party or were guilty of disloyalty toward the Church. Thirty "clergymen" appointed by puppet Premier Vidkun Quisling are not affected by the order, since their nominations were not legal. These individuals are expected to be banished.

The exact whereabouts of Bishop Berggrav have not yet been officially disclosed. One report stated the Bishop is in Norway and will shortly return to Oslo, his headquarters. The Norwegian Primate was recently liberated from the Nazis in a daring coup by patriots who whisked him off to an undisclosed destination.

The Bishop's signature appeared on a message from the Provisional Church Council to Norwegian clergymen giving instructions regarding celebration of the capitulation of Germany and the close of the long drawn-out fight between the Quisling occupation regime and the State Lutheran Church. Churches celebrated the news with the pealing of bells throughout the country.

Provisional Council

The provisional council, formed after the usurpation of control by Quisling authorities in 1942, is now presumably established as the sole authority over Norway's churches. It was superseded during the occupation by a Nazi-controlled church department headed by Ragnar Skancke, a Quisling henchman.

The council consists of six prominent religious leaders who formed a "temporary church leadership" after the arrest of Bishop Berggrav. They are: Prof. Ole Christian Hallesby, the Rev. Ludwig Hope, Bishop Henrik Hille of Hamar, Bishop J. Maroni of Kristiansand, the Rev. H. E. Wisloeff, and Dean Johannes Hygen, who acted as representative of Bishop Berggrav.

Professor Hallesby and Pastor Hope were interned by the Nazis in the Grini concentration camp, while Bishops Hille and Maroni were kept under constant police surveillance. Dean Hygen was also subjected to Quisling persecution, and was forced to leave Oslo.

GERMANY

Pastor Niemoeller Sees Church As Only Hope

Germany's only hope for the future is in the Church, Pastor Martin Niemoeller declared in Cortina d' Ampezzo, Italy, in the first public statement he has made since he became a prisoner of the Nazis eight years ago.

Looking thin, but apparently in good health despite his long imprisonment, Pastor Niemoeller announced that he hopes to visit England and the United States before returning to his Dahlem parish in Berlin.

In an interview, the Berlin pastor said he believed the only way Germany can get through the next few months and begin her future is through the influence of Christianity, particularly German Protestantism, aided by American Protestants. Developing this thought, he said:

"I believe that this future will be a great one in that our people now know that all false idealisms are worthless. There is no possibility for finding a new ideal base other than in the Church. Nazism has been tried. Bolshevism is too much like Nazism to have a much better chance. There is no place for it, either, among our disillusioned people. All the old idealisms have failed us."

Pastor Niemoeller spent the first four years of his imprisonment in solitary confinement at the Sachsenhausen and Dachau concentration camps. During this period he read 300 volumes of English literature after he finally received permission to have books.

"Permission was given me," he said;

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"I did not beg for it. I never begged them for anything during the eight years of my imprisonment."

Twice a month during the first four years, Niemoeller's wife was permitted to pay him a half-hour visit, but always in the presence of the Gestapo, who forbade them to talk about church affairs. The Gestapo's treatment relaxed somewhat in the fifth year, and Niemoeller thereafter was in the company of three Catholic priests in Dachau. Regarding his treatment, he said:

"I have been treated correctly. None of the guards ever touched me."

Asked why he thought he had not been killed he recalled that Hitler once said he did not want to make any martyrs.

He said that the Nazis made a few but very cautious attempts to change his feelings toward their regime, adding that he might have been released if he had agreed to leave his Dahem church.

In addition to personal hardships, Pastor Niemoeller's courage was greatly tried during the past year by the dangerous illness of his wife, and losses among his family of seven children. His eldest son was killed on February 28th, another was wounded on Palm Sunday and is reported missing, probably a Russian prisoner; while a third son was reported missing in Russia last summer. On September 13th, his 16-year-old daughter died unexpectedly.

In spite of his grief, the German pastor sustained his fellow prisoners by his own faith and courage, especially during the harrowing experiences that marked their long journey from Dachau in unheated motor coaches, during which they expected momentarily to be shot. The prisoners were all aware of the order that they should be killed rather than fall into Allied hands. However, the Nazi collapse, resulting in widespread disorganization, enabled two prisoners to escape when the caravan arrived at the village of Dobbiaco. They reached Partisans who helped elements of the American 85th Division to locate the entire group.

The scene of Pastor Niemoeller liberation was a large modern hotel on the shores of a mountain lake that mirrors the grandiose spectacle of snow-covered, pine-sloped Dolomites that tower above the famous Cortina d' Ampezzo resort. Almost his first act as a free man was to lead an evening church service. Facing a deeply-stirred congregation, which sang with him the opening hymn, he read a Scriptural Lesson from John 16:23-33, and preached a sermon on the text from Isaiah 54:10: "The mountains may tremble and the hills fall, but My mercy will not abandon you."

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INDIA

Fifth Native-born Bishop

A fifth native-born bishop for India was consecrated May 6th, if events took place as planned. The Rt. Rev. Cherakarottu Korula Jacob is the new Bishop of the diocese of Travancore and Cochin, succeeding the Rt. Rev. Bernard C. Cornfield, who has resigned.

Bishop Jacob took a bachelor of arts degree at the University of Madras in 1911. After preparing for the ministry in India, he was ordained deacon in 1914 and priest in 1915 by the Bishop of Travancore, and served on the staff of the English Church Missionary Society for several years. He then studied at Wycliffe Hall, Oxford, and received the University of Oxford's diploma in theology in 1924. He was examining chaplain for the Bishop of Travancore, 1919-1937, and archdeacon of Mavelikara in Travancore, 1932-39. Since then he has been vice-principal of Bishop's College, Calcutta, which office has brought him into touch with every part of the Church of India.

This theological school, founded in 1820, corresponds more or less to the General Theological Seminary in the American Church though numbers are smaller in India. From the American Church's gift to British missions, early in the war, the English Society for Promoting Christian Knowledge gave $1,000 to Bishop's College. Normally in Calcutta, the College moved inland to a place north of Delhi, in 1942 and 1943 when Calcutta was almost a battlefront.

The previous native Indian bishops are the late Azariah of Dornakal, 1912-1945; Bannerjee, assistant of Lahore, 1931; Tarafdar, assistant in Calcutta, 1935; and Mukerji, a second assistant in Lahore, 1944. A sixth is to be consecrated next November, the Rev. Lakdasa de Mel, a Ceylonese, recently appointed to be Assistant Bishop of Colombo.

ENGLAND

Sees Lack of Moral Passion Helping Growth of Barbarism

Asserting that "our own lack of moral passion contributed to the rank growth of barbarism" in the world, Dr. J. H. Oldham said in the *Christian News-Letter* of which he is editor that "even for the infamy of German concentration camps we cannot wholly divest ourselves of responsibility."

"The inhumanity and torture being practiced in them were known in this country in the years before the war," he declared. "A few courageous individuals raised their protest and did what they could to succour the victims, but the public as a whole was apathetic and the disposition in influential quarters was to hush things up."

"The web of sin is all of one piece," he wrote. "When its most hideous manifestations strike us in the face we recoil in horror, but corruption from which they spring has lodgment in ourselves. All pride, selfishness and callous indifference to needs of others are a siding with the enemies of Christ.

"We especially need to remind ouselves of this," he added, "when we encounter revolting wickedness. We are then more than ever in danger of externalizing and localizing evil by identifying it with those guilty of these particular abominations."

WAR SERVICE

ARMED FORCES

The Parachute Parson

Chaplain Raymond S. Hall, rector of St. John's Church, Lowell, Mass., known as the "Parachute Parson," was the subject of a recent article in *Flying*.

Chaplain Hall was assigned to the paratroopers and immediately asked to take the complete physical training and learn to jump. He had been All-American swimming champion at Brown University but had not indulged in any athletics for a number of years and at first found the arduous physical training almost more than he could take. However, he went through with it and then took his training in jumping.

According to the *Flying* article, the first time he had to jump he thought of his two little boys, age five and six and wondered how he happened to be doing this voluntarily. Nevertheless, he learned to jump expertly. He has a great admiration for a man who can do it so casually that he eats an orange on the way down. Chaplain Hall does not eat anything before, during or after jumping. He has never been able to overcome entirely a "funny feeling." "However," he says that he jumps "with zest, if not abandon." Asked why he took up parachute jumping, he said simply, "It increases attendance at church. And the men can talk to me now."

EUROPE

"The Future of Europe As Benes Sees It"

"Throughout Europe there will be a definite leftward trend when the far is over," writes Edward Benes, president of the Czechoslovakian Republic, in an article in the New York *Times*, entitled "The Future of Europe as Benes Sees It." He continues:

"I believe that there will be a greater freedom for religion and the various Churches. The Soviet recognition accorded to the Orthodox Church was a deeply significant event. It implied that there is no fundamental contradiction between Communism and Christianity.

"In a leftward movement the Churches are bound to lose a certain amount of their political influence. It will be the case of the Church of Rome, too. In Czechoslovakia before the war, we succeeded in securing full freedom for the Churches within a secular state. We had no state Church and our example—it is the example of the United States—will, I think, be followed elsewhere in Europe.

"I do not anticipate any of those clashes between Church and state which went far to dissipate the earlier strength of the Third French Republic. On the contrary I believe that soon after the peace conference the religious life in Europe will be deeper and more sincere than it was in the past and that one of its immediate fruits will be far greater display of understanding and toleration in all religious matters."

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The Day of the Lord Is Darkness

By Edna G. Robins

IN THE wilderness of Tekoa as he watched his flocks and tended his sycamore trees the word of the Lord came to Amos. The humble shepherd, living in simplicity, apart from the ways of men, grew to know something of the nature of God. He realized that, as Jehovah was a righteous God, so He demanded righteousness of His children. Elaborate religious ceremonies offered as a substitute for the worship of the mind and heart were not acceptable to Him. Sinless Himself, He could not tolerate sin. He could forgive the sinner only when he humbled himself and repented sincerely. Amos perceived also that Jehovah was no respecter of persons. The ordinary and insignificant people were as dear to Him as the members of the royal house; and the sins of ordinary and insignificant men were as dangerous to the nation as were the sins of the king. God had been patient with His children, but as they had turned further and further away from their Lord and had become increasingly indifferent to His will, judgment and punishment would inevitably follow. The instrument of His punishment could already be discerned in the host of the Assyrians.

When he took his flocks to the market towns where fairs were held, Amos had plenty of opportunity to observe the sins of Israel at first hand. Instead of delighting in the law of the Lord, the children of Israel delighted in material things that catered to the sins of the flesh. In contrast to the rough hard earth on which Amos slept, they reposed upon beds of ivory. The rest of Amos was accompanied by the song of the wind, the roar of the wild beasts; but they loved the noise of songs and the melody of viols, and took pleasure in feasting. As Amos watched their doom approaching, he received the command of the Lord to go and prophesy to them. Perhaps he can open their eyes to their danger, and so they may be saved.

He talks to the common people, frankly and harshly. Jehovah, who brought the children of Israel out of Egypt and was with them in the wilderness, has become weary of their indifference, of their unrighteousness, of their complacency. He has warned them by sending them plague, drought, and famine, yet they have not returned unto the Lord. The commandment of the Lord is so simple—"Seek ye me, and ye shall live." But the Israelites have become too accustomed to their luxuries. They have convinced themselves that Jehovah is their national God and they cannot believe that He would turn against them. They lend a deaf ear to Amos as he prophesies that they shall be led away into captivity. They ignore him when he declares solemnly that "the day of the Lord is darkness." Jehovah will judge Israel and will not be placated by burnt offerings.

"The day of the Lord is darkness." We are all too apt to shut our minds to the idea of judgment. We like to dwell on the thought of God as a loving Father, kindly, easy-going, ready to overlook our little foibles, and to ignore even our serious sins. We like to think of our Lord as "tender shepherd," "gentlest Saviour," and we rely on His compassion to get us out of all our difficulties and to cleanse us at the last from all our sins. We do not realize that, because we know Jesus for our Redeemer, it is all the more serious for us if we continue impenitent in our sins. We have His example, we have His help in the sacraments of the Church, but we have also His solemn words of warning. We cannot safely impose upon His loving kindness if we refuse to listen to His teaching. Our Lord did not hesitate to give utterance to "hard sayings." He who cleansed Mary Magdalene from her sins also wielded a scourge to cleanse the Temple. His righteous wrath was aroused by the scribes and Pharisees. He had no mercy on hypocrites, who honor God with their lips but whose hearts are given over to the service of the prince of this world. For them the day of the Lord will indeed be darkness as they are sent away from the presence of God into everlasting punishment.

Again and again our Lord warned His disciples to seek the Kingdom of God, and His voice, stern and uncompromising, sounds in our ears today. When He comes to us in the Blessed Sacrament, Jesus looks searchingly into our hearts to see if the cross with which we sign ourselves so easily and frequently is impressed on our lives. He watches us with loving care to learn whether we are trying, patiently, humbly, obediently, to follow after Him in the way of the cross—in the way of penitence. We adore our Lord present on the altar, but are we content to leave Him there while we go out and follow the call of the world to the enjoyment of selfish, frivolous, immoral delights? Do we attend High Mass regularly, taking a sensuous pleasure in the colorful pageantry, in the glow of candles, the majestic beauty of the music, the sweetness of flowers and incense, but withholding from our Lord the worship of our hearts, the offering of our lives? Many of us who enjoy the thrill of the Mass shun the discipline of the confessional. We love to think of our Lord ascended and worshiped by angels and saints. We fail to see the toiling, blood-stained figure of the Saviour whom we are called to imitate, grieving over the sins of the world. We like to see the jeweled cross but avert our eyes from the grim message of the crucifix. We let our minds dwell on the joyful invitation, "Come, ye blessed of my Father," but close our ears to the dread words, "Depart from Me, ye cursed."

The ancient Israelites heeded not the words of Amos. The Assyrians fell upon them and carried them away to serve as slaves on foreign soil. The scribes and Pharisees clung to the law of Moses and crucified the Lord; but before very long the Temple that they loved was reduced to a heap of ruins. Today we know something of the horrors of war, of the barbarous atrocities that destroy the body. We long for peace, we pray for peace, but perhaps we do not all realize that we must make sacrifices for peace. The sins of civilization—the love of luxury, the dependence on physical comforts, the indifference to the needs and sufferings of others, that brought the Israelites down to the dust—may still wreck the peace we dream of.

Amos talked to the common people, to the little man, trying to move them to the realization that they were responsible, each one, for the fate of their nation. So we, no matter how insignificant we may be, have a responsibility for the peace of the world. The commandment of Jehovah that the Israelites ignored shows us the way—"Seek ye Me, and ye shall live." If we seek Him sincerely along the way of the cross, if we approach Him day by day where He awaits us in the Holy Communion, we will find to our joy that every day is a day of the Lord, but it will be no longer a day of darkness but of rejoicing as we receive our Lord's eternal life, laying down our own selfish, wayward lives at His sacred feet. Every day we are in His presence; every day His eyes of flame search our hearts. If we go on steadily and obediently walking in His way, doing His will, we will be doing our part to help forward the peace of the world; we will be helping, though perhaps quite unaware, in raising the cross as the standard not only of our own lives but of all the world.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	$633.36
B. K., Washington	100.00
F. G., Whitefield	10.00
Church of the Advent Sunday School, Marion, S. C.	7.26
Randolph Barton, Jr.	10.00
Mary Leighton McGanern & Richard Shackelford McGanern, for Barbara Barnes	3.00
In Memory of Ada S. Bolton	3.00
Caroline B. Cooke	2.50
	$769.12

St. John's Church, Kunming, China

Anonymous, New York	$ 50.00
A. L. G.	10.00
Mrs. Thomas Hodgson	10.00
Miss K. I. Cole	5.00
Mrs. Nupp	2.00
	$ 77.00

For Mission at Two Harbors, Minn.

A. L. G.	$ 10.00

Greek Relief

Phyllis C. Corbett	$ 2.00

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Kemper Hall's 75th Anniversary

"FOR EACH of us God has a perfectly definite purpose, some special task for which we are uniquely qualified. . . . If we are to do this, to use to the utmost those special talents He gave us, for His glory and to the advantage of mankind, then three things are needful:

To know Him
To know the world you live in
To know and prepare yourself.

That is why you are here."

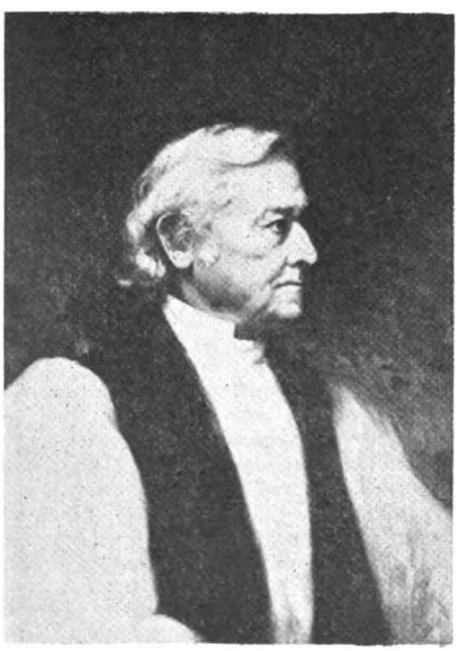
This excerpt from a recent sermon by the Rev. Parker C. Webb, chaplain of Kemper Hall, Kenosha, Wis., sums up the purpose for which the school was founded, and which has been successfully carried out since 1870. In celebrating its 75th anniversary this year, the school looks back with love and pride over the young women (3,000 and more) who have gone out from its doors, if not fully prepared to carry out God's purpose, at least headed in the right direction and with heart and mind bent on reaching the goal. The range of its influence through the lives of its graduates will never be known, but surely it has built in this nation and in missions far afield, a monument to Bishop Jackson Kemper which would satisfy his valiant spirit.

Milwaukee Journal.

ANNIVERSARY COSTUMES: *Left to right, Dorothy Schwartz (seated), Louise Morehouse, Sally Sterling, Millicent Cooke, and Agnes Coleman.*

HISTORY

The history of Kemper Hall antedates its formal "founding" in 1870, for several years earlier the rector, wardens, and vestrymen of St. Matthew's Church, Kenosha, drew up a charter for a school for girls, to have "the name and style of Kenosha Female Seminary"; purchased the homestead of the Hon. Charles Durkee, with its well-built house and eight acres of ground on the shore of Lake Michigan, and opened a school. An amendment to the charter in 1866 provided that the bishop of the diocese be *ex officio* president of the board of trustees, thus beginning Bishop Kemper's official connection with the school. Financial difficulties during the next few years threatened to force the sale of the property, and so matters stood at the time of the death of Bishop Kemper on May 24, 1870.



BISHOP KEMPER: *The school is a living memorial to his spirit.*

COMMEMORATION

Bishop William E. Armitage, who had served as Bishop Kemper's coadjutor, realized the need for a school of this type in this part of the country and appreciated the tremendous contribution it could make to the life of the Church. He felt, too, that no more fitting commemoration than this could be erected to the memory of the first missionary bishop of the American Church and the first Bishop of the diocese of Wisconsin. At a meeting of the diocesan convention in June, Bishop Armitage presented his arguments with such force and enthusiasm that others caught the vision:

"I plead for a monument to our venerated bishop . . . not of marble, which can bear only our inscription and have no new, fresh voice to those who come after us. Let us make it a living thing—our message to generations after us. . . . Let his name be precious in the hearts and memories of hundreds and thousands in the years to come, by being associated with the bright spring-time of their lives. Let us give him a voice, that being dead he may yet speak to soul after soul of the wives and mothers of the land. I cannot overstate the importance of preserving and establishing on a permanent basis, the school which bears his name. . . . Brethren, it must be saved. It must be forever Kemper Hall, and we must make it worthy of its name."

And so the school was reorganized in 1870, and incorporated two years later. Bishop Armitage was likewise successful in interesting influential Churchmen in New York and in the Church at large, and eventually the venture was given reasonably adequate financial backing. In 1878, at the earnest request of his successor, Bishop Welles, the Sisters of St. Mary undertook the direction of the school.

Since those early days, wars, revolutions, social and economic changes, and stupendous inventions which have shaken civilization to its core, have marked—or marred—the passing years, but in spite of radical changes in methods and manners, costumes and curriculum, Kemper Hall has not changed. It holds fast to the eternal verities and the "girls" who return after long absences find it essentially the same school they love and cherish in their memories. When costumes of the 70's, 90's and 20's were donned recently by some of the present students for an anniversary program, it was startling to see the transformation and to realize that, although the modern "package" has different wrappings, the young woman inside is much more akin to the grandmother for whom the intricate, old-fashioned dress was originally designed, than she is wont to admit.

CHRISTIAN EDUCATION

Kemper Hall was established with a definite purpose in mind—"to educate intelligent, accomplished, earnest *Christian* women." The means of achieving this end has changed with the changing years, but the goal is fixed. High academic standards are maintained, with emphasis on social and scientific studies which help the girls to participate effectively in civic and na-

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tional affairs, and not a few graduates are leaders in these fields as well as in cultural and philanthropic enterprises. The curriculum is broad, affording maximum opportunity for consideration of the needs of the individual, and infinite pains and patience go into the planning and counselling which this involves. The girls are sure of the sympathy and understanding which make for a real feeling of security, but in addition there is a stimulating challenge to responsibility, initiative, and coöperation.

There is opportunity for experience and experiment along many lines. Music and the fine arts, dramatics, home economics, shop, and typing afford satisfying outlets for energy and emotion and often bring unsuspected talent to the surface, or at least develop appreciation and enjoyment. One of the worth-while results of the wartime labor shortage is the students' matter-of-fact acceptance of routine duties in the telephone office, library, and dining room, or in the care of their own rooms. The experience is most valuable and their assistance materially lightens the housekeeping problem.

Christian Atmosphere

Christianity is taught in Scripture classes under the direction of the chaplain and Sisters, and through the daily services in the school chapel, but such teaching is really supplementary to that which is imbued by actually living in an atmosphere which is definitely and unashamedly Christian. That, actually, is the reason for the existence of a school such as Kemper Hall. Parents as well as priests are wakening to the fact stressed by the Archbishop of Canterbury, that "education which is not religious is atheistic, there is no middle way," and many agree with the Rev. B. I. Bell's conclusion, "the Church must maintain its own schools . . . which will teach every single subject from a Godward point of view, will help children to see God in nature; God in history; God in studio and music room; God everywhere, and to study themselves in terms of God's design."

The missionary zeal of the founders has carried over into the life of the school, not only in terms of worth-while contributions to the financial program for missions, but in continued interest that has led a number of graduates into the domestic and foreign mission fields.

The Saturday nearest May 24th, the anniversary of the death of Bishop Kemper, is kept as Founder's Day, and a special Mass of Thanksgiving will be celebrated in Kemper Hall Chapel on Saturday, May 26th, at 10:45 A.M. Bishop Ivins of Milwaukee will pontificate and Bishop Conkling of Chicago will preach. Because of the restrictions on civilian travel, distant alumnae and friends have been asked to join in a special act of thanksgiving in their own parishes on this day or the following Sunday. It is also hoped that many priests will call the attention of their people to this anniversary and offer thanks for Bishop Kemper's life and work, with special intention for the school which for 75 years has been true to its trust "that his name shall ever live and bless the Church to which his toils and prayers were given."

Allen, for McKinney.

Current Events Conference: *Kemper girls study a map of the world.*

The Bible's Tribute to the Physician

By the Rev. Walter H. Stowe, D.D.

IT WAS a physician, St. Luke, a Greek convert to Christianity, who gave us two of the most important books of the whole Bible—the Gospel according to St. Luke, and the Book of Acts of the Apostles. St. Luke's Gospel has been called by Renan "the most beautiful book in the world."

Many physicians are our friends—and warm ones—as well as our medical advisers. Today we should be especially grateful to them. They are doing a magnificent job in our Army and Navy. Ninety-seven per cent of the wounded recover from their wounds, which is an unheard of record in all history. It is due to the medical and allied professions, not forgetting the nurses (God bless them!).

On the home front our doctors are heavily overworked. The life span of the members of the medical profession averages but 57 years. In trying to save us they often kill themselves. We ought, therefore, to be exceedingly grateful.

If I could do so, I should have inscribed on beautiful parchment and framed the first 15 verses of Chapter 38 of the Book of Ecclesiasticus, and I should give a copy to every physician who would accept one, provided he would place it in his office where his patients could see and read it.

Ecclesiasticus 38: 1-15

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

For the physician receiveth wisdom from the most High, and he shall receive gifts of the king.

The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Was not the water made sweet with wood, that the virtue thereof might be known?

And he hath given men skill, that he might be honoured in his marvellous works.

With such doth he heal (men), and taketh away their pains.

Of such doth the apothecary make a confection; and will not have finished his task ere health is from him upon the face of the earth.

My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

Give a sweet savour, and a memorial of fine flour; and make a fat offering of thy substance without delay.

Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou needest him.

There is a time when in their hands there is good success.

For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

He that sinneth before his Maker will shew himself unruly before the physician.

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The Hope of the World

V-E DAY was a sober day in the United States. Not only did the unfinished war with Japan weigh upon the public consciousness, but the great problem of the shape of postwar Europe was a burden of almost equal magnitude. Everyone agrees on what Naziism was; everyone is glad that it was decisively ended on the field of battle; but what is to replace Naziism in Germany remains an unsolved problem.

Another great and pressing problem is the disappearance of any important central European power. For the first time in 500 years, as *Time* pointed out last week, Eastern and Western Europe stand face to face with neither an Austria nor a Germany able to interpose an effective barrier between. A very difficult issue has already been raised in the Polish question, focusing on the Russian arrest of a group of Polish democratic leaders—or, from the Russian point of view, the British and American championing of a group of Polish anti-Russian agitators. Russia now dominates all Eastern Europe. Britain and the United States now dominate all Western Europe. A new political alignment is inevitable, and until it has been settled one may expect crisis to follow upon crisis.

At San Francisco, a new world struggles to be born. The conference is under the handicap of being confined to the whereases and be-it-resolveds while the big three, alone or in concert, make all the practical decisions about Europe's governments and boundaries. It is already evident that Russia at the end of this war, like the United States at the end of the last, is too deeply distrustful of the goodwill of the rest of the world to commit any of its vital interests to the judgment of an international organization.

Russia has good reason to distrust the rest of the world. The Munich Conference lives in Russian memories today as an example of the celerity with which democratic statesmen can sacrifice principle and ignore Russian interests. In our own country there remains a strong isolationist and nationalist bloc, which although it is strongly anti-Russian now finds it convenient to let Russia carry the ball for absolute national

The Collects

Whitsunday — *May 20th*

HOW DO we honor a person? By showing appreciation of what he has done, giving heed to his words, trying to emulate him, seeking to give his work permanence. On Whitsunday we honor God the Holy Ghost. We must learn what He has and can do for us. He can give us right judgment. For this we pray, and having prayed must strive to use the precious gift. We must let our judgment be directed by the Holy Ghost, which means study, prayer, and a willingness to have our minds led into truth. We must open our hearts to His inspiration. We must keep in mind all He teaches and in turn teach and show others what we learn. We must rejoice when He shows us our errors and be thankful for the strength He gives. The Holy Spirit works within us to lead us into such ways as will bring us to complete union with God. We honor the Holy Ghost when we follow in loving obedience all His directions and suggestions. "Come, Holy Ghost, our souls inspire."

Whitsun Monday — *May 21st*

HOW much today's Collect teaches us about the work of the Holy Ghost. If we allow Him, He will direct and rule us that we may accomplish the will of God for us; He will strengthen us to meet bravely all afflictions; He will give us right judgment that will prevent us from error; He will lead our minds into all truth. *If we allow Him.* Not only must we pray the Father for these gifts but we should pray directly to the Holy Spirit as well, and then be ready to follow His promptings and work with Him to produce the results of His leadings. Whitsuntide calls us to renewed resolution to give more place to the work of the Holy Ghost in our prayer and life. We may well take time to examine our souls and see where we most need the direction and help of God the Holy Ghost.

Whitsun Tuesday — *May 22d*

YESTERDAY'S Collect helped us pray for the power of God the Holy Ghost that our lives might be perfected in God's sight. Today's Collect teaches us to pray for the aid of the Holy Spirit to the Church. Under His leadership the power of God can be manifested and the fight against sin, the world, and the devil carried on nearer to victory. There is still a personal element to be remembered: if any of us is weak in faith or devotion the Church is weakened by our failure or slackness. As we pray for the Church we must remember that it is in our power to strengthen the Church and make its work more effective. The world often judges the Church by its more unworthy members. Let us strive to uphold the Church and help manifest God's power to the world.

Trinity Sunday — *May 27th*

IT IS by God's gift we have His help to confess our belief in the Blessed Trinity. This truth is a revelation of God, not an invention of man. It is our duty to thank God frequently for this sure knowlege from Him of this Truth. We do not have to experiment our guess, we know the truth, or as much as is necessary for salvation. Our faith is not only a protection against error but a power we use against the devil and his falsities. As we pray to be kept steadfast in this Faith we must recall that like all prayer, the very praying entails a responsibility to do our part in fulfilling the prayer, and we must search the Scriptures to find therein the proofs of our faith and strengthen our wills with their certainty. The Collect also warns that attacks will be made on our faith, and for these we must be ready. The firmer our faith the surer our reliance on God, and the more easily we shall do what is right and pleasing to the Blessed Trinity.

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Somewhere in the Pacific.

DEAR FAMILY: Aboard this transport, carrying Marines of the Fifth Amphibious Corps from Iwo Jima to a rehabilitation area, a new chapter of the Service Men's Christian League has just been organized. At the first meeting after preliminary organization, 32 members were enrolled, a project was adopted, more than $50 was contributed toward that project, and a valuable discussion on "how we can help our chaplain" was conducted. Within a week, membership and contributions were more than doubled. Not a bad start, by any yardstick.

The Service Men's Christian League is to the men in the armed forces what the young people's organizations of the various communions are at home. In a sense it is a sort of combined Young People's Fellowship, Christian Endeavor, and Luther League—but with two significant differences. For one thing, it is interdenominational; for another, it is more definitely evangelistic and missionary than most of these organizations. Service men have a wealth of planned social and recreational activities—as many as local circumstances will permit—and the only reason for having an organization under religious auspices is to serve definitely religious purposes. In that respect, the SMCL is more like the Brotherhood of St. Andrew than any other organization in our own Episcopal Church.

Every member of the SMCL signs the following "covenant," which is printed on the back of the membership card as a constant reminder:

"Trusting in the Lord Jesus Christ as my Saviour, I will endeavor—

"To maintain the habit of prayer and Bible study.

"To reverence the name of God, to make clean speech and clean living habitual in my life, to reveal the Christian spirit daily, administering to the needs and defending the rights of my fellow men everywhere.

"To attend and take part in divine services of worship and League activities; to maintain my interest in my home church while in my country's service.

"To bring others to Christ and to equip myself to be a useful citizen and an influential Christian on my return to civil life."

Aboard this ship, the organization of the SMCL has been brought about largely by the interest and enthusiasm of a group of enlisted men and two or three officers, guided by the leadership of Chaplain Henry E. Austin, a Baptist minister. That the group has strong lay leadership is shown by the fact that, when the unit was divided between two transports on the trip to Iwo Jima, daily Bible classes and services were held on the ship that had no Protestant chaplain as well as the one on which the chaplain was embarked. It was out of the groups that gathered on these two ships on the way out that the new organization has been formed.

Officers of the Fifth Amphibious Corps branch of the Service Men's Christian League are: 1st Lt. Edwin L. Jones jr., of Charlotte, N. C., president; Pharmacist Mate (3d class) Fred A. Davis, of Detroit, Mich., vice-president; Pharmacist Mate (3d class) Robert E. Crawford, of Helena, Ark., secretary; and Cpl. John Edward Johnston, of Shannon, Miss., treasurer. It happens that the president and treasurer are Methodists, while the vice-president and the secretary are Baptists, though more than a dozen denominations are represented in the membership.

Rather surprising to some of the people at home, perhaps, is the first project adopted by this new organization. Fresh from the bitter fighting at Iwo Jima, it might naturally be supposed that these Marines and Navy corpsmen would have nothing but hatred for the Japanese. But their first project, adopted unanimously, was the purchase of 100 or more New Testaments in Japanese and Korean to be distributed among prisoners of war. And despite the fact that the men have had no regular pay day for over three months, they generously contributed well over $1.00 per capita toward this project. Perhaps this might serve as an example to some of our good Church people at home, who are inclined to think of "missions" in terms of a few pennies a week!

It was my privilege to lead the discussion on ways of helping the chaplain in his work, and I have rarely found a more enthusiastic and coöperative group. With the enrolled membership as a nucleus, 60 or 70 men were in the discussion group. Suggestions ranged all the way from seeing that service books were made readily available on Sundays to bearing practical witness to Christ in everyday life, and bringing others to knowledge of the Christian faith.

Here is a real "cell" of militant Christianity—one of many scattered here and there throughout the armed forces, bound together with one another and with ecumenical Christianity at home through the Service Men's Christian League. Many of our own Church boys are included in this and similar chapters, through which their Christian faith is being strengthened and deepened. When they return, they should be stronger members of their home parishes and of the Church than ever before. Remember them in your prayers—and write to them as often as you can, assuring them of the continuing interest of the Church at home.

CLIFFORD P. MOREHOUSE.

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vereignty. If an international organization with real authority were proposed, American and even British support would not be nearly so unanimous as it now is.

The great powers are not ready for the launching of one government for the one small world in which we live. The people who live in these countries—and in other countries—are apparently condemned for the present to live in a world in which guns continue to have the last word.

It is a gloomy picture, this, of God's erring children unwilling to listen to His voice, marking off corners of the house for themselves, hating and hurting and killing each other for lack of wisdom and grace to order their lives with mutual accommodation. The best solution that the statesmen seem able to propose is that all the causes and means of war be carefully preserved, consecrated by the words, "the sovereign equality of all peace-loving states," while naked power settles any disputes. The best hope is that on every disputed issue one side will be able to make such a show of potential force that the other will be constrained to back down.

British and American political thinkers have perhaps the most subtle difficulty of all to face: the tendency to rationalize their national interests into moral terms. From outside, our national righteousness often looks a good deal more like self-righteousness. Perhaps it would be not unadulterated loss for us to face more honestly the remarkable coincidence that our actual steps in foreign policy tend to protect the interests of the United States quite as much as to advance the Kingdom of God. An example of what we mean is contained in the following sentence, quoted from a letter by a group of intelligent and politically-educated Christians: "The Church's real enemies are the ideologies of the enemies of the United Nations and not the governmental set-up of one of our allies." This might also be phrased: "The Church's real enemies are those of the state; the Church's real friends are those of the

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state." We don't think that any state has advanced quite that far along the road of sanctification.

In contemplating the horrible crimes of the Nazis (which the religious press has been telling its readers about since 1933), we are in some danger of forgetting that our own sins are really the most dangerous ones we have to face; and that our worst sins are the sins that we think are virtues.

The solution of all these grievous problems will be a long process. As a religious magazine, we are not especially qualified to elaborate political policies. However, we can bear our testimony to the specific contribution that Christianity has to make. It has an understanding of God, man, and society, and their interrelations with each other; and on that basis, it offers three medicines for the world's sickness: faith, hope, and charity.

For as Christians, we know that this is God's world; that He sent His only-begotten Son to save it; that the unfolding of God's plan of redemption goes on and on, even when human blindness and obstinacy seems greatest. We know that God has chosen His Church to be the agency for the world's redemption; and that through the Church, he pours out the riches of His grace to empower men to overcome the kingdom of sin, satan, and death.

The theological and other intellectual contributions of the Church to the world in times like these are of very great value. Such are the parish forums, the discussions, the books, the resolutions and telegrams to statesmen. The voice of prophecy, submitting all human activity to the standard of God's righteousness, is also of very great value. The Church's greatest contribution, however, is not these things, but its priestly ministry of prayer and sacrament, its agelong dispensation of the gifts of God's grace.

On Pentecost, a little knot of Jews gathered in an upper room at Jerusalem. Politically speaking, they were nonentities. Intellectually, only one or two stood out above the general run of humanity. As prophets, their former record was a lame one. Their leader had made a dismal failure in this field three times in a row before cockcrow one recent morning. "But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty." Gathered together in obedience to their departed Lord's command, they waited and prayed. And as they prayed, they were empowered by the Holy Spirit.

The results of that empowering are almost beyond description. Millions upon millions of lives have been changed, the face of the world altered, hospitals and universities and innumerable works of mercy have been brought into being, kings have trembled and fallen, and uncounted souls have been won to union with God. The Christian Church, the mystical body of Christ, has trod through the ruins of decaying empires, has survived the passing of civilizations, has healed the sick, fed the hungry, clothed the naked, and comforted the sorrowful in every continent under the sun. It was an obvious impossibility that that little group of Jewish peasants and tradesmen could set such a mighty force rolling. It was impossible, but they did it because they trusted in God, and in His means of grace.

In this Whitsuntide, let every parish church and every individual Christian think back to those earliest days of the Christian Church, and take renewed courage and direction. The Church was insignificant in those days in every respect save one: It knew itself to be the vessel of the Holy Spirit, and every individual Christian knew himself to be the temple of the Spirit. Let us stir up within ourselves the gift of the Spirit which the apostles have passed on to us. Let us see to it that the first objective of our individual lives is holiness and that the first task of our churches is to be powerhouses of God's grace. Let us stop arguing about the relative significance of interior disposition and the sacraments, and see to it that our interior disposition is right and our sacraments constantly used. Let each one of us be a missionary and evangelist, each one on fire with the love of God. That is the Church's main job, and our main job as Christians.

ACCORDINGLY, the first and most important contribution that the individual Christian and the individual parish can make to the solution of the problem of world order is that very simple group of duties summarized on page 291 of the Book of Common Prayer: "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work, pray, and give for the spread of His Kingdom." These duties are simple and clear-cut; but how impossibly difficult it is to do them, and keep on doing them, day in and day out. We all have a host of little excuses for not doing these little things upon which the salvation of the world depends.

Yet the power of the apostles at Pentecost is our power mediated to us by the apostolic hands of our bishops. Let us stir up that power within ourselves that through us it may be poured out upon the world. Let us, above all, remember that the only kind of Church which is fit to be the bride of Christ is a self-denying, self-forgetful, crucified Church, intent not upon its own ease or self-importance, or even safety, but upon the salvation of all men everywhere. The Church is often called the ark of salvation. But it is not, like the first ark, a refuge for a few rescued souls in the midst of the deluge. It is itself a rescue vessel, traversing dangerous seas on its errand of mercy, fulfilling its task only when it takes every risk and undergoes every hardship for the salvation of mankind.

The hope of the world, when all is said and done, rests not in organizations and conferences, nor in armies, nor in human good will, but in the endless creative activity of the Father, the redemptive activity of the Son, and the sanctifying activity of the Holy Spirit, one God, who has chosen us and His Church to be His co-workers.

THE STAINED-GLASS WINDOW

Ave Maria, gratia plena.

I'VE OFTEN watched you in the window there
Kneeling so humbly as the angel speaks;
The dazzling messenger with golden hair
Finds grace of heaven in the maid he greets.

With outstretched arm he stiffly offers you
A rigid lily, which you fail to see,
For, eyes downcast, enraptured by a new
Sweet joy, you're charmed by future mystery.

O mystic Rose, much fairer than the flowers
Which grow and bloom within your garden there
In wonder lost, you'll dream away the hours
Until you look upon the Son you'll bear.
Sweet Mary, held safe by that Son's deep love.
Look down; may sons of men your pity prove.

CHRISTINA CRANE.

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MONTANA

Convention Stresses Missionary Program

Meeting in St. Andrew's Church, Livingston, Mont., on May 7th to 9th, the convention of the diocese of Montana passed a forward-looking program with a real missionary emphasis. An increased budget was adopted and the bishop and council empowered to hire a general missionary. The need is great with a considerable number of vacancies in the mission field in Montana. Reports given at convention indicated real growth during the past year. In spite of the continued decline in population in Montana the growth of the church continues. Increases were noted in the number of Church school students and teachers, in the number of Baptisms and Confirmations. Almost a 100% increase was noted in the number of Confirmations.

Main speaker at convention was the Rev. Wilburn Campbell, executive director of laymen's work. He held a conference with the laymen of the diocese, addressed the clergy and the entire convention at the annual banquet. Also present to address the women and to speak at the banquet was Mrs. Moore, provincial president of the Woman's Auxiliary.

ELECTIONS: Executive council, Rev. Messrs. C. A. Wilson, F. A. Squires; Messrs. A. Sundahl, A. E. Griffith. Standing committee, Rev. Messrs. T. W. Bennett, C. A. Wilson, T. Ashworth; Messrs. R. S. Paulson, L. Johnson, R. J. Cottrell. Treasurer, H. Longmaid. Trustees: Episcopate fund, Rev. T. W. Bennett, Very Rev. C. A. Wilson. Examining chaplains, Rev. Messrs. N. L. Foote, G. T. Masuda, H. L. Ewan. Secretary of convention, Rev. N. L. Foote.

Woman's Auxiliary: Mrs. O. A. Honadel, president; Mrs. Howard Doggett, vice-president; Mrs. C. C. Schmitz, UTO secretary; Mrs. B. M. Palmer, supply secretary.

QUINCY

Creative Abilities Stressed At 68th Annual Synod

"The only postwar problem of deep concern to America and the world is the capacity of mankind to use human ability in creative abilities and activities," declared Bishop Essex of Quincy, in his annual address to the 68th annual synod, held May 1st and 2d in Trinity Church, Rock Island, Ill.

"In the last few years men have been taught to be stern, to kill, to destroy, and to do it first," said the Bishop. "Mental alertness, courage, the sense of struggle against wickedness, sacrifice for a great cause, the power of unified purpose, all these can be regenerated and used to build and not to tear down, to plant and not to destroy.

"For we want peace, not only among the nations, but in our own country, in our own cities and homes, and in our life day by day. The signing of peace treaties merely releases us for a better and higher warfare for God's kingdom here on earth."

The Ven. J. McNeal Wheatley, of Fort Wayne, Ind., in his sermon at the service of Evensong, said, "It isn't hard to love God. All a man needs to do is to hunger for Christ and he will be satisfied."

"Never before has there been such need for God's grace in the world. I know someday, I pray it will be soon, my own boy will return from France or Germany, I know not where he is tonight. When he does he will look into my eyes and say, 'Dad, what have you done at home for freedom and for all mankind since we have been fighting and dying at the front?' Will our answer be no stronger than after the last war when we failed them utterly?"

At the business sessions of the synod, the Rev. Richard G. Baker of Peoria was elected secretary and John W. Potter was reëlected treasurer. George L. Luthy of Peoria was elected president of the trustees of funds and property to succeed the late Charles S. Cockle. A fund to provide for the use of lay readers through the diocese was added to the budget of 1945.

The Woman's Auxiliary elected Mrs. Otto H. Seiffert of Moline, president for the third year. Other officers elected are:

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To those who wonder why we need still bigger War Loans

IN THE 7th War Loan, you're being asked to lend 7 billion dollars—4 billion in E Bonds alone.

That's the biggest quota for individuals to date.

Maybe you've wondered why, when we've apparently got the Nazis pretty well cleaned up, Uncle Sam asks you to lend more money than ever before.

If you have, here are some of the answers:

This war isn't getting any cheaper

No matter what happens to Germany—or when—the cost of the war won't decrease this year.

We're building up a whole new air force. The jet-propelled plane and other technological developments have put us in a position where we either build new planes—or drop behind the parade. We did that once. We're not going to do it again.

We're now building—even with announced reductions—enough new ships to make a fair-sized navy. And we need and can use every one of them in the naval war against Japan.

It is actually cheaper—and much quicker—to give our Pacific ground forces new equipment than to try to repair, ship, and use equipment from Europe. In addition, much of the stuff needed for the Japanese war differs from that used against Germany.

At the time this is written, our casualties are nearing the million mark in dead, missing, and wounded. Wounded men are arriving in this country at the rate of over 30,000 a month. The cost of caring for these men at the battle fronts, transporting them home, and rehabilitating them when they get here, is mounting daily.

No—this war isn't getting any cheaper. And won't for some time.

This year—2 instead of 3

We need as much War Bond money this year as we did last. But there will be only 2 War Loans this year—instead of the 3 we had in 1944.

Each of us, therefore, must lend as much in two chunks this year as we did last year in three. That's another reason why your quota in the 7th is bigger than before.

The 7th War Loan is a challenge to every American. The goal for individuals is the highest for any war loan to date. The same goes for the E Bond goal. Find your personal quota—and make it!

ALL OUT FOR THE MIGHTY 7th WAR LOAN

The Living Church

This is an official U. S. Treasury advertisement—prepared under auspices of Treasury Department and War Advertising Council

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Speakers at the Woman's Auxiliary meeting were the Very Rev. Roland E. Philbrook, Dr. George T. Lawton, and the Rev. William O. Hanner.

WASHINGTON

Cathedral Seeks $5,000,000 Building Fund

A campaign to raise at least $5,000,000 to build the south transept and nave of Washington Cathedral—famed as the capital's "unfinished cathedral"—will get under way soon, it was announced by former Senator George Wharton Pepper, national chairman of the drive.

He emphasized that the proposed project should be a "great votive" offering, and that the appeal will be directed not only to Episcopalians, but to "all who confess our Lord."

The Very Rev. John Wallace Suter, dean of Washington Cathedral, previously had declared that the foundations of the transept and nave already laid were "crying out for the walls to rise upon them," so that the increasing throngs worshiping at the Cathedral may be adequately housed.

LONG ISLAND

Honor Richard P. Kent for 50 Years' Service

A half century of continuous active service as a vestryman and parish treasurer is a record rarely attained in the Church. Richard Peabody Kent, senior warden of the Church of the Redeemer, Merrick, Long Island, and an assistant treasurer of the National Council, completed 50 years in such a dual capacity on April 16th and the occasion was marked by a parish reception, the Rev. John E. Gerstenberg, rector, acting as master of ceremonies.

The guests of honor included Bishop DeWolfe of Long Island, Dean Hubert S. Wood of the Cathedral, Garden City, and Mrs. Wood, James E. Whitney, assistant treasurer of National Council, and Wallace Smith of the office staff of the National Council.

Bishop DeWolfe conferred upon Mr. Kent the honor of being the first, and to the present, the only member of a new Club for laymen who have served officially 50 or more years in any parish or mission of the diocese and Bishop DeWolfe signalled this honor by bestowing on Mr. Kent a decoration in the form of a pendant silver cross.

Dean Wood spoke eloquently of the devotion of the whole Kent family to the Church as he had opportunity to witness it both in New Hampshire and during his rectorship in Flushing when Mr. Kent's sisters are active workers in St. George's

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Church. Mr. Kent's brother, Charles, is a warden of the Church of the Incarnation, New York City, and a sister, Ruth, is a member of the Order of the Transfiguration.

An engrossed resolution, read and presented by Mr. David A. Clarkson, Junior Warden, in behalf of the vestry and parish, and Mr. Kent was presented with a gold pen and pencil set.

Mr. Kent, in expressing gratitude for the remarks of the speakers, and for the gifts, recalled the long and valuable services rendered by others during these many years, and referred particularly to Samuel Bartow, who, in June, will have completed 50 years as sexton of the parish.

NEW YORK

Diocesan Convention Hears Bishop Manning

The great event of the 162d convention of the diocese of New York on Tuesday, May 8th (V-E Day, as it chanced), was the presence of Bishop Manning. It was the first time that the Bishop had spoken in public since last November. The members of the convention, 1,000 in all, rose and applauded and cheered as the Bishop walked in promptly at 10 A.M., to open the convention and deliver his address. Bishop Manning's step was firm and his voice strong. He was plainly happy to be at the convention. Three sections of his address roused particularly keen interest and satisfaction. One was as follows:

"This period of enforced quiet [the months of his illness] was to me a deep experience and it raised questions in my mind as to the present and the future of our great diocese, which exercises such far-reaching influence in the life of the whole Church. My physician, however, assures me that I shall in a short time be fully myself again [applause] and able to resume my full work; and, this being the case, I shall, with great thankfulness, continue my work with you as your Bishop." [Prolonged applause and cheers.]

After adjournment, many of the clergy, from various sections of the diocese, expressed their delight at this announcement. They declared that Bishop Manning was needed as diocesan for the important work to be done in the postwar years.

The second part of the address which roused especial enthusiasm referred, though with no mention of his name, to the recent speech of John D. Rockefeller jr., to the Protestant Council on "A Church of the Living God," in which Mr. Rockefeller expressed the opinion that sacraments and creeds were non-essential. It was this speech which led Bishop DeWolfe of Long Island to urge that the Episcopal Church withdraw from the Federal Council of Churches if it failed to repudiate its "seeming approval" of Mr. Rockefeller's position. Bishop Manning made no reference to the Federal Council. He said "Pay no heed to those who tell us that the creed and the sacraments are unimportant for Christians today, that the Holy Catholic and Apostolic Church has no reality, and that we can have Christian unity by casting aside the Christian creeds. We must all pray and work for Christian unity, but it cannot be attained in that way. There can be no such thing as a creedless Christianity, or a creedless Christian unity. A Christian is one who believes in and prays to Jesus Christ and strives by the grace and help of Christ to follow His teachings. The Christian creed is what the Gospel itself tells us about God and about the Lord Jesus Christ. A unity without the Christian creed would not be Christian unity.

"What we need now in the Church, what our returning soldiers will need when they come home, what the whole suffering and sorrowing world needs is the Christian Gospel in all its supernatural reality, truth, and power. We need, not a religion of mere intellectualism, or of vague emotionalism, or of mere humanitarianism, but of full and humble faith in God, faith in God and in Christ, faith in the glorious things declared to us and to all the world by the Scriptures, faith in the Christian creed, faith in the Holy Catholic Church with its faith, its sacraments, and its ministry, coming through all the ages from Christ and His apostles. And it is this religion in its majesty, its simplicity, and its supernatural power which is given to us in our Prayer Book." [Applause.]

The third part of the address which aroused warm applause was that in which tribute was paid to President Roosevelt. Bishop Manning said: "Here in this convention today, we think of the late President of the United States, our fellow-Churchman, our fellow-member of this diocese, a trustee of the Cathedral: Franklin Delano Roosevelt. The whole civilized world pays honor to his memory. It was he more than any other who saved us from the blind folly and the fatal consequences of isolationism, and led our nation into realization of its world responsibilities and obligations. It is to his influence that we owe the San Francisco Conference which is now meeting and which we pray and believe will have great and momentous results. We give thanks to God for Franklin Roosevelt's great services to our country and to the world in this most terrible of all wars, and to the ideal and aim of world coöperation and world peace." [Cheers.]

After delivering his address, Bishop Manning, as had been planned in advance, asked Bishop Gilbert, Suffragan of New York, to take the chair and preside to the end of the convention in his place. The Bishop then, seeming in no wise fatigued, left Synod Hall.

The routine business of the convention proceeded quickly, almost all the reports being presented by title. An exception was the report of the Social Service Commission, presented by the Rev. Dr. Elmore McN. McKee, chairman. The name of the commission was changed to Commission on Christian Social Relations, to bring it in line with the new name of the department of the National Council. The report expressed the conviction that the function of the commission was to give permanent leadership of a general educational sort to the parishes of the diocese, in the fields of Christian social relations. A budget of $8,000 was requested, providing for a full-time executive secretary and the necessary incidental expenses. This sum had been approved by the diocesan Committee on Diocesan Finances and was voted with other proposed items in the diocesan budget.

Some dissatisfaction with the Hare ballot, when voting for deputies to the General Convention, was voiced. It was proposed and a motion was adopted to amend the canon which now provides that all elections shall be by the Hare ballot except that for Bishop by adding the words, "and for deputies and provisional deputies to the General Convention." Final vote on the amendment will be taken at the 1946 diocesan convention. To be ready in case it is adopted, two ballots will be prepared for that convention: the Hare form and another of the ordinary sort.

ELECTIONS: Standing committee, Rev. Dr. F. S. Fleming, C. A. Houston; deputies to provincial synod, Rev. Messrs. F. J. H. Coffin, E. Mc. McKee; Messrs. T. Bible sr., C. M. Walton jr.; provisional deputies, Rev. Frs. C. H. Graf, H. R.

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When They Return

Some months ago we touched upon the subject of the returning service men and women, and besought you all in our Churches to be up and doing in the matter of being ready with some definite and workable plan that would catch up these fellows and girls and re-knit them into the fabric of The Church, from whose bosom they have too long been absent, and from whose motherly and spiritualizing influence they have perforce been pitifully torn. As a plan for securing the revived interest of these fellows and girls in things spiritual and social, we suggested an Americanized form of Toc H, that marvelous English Order for men, born right in the midst of World War I, in the British Army and which has found its way with men wherever English is spoken — even coming right here to Baltimore and capturing for his lifetime the Grade C minus soul who pens these words. Many of you wrote us for the Toc H outline which we provided, as a basic plan for your thinking. Has your thinking progressed any? Don't tell us—*please*, that you haven't done *anything* yet about this — the most serious problem possibly which The Church has to face at this very moment.

But a form of Toc H, geared to American men and women, is not enough. What have you done in your Diocese and in your individual Churches about setting up a form of organization which will enable the service men and women of your very own parish to come and find, at the hands of their Church, every possible and intelligent assistance in re-establishing themselves in the economic scheme of things again. Many Dioceses have been on their toes, have developed thorough and workable plans, and are hard at work reaching the individual churches with them. We hope *your* Diocese is alive, not dead, is in a state of awareness of what has been done in their stead by those who have suffered and bled, and is showing a suitable gratitude by forgetting all personal factors, and is willing to sacrifice in personal time and effort to such a degree as will, in some slight measure, repay these suffering, confused and sometimes frightened service people who have faced bullets more calmly than they can face the matter of no weekly income for themselves and those whom they love. We hope *your* Church is in a state of awareness—alive to its responsibility and its opportunity.

This is no time for half-hearted and semi-polite acquiescence on the part of our Church "higher-ups", nor for the habitual procrastination of that sort of priest who can't seem to bring himself down to earth at the right moments. We in The Church have had our fill of that sort of thing. The future of The Episcopal Church means more to us of the laity than the mere treading upon the toes of those who aren't in the van of what's really going on.

We make this solemn and definite statement of our own personal belief. If The Episcopal Church muffs the ball (and that goes for from "281" down to the smallest mission anywhere) in this matter of caring for its returning service people, then it is going to lose them to The Church, and maybe even to God, by the thousands, and She can blame no one but Her own little, smug and self-sufficient self in that event.

Get on your toes, you individuals in The Church, and do the grandest job that's come your way for years!

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WASHINGTON

50th Annual Convention

The 50th annual convention of the diocese of Washington was saddened near its closing hour by the death of Col. W. Garland Fay while sitting in his pew just after returning from the chancel where he had presented a report on Charlotte Hall Military Academy of which he was a trustee. Colonel Fay was attending the convention as a delegate from William and Mary Parish, in St. Mary's County, Md.

Recently retired from the U. S. Marine Corps, Colonel Fay had been a loyal and active Churchman for many years. Immediately after Colonel Fay was stricken the Bishop adjourned the session.

The convention was held at All Saints' Church, Chevy Chase, beginning with a service of Holy Communion for the delegates at which the Bishop of Washington was the celebrant, followed by a fellowship breakfast. The business session convened at 10:00 A.M. Bishop Dun of Washington, presiding throughout the meeting.

Ogle R. Singleton was reëlected convention secretary, and the Rev. Edward S. Dunlap, and the Rev. William Curtis Draper, assistant secretaries.

The guest speaker at the dinner which followed the convention was Bishop Goodwin, Coadjutor of Virginia, who based his talk on the Reconstruction and Advance Campaign of the Church to provide a fund of $5,000,000 to repair the waste places of the Church in war areas, and for a substantial increase in the Church's missions outside the United States and among the Negro people of the United States.

As is the custom in the diocese of Washington, a service was held on the eve of the convention. For the first time this service was held in the Cathedral and included features which proved to be a distinct advance over similar services in the past. In the massed choir were 250 voices, made up of the Cathedral choir and those of many parishes in the diocese. Litanies were said by the chairmen of the Department of Christian Education, Department of Christian Social Relations, Department of Missions and the standing committee for God's blessing on their work.

The Bishop of Washington preached the sermon the key-note of which was an appeal to repair the waste places of the earth by a generous and sacrificial support of the Church's program for Reconstruction and Advance.

ELECTIONS: Standing committee, Rev. Messrs. C. W. Lowry, C. W. Sheerin, T. O. Wedel, Edward Gabler; Dr. W. S. Bowen, Hon. W. R.

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KENTUCKY

Study Peace Proposals, Bishop Admonishes Convention

Bishop Clingman called upon all Kentucky Churchmen to inform themselves on peace proposals and "to determine by grace of God to do all in our power to bring them to good success," in his annual address to the 117th convention of the diocese of Kentucky, which met in St. Andrew's, Louisville, on April 17th and 18th.

He also called for support of the general Reconstruction and Advance Fund Program. Noting the steady improvement of Church properties in the diocese, he urged churches to keep "abreast of the times with regard to insurance schedules." He added that during the last year large appreciation had taken place in property values and insurance schedules should keep pace.

Following the Bishop's address, the Rev. Edgar R. Neff, field secretary of the National Council for the province of Sewanee, gave a complete report on the Reconstruction and Advance Fund Program to be launched by the Church beginning in May and running through February, 1946.

ELECTIONS: Standing committee, Rev. Messrs. J. W. Hunter, W. H. Langley jr., R. C. Board; Messrs. A. G. Robinson, E. J. Wells, W. E. Pilcher. Executive council, Rev. C. Fletcher, Very Rev. N. E. Wicker; Messrs. P. F. Stockler, A. G. Robinson. Downey M. Gray was elected treasurer, and E. J. Wells, chancellor.

KANSAS

Convention Endorses Dumbarton Oaks

Resolutions endorsing the Dumbarton Oaks Security proposals and voicing prayers for the San Francisco Conference in meeting "its solemn obligation and responsibility" were adopted at the 86th annual convention of the diocese of Kansas, held in St. Andrew's Church, Emporia, Kans., on April 23d.

The celebrant at the diocesan Corporate Communion was the Rev. Carl W. Nau, senior priest of the diocese, assisted by the Rev. Samuel E. West, who read the Epistle, and the Very Rev. John Warren Day, who read the Gospel.

A program for church extension, particularly in rural communities, was adopted, based on an experiment being carried out in Elgin, Kans., where several months ago a downtown business house was converted into a social and recreational center for the community. The convention voted to raise $120,000 in the diocese for extension work and the opening of new missions.

Bishop Fenner reported that total church receipts in 1944 were nearly $266,000, as compared with over $193,000 in 1943. He stated that the amount spent in support of the local parish in 1944 was $16,000 more than the previous year, and that clergy salaries had increased $4,442, or almost 8%.

The meeting went on record in favor of proposed legislation requiring physical examination for venereal diseases before persons are allowed to marry.

Balloting was according to the single transferable vote, which was provided for

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CAUTION IS SUGGESTED in dealing with Louis Roubideaux, a Sioux Indian, who apparently has extensive knowledge of the Church. He is 5 ft. 10-11 inches tall; weighs approximately 160-170 lbs.; carries a Niobrara (Indian) Prayer Book. For further details, write to: **Rev. Samuel E. West, Jr., Trinity Church, Box 153, Atchison, Kansas.**

CAUTION IS SUGGESTED in dealing with a couple going by the name of Rinker, who have been reported in the vicinity of Williamsport, Pa. The man is six feet tall and has a depressed scar just above his left eye. For further details, write: **Rev. Stuart F. Gast, Christ Church Parish, Williamsport 10, Pa.**

Died

DIED AT HER HOME, Terre Haute, Ind., May 11, 1945, **Harriette Farrington Law,** in the eighty-third year of her age.

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DIOCESAN

in the canons at the last convention and put in use for the first time at this convention. Six tellers were appointed, headed by Dr. Frederick H. Guild, of the Cathedral parish.

ELECTIONS: Standing committee, Rev. Messrs. C. W. Nau (chairman), S. E. West (secretary), J. W. Day, C. R. Davies; Dr. H. W. Horn, Dr. H. M. Glover, W. M. Beall, Dr. C. Vestle. Bishop Vail Foundation, the Bishop, Dean Day, Rev. C. W. Nau; Dr. H. W. Horn, Dr. J. W. Ashton, Dr. H. O. Bullock, M. P. Fuller. Lay chancellor, W. A. Beall.

CHANGES

Appointments Accepted

Collins, Rev. **Paul D.,** rector of St. John's parish, Poultney, Vt., and associated missions, will become rector of St. Barnabas' Church, Troy, N. Y., on June 5th. Address: 2900 Fifth Ave., Troy.

Cox, Rev. **Robert E.,** of Grace Church, Weldon, N. C., will assume charge of Holy Trinity Church, Greensboro, N. C., on June 1st as temporary rector pending the discharge from the Army of Chaplain John C. Linsley, who has been elected rector.

Dorst, Rev. **Frederick W.,** curate of St. Paul's Cathedral, Detroit, Mich., will become rector of St. Mark's Church, Newark, N. Y., on June 17th. Address: 103 Williams St., Newark.

Frisbie, Rev. **Frank H.,** formerly rector of St. Luke's Church, Cambridge, N. Y., became vicar of St. Andrew's Church, Lambertville, and Calvary Church, Flemington, N. J., on May 15th. Address: St. Luke's Rectory, Cambridge.

Garrett, Rev. **Eldon R.,** formerly rector of Christ Church, Flint, Mich., is now rector of Christ Church, Bradenton, Fla.

Hargis, Rev. **William M.,** formerly rector of St. John's Church, Oklahoma City, Okla., is now rector of St. James' Church, Leesburg, and Holy Trinity Mission, Fruitland Park, Fla.

Kennedy, Rev. **James William,** rector of All Saints' Church, Richmond, Va., will become rector of Christ Church, Lexington, Ky., on June 1st.

Manderbach, Rev. **Aaron,** vicar of Trinity Church, Collingdale, Pa., has been elected rector of St. Faith's Church, Brookline, Pa.

Rogers, Rev. **H. Alfred,** formerly rector of Trinity Church, Hoquiam, Wash., will become vicar of the Chapel of the Ascension, Seattle, Wash., on June 1st. Address: Viewmont Way at 34th Ave. West, Seattle 99.

Turner, Rev. **Robert W., jr.,** formerly rector of the Church of the Messiah, Rockingham, N. C., and associated missions, became priest in charge of Christ Church, Walnut Cove, and Trinity Church, Mt. Airy, N. C., on April 2d. He is also assistant business manager of Vade Mecum Camps and Conferences. Address: Box 185, Christ Church, Walnut Cove, N. C.

Ordinations

Deacons

Maine—**Burton L. Linscott** was ordained deacon May 1st in St. Saviour's Church, Bar Harbor, Maine, by Bishop Loring of Maine. He was presented by Canon R. S. Hubbard and the Rev. Lee G. E. Stevens preached the sermon. The Rev. Mr. Linscott is chaplain of Farm Camp, Exeter, Maine.

—**Alan R. McKinley** was ordained deacon May 2d by Bishop Loring of Maine in St. Luke's Cathedral, Portland, Maine. He was presented by Canon R. S. Hubbard and Canon Ralph H. Hayden preached the sermon. The Rev. Mr. McKinley will be associated with St. Luke's Cathedral during the first half of his diaconate. Address: 143 State St., Portland 3.

West Missouri—**Howard Llewellyn Fairchild** was ordained deacon May 5th in Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop

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RETREATS

SOCIETY OF THE COMPANIONS of the Holy Cross Summer Retreat for Companions and friends, Adelyrood, South Byfield, Mass., July 7 to 9. Conductor, the Very Rev. Charles L. Taylor, jr., D.D., dean of Episcopal Theological School, Cambridge. Further information sent upon request made to **Miss Winifred E. Hulbert, Westwood, Mass.**

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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THE LIVING CHURCH

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Spencer of West Missouri. He was presented by the Rev. Harold B. Whitehead and the Rev. Edward C. Johnson preached the sermon. The Rev. Mr. Fairchild is deacon in charge of Trinity Church, Lebanon, Mo.

Priests

East Carolina—**Huske**, Rev. **Joseph Strange**, Jr., was ordained priest by Bishop Darst of East Carolina in the Church of the Advent, Williamston, N. C., on May 1st. He was presented by the Rev. Edwin F. Moseley and the Rev. Julien Gunn preached the sermon. The Rev. Mr. Huske is serving the parish of the Church of the Advent, Williamston, N. C., in the absence of the rector, who is an overseas chaplain.

West Missouri—**Lassiter**, Rev. **Arleigh Walter**, was ordained priest May 5th in Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop Spencer of West Missouri. He was presented by the Very Rev. C. W. Sprouse and the Rev. Edward C. Johnson preached the sermon. The Rev. Mr. Lassiter is priest in charge of St. Mary's Church, Savannah, and St. Oswald's, Fairfax, Mo. Address: Maryville, Mo.

Resignations

Stevenson, Rev. **Ezra R.**, rector of St. John's Church, Midland, Mich., for the past 23 years has resigned and retired from the active ministry.

Changes of Address

Wiesbauer, Rev. **Henry H.**, vicar of St. John's Church, Erie, Pa., has changed his home address to: c/o Victor McDonnell, 217 E. 80th St., Erie.

Depositions

Moorehouse Lindley Johnson was deposed from the ministry on April 13, 1945, in Emmanuel Chapel, St. Luke's Cathedral, Portland, Maine, by Bishop Loring of Maine acting in accordance with the provisions of Canon 59, Section 1.

Military Service

Becker, Chaplain **Michael R.**, USNR, has been detached from the U.S.S. Melville and is now stationed at Bronson Field, Pensacola, Fla.

Dudney, Rev. **Thomas E.**, who has been with the Merchant Marine for the past two years, is now in the European theater. In the **1945 Annual** he is listed at Christ Church, South Pittsburgh, Tenn., which his wife writes us should be changed to Sewanee, Tenn.

Corrections

In the L.C. issue of April 15th, the address of the Rev. **Eugene G. E. Botelho** was incorrectly given. 4838 N. Francisco Ave., Chicago 25, is correct.

The Rev. **William L. Hargrave**, now rector of the Church of the Holy Comforter, Miami, Fla., (L.C., May 6th) was incorrectly stated as formerly priest in charge of St. Andrew's Mission, Lake Worth, Fla., instead of formerly rector of St. Andrew's Church, Fort Pierce, Fla., as is correct. His new address is 150 S.W. 18th Ave., Miami 35, Fla.

The Rev. **Wright R. Johnson** was incorrectly said to be continuing his studies at Nashotah House until June instead of August as is correct, in the May 6th issue.

CHURCH SERVICES

GO TO CHURCH! That slogan, sounded around the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.
Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion, 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

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WAVES AT SHIPBOARD SERVICE

En route to Pearl Harbor, members of the Navy Women's Reserve sing hymns on the deck of a Navy transport.

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Editorial
Page 19

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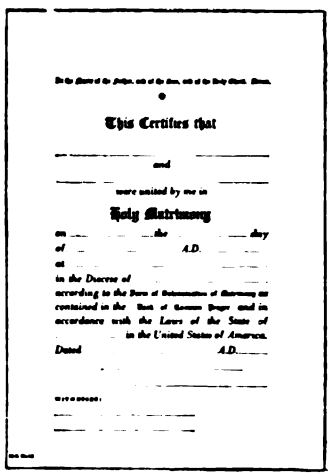
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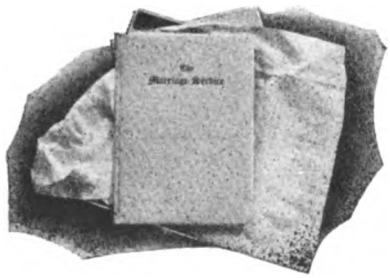

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The Question Box

CANON MARSHALL M. DAY, EDITOR

• *If a priest and deacon are the only clergy present at a celebration of the Holy Communion, should the deacon read the Epistle or the Gospel? If the Gospel, because of such a promise to his bishop at ordination, why is it common practice to give the deacon the Epistle to read?*

By Catholic precedent it is the deacon's right to read the Gospel, even if many and very prominent priests be present. That the Prayer Book intends this precedent to be observed is witnessed by the direction that the Gospel be read by one of the newly ordained deacons, but his ordination promise refers to the reading of all the Scriptures.

It would seem better to me, therefore, that the deacon in question should read both Epistle and Gospel, for which there is good ancient precedent, or if he reads only one he is entitled to read the Gospel. The origin of the other custom is probably just that deacons are so rare in our parishes that most of us have forgotten the proper etiquette in dealing with them.

It is also quite proper for a deacon assisting at Low Mass to waive his right to read the Scriptures, and simply minister at the Communion of the people, as a second priest would do.

• *Could you tell me why it is the custom in our Church to have the casket closed in our burial ritual? Is it because the tomb of Our Lord was sealed?*

Many persons are helped spiritually by drawing such symbolic analogies, but most ceremonies will be found to have a utilitarian origin, though their continuance may be partly due their having taken on a mystical or symbolic association. Experience shows that the custom of simply closing the casket before the service, rather than making the closing a ceremonial part of the rite, has a better effect on the minds and feelings of the family. After all, the comforting of the survivors, though secondary, is an important consideration in any funeral service.

Our service is for the *burial* of the dead, and therefore begins with the body completely prepared for burial and continues until it is actually committed to the grave. This does not prevent the body's lying in state as long as the family and friends may desire. It merely places the funeral after that period instead of within it.

• *I agree in principle with your discussion of the title "Father" in addressing priests, but is it not sometimes entirely false? (The questioner then goes on to quote the case of a parish where the pastor "likes" to be called Father, but after four years' incumbency the parish is lacking in five most important elements of the Catholic life. This, he feels, makes it a Protestant rather than a Catholic parish.)*

What makes a man a Catholic priest is ordination to that ministry by a Bishop in the line of the Catholic succession, acting for a unit of the Catholic Church, and with an intention to do what the Church does. That he may personally have an inadequate or even erroneous conception of what the Church does makes no difference, since it is the Church that acts through him, according to the intention of its Head.

What makes a parish a Catholic parish is its canonical constitution by a Catholic Church as its local unit and agent for bringing men to Christ through the Faith and Sacraments. In this case again it is the union with the Church and its intention, plus the constitutional right to act for the Church, which counts, not the particular interpretation of that intention.

The Anglican Church at one time almost lost sight of its Catholic character. But it never denied it, and it never broke its continuity with the past. Through the centuries it has been struggling toward a clearer, more conscious expression of that character. Naturally the cause advances at different paces in different situations. Some of us are self-conscious Catholics, and some of us are unconscious Catholics. But the different priests and parishes can only have the character of the Church which empowers them.

Also, four years is a very short time to look for results, especially when, as described, there seems to be a necessity for actually changing the basic attitude toward God and man.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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LETTERS

An Eyewitness Story

TO THE EDITOR: Sometime after *The Man of Alaska* was off the press an eyewitness of the event sent me the following story, which those who have a copy of the book may like to have to paste in it.

In the book I tried to explain the apparent shyness of the bishop, especially during the early years of his ministry and my acquaintance with him in the first years in Alaska; and the story given here confirms my impression that his brief college days did not afford him any drill in public speaking, consequently he suffered from stage-fright. Perhaps the modern psychologist would call it inferiority complex.

The secretary of the Woman's Auxiliary in Michigan described his reports as "absolutely simple talks, haltingly given often, and minus any flowers of rhetoric, which warmed our hearts and enlarged our vision."

Here's the story as it comes to me:

"I wonder whether you ever made the discovery of an incident that greatly impressed me on the occasion of what, I am sure must have been his first public appearance in New York. In the early days of the Brotherhood of Saint Andrew, every annual convention seemed to mark the discovery of the Brotherhood, and the conversion to it, of some notable leader of the Church. . . . In the late summer of 1888, the first convention in New York was held in St. George's, and a very few of us from Philadelphia went over to look into it; I don't remember whom, but in all probability I may be the only one living.

"In the afternoon of one of the days the delegates were called to a conference in the parish house. . . . And in the course of the discussion those present were deeply thrilled by the story of the experiences of a long and lanky missionary by the name of Rowe from the western lumber camps. . . . But that story has a sequel.

"The New York Brotherhood had made large plans for selling the Brotherhood idea to the whole city. For that same night a big mass-meeting was planned, as I remember it, in a hall that would hold 4,000 people. Invitations were sent far and wide.

"The plans went astray, however, in that their principal speaker failed them. They cast around for a real 'pinch-hitter' and drafted the man who had gotten upon his feet and told his story that afternoon. He wasn't the man to refuse a challenge.

"The long lanky missionary, as I remember him, stood upon the platform facing the audience, but it wasn't the kind of job for which he had been thus far trained. He started to speak, and his words did not come. He tried again and again. It was the most startling case of stage-fright that I have ever seen. And finally he sat down, with the understanding and sympathy of everyone in the hall."

Let all shy young preachers take notice, and pray for grace to persevere!

(Rt. Rev.) THOMAS JENKINS.
Port Orford, Ore.

"Gobbledygook"

TO THE EDITOR: This word coined by an outspoken administration official in Washington to denote the gibberish of interdepartmental communications, describes quite accurately the resolutions of the recent Division of Christian Education meeting in the Church Missions House in New York.

Gathering to discuss the problem of the disastrous collapse of our Sunday schools, the conference sagely decided:

"The Church's weakness in the task of Christian education can only be met fundamentally by a profound renewal of its total spiritual vitality in the face of increasing secularization of general education and of society. . . . At the same time it was agreed that this fact should not be the excuse for a defeatist or vague policy. . . . A serious attempt should be made to prepare a syllabus which shall state clearly the knowledge and experience which should be the personal possession, after specific periods in their development, such as confirmation or completion of high school. . . ."

Have the gentlemen ever heard of the Book of Common Prayer? There is such a syllabus. Or is it a radical and revolutionary step to suggest that the Church shall teach the Christian doctrine as set forth in its official manual, this same Book of Common Prayer?

Is that a shocking educational heresy?

(Rev.) IRWIN ST. JOHN TUCKER.
Chicago, Ill.

Editor's Comment:

The Department will probably agree with Fr. Tucker about the Prayer Book. The catechism sets forth the outline of Christian doctrine and the Book as a whole provides the standard for more detailed development. However, it can hardly be claimed that the Prayer Book provides a syllabus for the year-by-year teaching of the doctrine it contains. To look to it for this purpose would be something like handing a child a dictionary and saying, "Here, read this till you are educated."

Catholicism

TO THE EDITOR: Here's a cheer for Cpl. Dugger, Mr. Kremer, Fr. Taber, and Fr. Dubois. Just when we were beginning to wonder if the whole Army and chaplains' corps were dedicated to the destruction of any remnants of Catholic Faith remaining in the mind of any stray Episcopalian, there comes this perfect barrage of protest against this very thing. Cpl. Dugger's point regarding the *Link* is very well taken. Whatever it claims to be, *Link* consistently argues for a type of denominational religion which is distinct from the Catholic Faith as contained in Anglican formularies. The fact that there are a number of denominations holding substantially the religion advocated generally in *Link*, does not make that religion any less a sectarian one. It is a very good organ for those denominations who agree substantially with its religious premises. For us, however, the alternative to sectarianism is not Pan-Protestantism but ecumenicity, which is quite a different thing.

May I say that the general ignorance regarding the priesthood in the Episcopal Church sometimes embarrasses servicemen trying to locate an Episcopal chaplain. Once when I was at an overseas rest camp, I noticed an announcement of a "Celebration of the Holy Communion" for one Sunday. No one, however, seemed to know whether the chaplain was to be Episcopal. The camp Red Cross seemed to resent my asking. "We can't expect to know whether the Protestant chaplain is Methodist, or Episcopalian."

The Roman Catholics are given every opportunity to receive the ministrations of their priests. Mormon services are announced ubiquitously, as are Christian Science. I have found the literature of all three of these denominations on many tract stands in Army chapels, each expounding the merits of its particularities regarding religion. Most of the Protestant literature seems to be supplied by Lutherans and Methodists. Is there anything so terrible about our stake in Christianity that we have to keep it hidden from our own men in the service?

Again I say cheers for Cpl. Dugger, and a very special bouquet for Fr. Dubois. Also many thanks to THE LIVING CHURCH for its constant reminder during many months that the Episcopal Church was still at large.

(Lt.) WILBUR O. FOGG.

Religious Classification

TO THE EDITOR: As a lay member of the Navy, I most heartily second Fr. Martin's proposal that there be a change in the present system of religious classification of the military services. My own experience is, I believe, typical of that of the average Episcopal serviceman. In over three years of service, I've visited a large number of naval stations and bases, large and small, at home and overseas. In only one was an Episcopal service conducted by a Navy chaplain to be found. Such a condition may be due to poor distribution of our chaplains (caused by being listed as Protestants) perhaps to other causes, but whatever the cause, our Church has not done too much for its communicants in the Navy.

That the present system has no true meaning is shown by the fact that though classed as a Protestant, I normally attend the Roman Catholic Mass, when our own service is not available.

(Lt. Comdr.) EDWARD D. GASSON, USNR.

Simnel Cake

TO THE EDITOR: I spent the first [illegible] years of my life in England, and have sampled many a "simnel cake," so thought your readers might like to know more about it. On the middle Sunday in Lent, known here as refreshment Sunday, but in England as "Mothering Sunday," it is the custom for grown children to bake a simnel cake, and take it to mother. The cake is made of the finest flour, and is covered with a thick layer of almond paste. On top of the cake, and around the edge, is placed a circle of balls a little larger than good-sized marbles, also made of the same almond paste. If mother is living anywhere within visiting distance the whole family, if able to do so, will visit her; in some respects it is like "Mother's Day" over here.

(Miss) EMILY BIRD.
Glendale, Calif.

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THE LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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VOL. CX

The Living Church

NO. 21

TRINITY SUNDAY

GENERAL

EPISCOPATE

Rev. John E. Hines Elected Coadjutor of Texas

The Rev. John E. Hines, rector of Christ Church, Houston, Texas, was elected Coadjutor of Texas, at a special council called for May 22d. Mr. Hines' election came on the third ballot.

Six clergy were placed in nomination by the committee appointed at the annual council, and a number of other nominations were made from the floor.

The six names submitted by the committee were the Rev. Theodore N. Barth of Calvary Church, Memphis; the Rev. William G. Gehri of Grace-St. Luke's Church, Memphis; the Rev. John E. Hines of Christ Church, Houston; the Rev. Robert A. Magill of St. John's Church, Lynchburg, Va.; the Rev. William R. Moody of Christ Church, Baltimore; and the Rev. Richard S. Watson of Trinity, Houston.

Before the election, trustees for the Quin Foundation were elected and a report by the Rev. Mr. Watson as chairman of a special committee was heard on the costs of maintaining a bishop coadjutor.

In his convention address in January, Bishop Quin stated that he would give the coadjutor jurisdiction over the missions and aided parishes of the diocese.

DR. VISSER 'T HOOFT

VISITORS

World Council of Churches Deputation in New York City

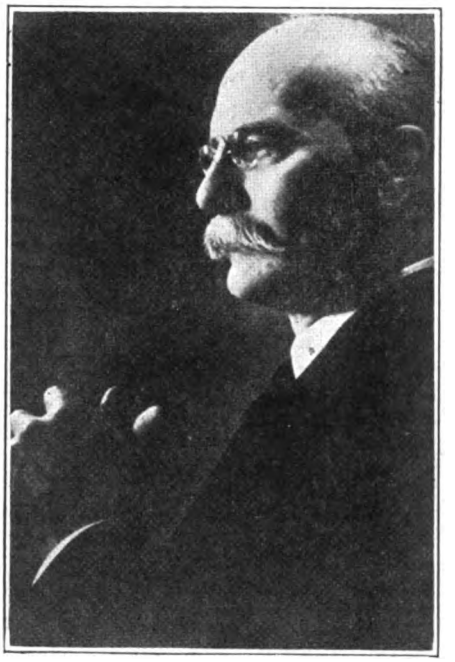
By ELIZABETH MCCRACKEN

The long-awaited visit to America of the deputation from abroad of three leading members of the Provisional Committee of the World Council of Churches began in New York City on May 7th and continued up until May 19th. The deputation consisted of the Lord Bishop of Chichester (the Rt. Rev. Dr. George Kennedy Allen Bell), the Rev. Dr. W. A. Visser 't Hooft, and the Rev. Dr. Marc Boegner. The deputation held conferences with the American members of the Provisional Committee and the American Committee for the World Council, of which the Rev. Dr. Henry Smith Leiper is the ranking secretary, he being also one of the three secretaries of the World Council as a whole. The members of the deputation spoke individually on several occasions.

The climax of their visit in New York was the special ecumenical service held on Thursday evening, May 17th, in the Cathedral of St. John the Divine, by invitation of Bishop Manning to the American Committees of the World Council and the World's Student Christian Federation. Coöperating organizations were the American Bible Society, the Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education, the International Missionary Council, the Protestant Council of New York, the United Council of Church Women, the World's Sunday School Association, the YMCA, and the YWCA.

In the procession were representatives of all the above-mentioned groups, clergy of the diocese of New York and neighboring dioceses, clergy of other communions, including the Eastern Orthodox; faculty members of the General Theological Seminary, the Cathedral clergy, and His Grace Bishop Iriney of Dalmatia. Bishop Gilbert, Suffragan of New York, brought up the rear with the Lord Bishop of Chichester, preceded by Bishop Oldham of Albany, Dr. Visser 't Hooft, Dr. Boegner, and Dr. John R. Mott. Taking part in the service were Bishop Iriney, the Rev. Dr. Henry Smith Leiper, the Rev. Dr. Benjamin E. Mays, the Rev. Dr. Douglas Horton, Dr. Mott, and Bishop Gilbert. Each of the three visitors from abroad made an address, holding the close attention of the large congregation.

The Lord Bishop of Chichester said in part: "The war is a judgment of the nations for our sins. We have done those things which we ought not to have done, and we have left undone those things which we ought to have done; and there is no health in us. We see now the resources of science of which we are proud used to destroy. The outlook is dark. But we know that God will not leave man to work his own destruction. God brings counter-equipment: the shield of faith, the helmet of salvation, the sword of the spirit. God has a counter-offensive of His own. He is alive, not dead. The Feast of Pentecost reminds us that God comes in the Spirit of Power. . . .



DR. BOEGNER

"How are we to help God? I believe that the World Council of Churches is the gift of God, to unite the Churches of the world (outside Rome) in this mission of helping Him in His counter-offensive. All the Churches have their regulations, but all should be at one in following God in the rescue of His world. . . . The World Council is a means by which the Churches can be the conscience of Christendom."

Dr. Visser 't Hooft, the second speaker, cited three forces which a political leader, an enlightened observer of conditions in the occupied countries of Europe, had declared were the hope of the future. This observer had said: "Outside the Church and the illegal movement [organizations forbidden by the Nazis], we live in a desert of nihilism." Dr. Visser 't Hooft

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went on to say in part: "They have there three forces battling for their souls in the occupied countries. There is a great emptiness after such a pressure as this war has gone over them. The displacement of the people is not only physical; it is moral as well. Only the very strong can withstand it. Then, when you fight a demoniac power, you are affected by it in a spiritual sense. You are compelled to use such power yourself, against it. The peoples of Europe who have been fighting the Nazi power have been touched by it.

"The illegal movement is a splendid thing. There are fine young people in it. In several countries it has brought out the best. Still, today, what will happen to it? The members of the illegal movement have been opposed to the Nazis. They know what it is against which they fight; but not what it is for which they must fight. Many have not the deep, persistent faith which is needed—the willingness to wait, knowing that one's cause is eternally right. The illegal movement is magnificent raw material. Who will guide its members? Who will help them?

"It may strike us as strange for a political leader to say that the Church is the hope of the political situation. But the struggle has been spiritual—not only material nor military. The Church gets a chance in times of stress. In quiet times it is hard to persuade people to realize that the message of Jesus Christ is the means of life, is life in death, life that overcomes death. The Church could have kept out of the struggle; could have waited. Thank God that the Church did not. It attacked the evil and witnessed to the lifegiving Gospel, in all its definiteness and completeness. That Church must go forward as a united Church. The Church cannot afford the anarchy we have had in the Churches. Can we do the job required; can we do it together?

"The Churches of Europe can never do it unless all the Churches on earth can do it together. The tragedy of Europe is that at their great moment they have not the means and the strength to do it alone. . . . The Church is not a luxury in this world of today, but the only basis on which the nations can find new and true life."

Dr. Boegner said in part: "It is a Frenchman who speaks to you now. First I must express the deep thankfulness of France to the Americans for liberating my country. The British and the Americans fought for us in France and we shall never forget what you did for us. In spite of political shadows, we think only that you gave us our land again. We do not forget; we shall not forget.

"And now the war in Europe is over. We have been with you on V-E Day, rejoicing and giving thanks to God, with you. But the end of the war is not the end of misery. The ecumenical movement must be the center of love, of comfort, of guidance."

General Meeting

The morning after the special ecumenical service in the Cathedral, there was a general meeting, under the auspices of the American Committee of the World Council, in the great hall of Calvary parish house, by invitation of the rector, the Rev. Samuel M. Shoemaker. The Rev. Dr. Douglas Horton presided. The three visitors from abroad again spoke, each one specifically on the World Council of Churches.

The Lord Bishop of Chichester, the first speaker, had for his subject, "The English Church Views the World Council," and said in part:

"In the immediate present we in England have suffered heavy losses. The president of the World Council, Archbishop Temple, more than anyone else, had furthered the formation of the World Council as the conscience of Christendom; it was immensely precious to him. He is gone from us. William Paton, one of the three secretaries of the World Council, is another grievous loss. But Archbishop Lord Lang, still happily with us, has given the World Council his cordial support. We owe a great debt to him: more cautious than many of us, he yet has left no shadow of doubt as to his belief in the World Council. Such has been, and is, our leadership in England.

"I have been inspired on this, my first visit to America, by the way you have developed your organization, and struck by the youth and the ability of those taking part. We in Great Britain often proceed by indirect means, by tributary streams which flow at last into the main stream [laughter]. We have undertaken different pieces of work, in which all Churches could join, without hesitation.

"First, we have had in formation a center where lay workers, both men and women, could be trained to lead in the work of reconstruction in Germany, interesting both English and German refugees in the work. Second, we have ministered to refugees in many ways. Third, we have have helped a little—very little—colony of German refugee professors who are giving courses to a small group of Lutheran theological students. Fourth, we have started a fellowship, joining British to Czech, Scandinavian, and Orthodox ministers in friendship. Fifth, we have the Christian Fellowship in Wartime, which is a group uniting German pastors, refugees in England, with British Churchmen. This Fellowship stands for a common confession of faith in Christ. In Scotland, they are taking their part and paying their share; but, owing to distance, the World Council is still too little known there to others than the leaders.

"Are there difficulties, do you ask? There are indeed some persons in the Church of England who hesitate about the World Council lest it become an organization above the Church—a sort of super-Church. They hesitate lest Visser 't Hooft [the secretary of the central office in Geneva] become supreme head and issue pronouncements from that Vaticanish cave at Geneva [laughter]. More serious is the question of the Orthodox. There is close fellowship now between the Orthodox and the Church of England. Were the Orthodox omitted from the World Council, the Church of England would be seriously disturbed. We feel that the Orthodox must come in, and that in an effectual way, for many reasons. We attach great importance to the contribution the Orthodox Church has to make, in theology and in worship. If by a series of calamities the World Council should be entirely Protestant, the Church of England would be extremely unhappy and would have to reconsider its position."

Dr. Boegner spoke next, on "The French Churches View the World Council," saying in part: "When the Gestapo took my books and papers, from my house in Paris, they took everything. When they were made to return them, after the Americans and the British liberated us, the Gestapo kept back the books by my good friend, the Lord Bishop of Chichester on the Stockholm Conference. They were suspicious and curious about the World Council, those Gestapo, about what it would do in Europe after the war. . . .

"We have no organization for the World Council in France. But we try to lead the parishes into ecumenical ways. The French Protestant Churches have always been interested in ecumenical work. We try to give ecumenical education. This will be done chiefly by laymen, returning from concentration camps in Germany. They have been in touch with headquarters in Geneva, through the work of the central office of the World Council. . . .

"In Paris we have the Russian Theological Academy, of which the lamented Dr. Bulgakov was dean. We want to keep that Academy in Paris. Eastern Europe is the center of Orthodoxy, and that academy will make strong links between the East [France and England] and the Churches in Western Europe. I joined with Dean Bulgakov to call together the Orthodox youth, the Lutheran youth, and others. When I return, I shall meet this group and help to organize it for ecumenical work. . . .

"A final word to thank the American people and the American Bible Society for the Bibles and Testaments sent over. These helped to relieve the Bible famine [turning to Dr. Horton, Dr. Boegner asked: 'Do I say "fam-*mine*" or "fame-*in?*" No? "fam-in?" Yes.'] in France. You are helping us to bring to 35,000,000 people in France the Word of God."

Dr. Visser 't Hooft spoke last, his subject being "The Ecumenical Work as Seen from the Geneva Headquarters of the World Council." He said in part:

"Many have wondered whether the World Council would break down in time of war. Why has it not? Was it because of good promotion in England and elsewhere? No. It was not kept alive and strong by its leaders but by the Churches themselves. Its story is not a story of what went on at headquarters not of what went out, but of what came in. These Churches discovered that the ecumenical movement was not a luxury but a necessity; not for people who like to go to conferences in nice hotels in Switzerland, but for all Christians. Once again, they felt that the Church was their Mother, speaking not only to them but for them.

"The work in Geneva was easy, very easy. We had the wind of God in our sails. When it was hard to do, the Churches made desperate efforts to get it

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touch with the Ecumenical Movement. When it had been easy, they made less effort. There is a lesson in this for us. The joy in the new life which God has given His Church has outshone the tragedy of the time."

A feature of the general meeting was the film, in technicolor, taken by Dr. Roy M. Houghton at the Oxford and Edinburgh Conferences, and shown at the conclusion of the speeches. The whole company then lunched together at the George Washington Hotel. After luncheon, the Lord Bishop of Chichester, Dr. Visser 't Hooft, and Dr. Boegner answered questions until well into the afternoon.

The Bishop of Chichester In New York

Throughout his stay of a fortnight in New York City, the Lord Bishop of Chichester was the guest of the General Theological Seminary. He made only three public appearances apart from Dr. Visser 't Hooft and Dr. Boegner. The most important of these was on the Day of Thanksgiving for Victory in Europe, when he preached in the Cathedral of St. John the Divine. On the afternoon of that same Sunday, May 13th, he preached in St. James Church. The Bishop was one of the special guests at the dinner given in honor of the Rev. Dr. Henry Sloane Coffin at Union Theological Seminary, at commencement, when he said a few words.

The Presiding Bishop entertained the Bishop at a luncheon, at the National Arts Club, on May 12th. The guests included nine other bishops: Bishop Gilbert, Suffragan of New York; Bishop Budlong of Connecticut and Bishop Gray, Suffragan of Connecticut; Bishop McKinstry of Delaware; Bishop Sterrett of Bethlehem; Bishop Harris of Liberia; Bishop Larned, Suffragan of Long Island; Bishop Washburn of Newark; and Bishop Ludlow, Suffragan of Newark. Present also were officers of the National Council and near-by Council members, and officers of the Woman's Auxiliary. The Rev. Dr. Floyd W. Tomkins, secretary of the Continuation Committee of the World Conference on Faith and Order, represented that organization. Members of the American Committees, headed by the Rev. Dr. Henry Smith Leiper, were present. The Church press was represented by Miss Elizabeth McCracken, associate editor of THE LIVING CHURCH; and William E. Leidt, editor of *Forth* and director of the Publications Division of the Department of Promotion of the National Council. The guests were 35 in number.

New Editor of *Christian News Letter* in America

Michael Clarke, who resigned as headmaster of Repton School, the famous school founded in 1557 of which Archbishop Temple and Archbishop Fisher were headmasters, in order to become editor of the *Christian News Letter*, arrived in New York and made a brief stay before going on to Canada. The Rev. Dr. Henry Smith Leiper entertained Mr. Clarke at luncheon at the Parkside Hotel on May 7th, inviting 40 men and women representing various professions to share in the occasion. The Bishop of Chichester arrived just in time to be present.

Mr. Clarke made a speech, full of interest, about his new work. He said in part: "I should like to tell you about the Christian Frontier. This movement seems significant not only for now, but also for the future. We have felt three elements in estimating the situation in England: 1. The undermining of spirit and of intellect that has been going on for some time. From 1885 to 1914 a skeptical attitude developed. We were taught that nothing was to be taken for granted. 2. The reaction which came in 1919. There were great ideals then, but they were shallow: people did not realize what carrying out those ideals would cost. 3. The new techniques which were discovered, when it was believed that social reform could be carried out without the use of human emotion. Tragically, we began to pin our faith on statistics, and people began to think that all the spiritual things Britain had stood for were pretty but such stuff as dreams are made of. . . .

"The war has changed all that. We discovered that we were not anything like so skeptical as we thought we were. Deep down, we still had convictions and beliefs. The Church is terribly in need of reënforcement. Fifty years of skepticism have taken people from the Church. Also in those years many who might have served the Church have gone into other lines, using their sense of vocation outside the Church. . . .

"The Church must grapple with secular as well as religious problems. But the Church cannot act as a Church in these matters. It must act through individual Christians. Three things must be regained: (1) the sense of obligation to the divine; (2) the recovery of Christian relationships with our neighbors; (3) the use of natural resources and fair distribution. . . .

"This is the Christian Frontier. The *Christian News Letter* is the organ of the endeavor."

INTERCHURCH

Laypeople Protest Bishop DeWolfe's Stand

One hundred laypeople of the diocese of Long Island have signed a letter opposing Bishop DeWolfe's suggestion that the Episcopal Church withdraw from the Federal Council of Churches unless the Council repudiate its connection with a reprint of John D. Rockefeller's recent speech, entitled "The Christian Church—What of Its Future?"

Copies of the letter, which follows, were sent to all the clergy and vestries of the diocese of Long Island.

"Some weeks ago, at a public assembly on behalf of coöperation among the Christian forces of the whole City of New York, John D. Rockefeller jr., made an address in which he appealed for a new emphasis upon those great loyalties which unite us rather than upon the different traditions and definitions that hold us apart.

"Here was a distinguished Christian leader, earnest and devoted and held everywhere in high respect, pleading for the Christian unity which is imperatively needed if the spirit of Christ is to be brought to bear effectively by His Church in this critical time. So significant did this utterance seem that the New York *Times* printed it full, and the *Reader's Digest* also reproduced it.

"The Bishop of Long Island has written to his clergy a letter in which he not only repudiates Mr. Rockefeller's address as 'shocking,' but urges that unless his address is disavowed by the Federal Council of Churches—which, in contrast to the Bishop's wholly inaccurate statement, had no official connection either with sponsoring the address or with its publication—our own Church should withdraw completely from the Council—in which our General Convention, after long and full consideration, had enrolled us and of which our honored and beloved Presiding Bishop Henry St. George Tucker has been president.

"It is quite true that not all of us would agree with everything that Mr. Rockefeller said. Many of us will feel that some of his interpretations of what is essential for united Christian faith and action were inadequate. But what if they were inadequate? Mr. Rockefeller was not speaking as a theologian but as a layman whose eyes are turned to great hopes of united Christian life and action that lie beyond our present differences of thought. The deplorable fact about the letter of the Bishop of Long Island is that Bishop DeWolfe wrenched Mr. Rockefeller's meaning away from its real emphasis. He makes it appear that Mr. Rockefeller disparaged the sacraments of Baptism and the Lord's Supper. A fair reading of Mr. Rockefeller's address shows that he meant to do nothing of the kind. He said, 'they should be preserved and guarded.' What he then went on to urge was that 'in the face of the great problems of sin, of evil and of spiritual hunger which confront the world today,' our different conceptions of the sacraments would not in our Lord's eyes 'justify controversy among His followers and their separation in rival factions.'

"Can anybody who is really in earnest about Church unity fail to welcome what those words express?

"Our own Church has spoken much about Christian unity. Recently we have taken definite steps, such as affiliation with the Federal Council and with the World Council of Churches, toward that goal. Mr. Rockefeller's plea as a Christian layman for closer understanding points forward; any such idea as that which the Bishop of Long Island advocates of separation from the Federal Council would be lamentable and frightened creeping backward. The appeal for unity is the voice of faith; the excited exaggeration of differences is the negation of faith.

"When a bishop is consecrated, as a preface to the vow required of him that he administer discipline as by the authority of God's word and the order of this

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Church, he is called upon to answer this question: 'Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all men.' The same ideal and purpose embodied in those words were the moving spirit of Mr. Rockefeller's address. It is in this spirit that all men of good will in our own Church will want not to turn backward, but to go forward to greater fellowship in Christ who prayed that His disciples might all be one.

Signed:

Mr. and Mrs. Leon Abbett, Joseph D. Allen, Mr. and Mrs. Paul B. Barringer, J. M. Bartels, H. Houghton Bell, Katherine J. Beale, Henry D. Bastow, Warren Brewster, Mr. and Mrs. James Bryan, Lincoln W. Bonneau, Lincoln Bonneau, Roscoe C. E. Brown, A. Wallace Chancey, Clover S. Coe, Robert L. Clarkson, Cora Clarkson, William Carroll, E. J. Campbell, Mrs. Kate Davidson, F. G. Day, William Edlin, Edward M. Fuller, Mr. and Mrs. Douglas Fairchild, John C. Grier, Irving C. Green, Virginia Hattersley, Donald M. Hills, Harold Hofman, Peter Hamilton, Katherine B. Jones, Dr. Sheperd Krech, Robert duBois Kemp, Ralph D. Kingsley, Claire B. Lewis, Andrew J. Lambertson, Mr. and Mrs. R. Lew, Mr. and Mrs. Alexander B. Milyko, Dora Murdock, Nancy Moffat, James Mitchell, John B. Niven, George A. Nagle, Frederick Oaks, Ellen H. Pratt, Edwin E. Pattison, Marjorie S. Pearson, Andrew C. Pearson, Henry G. Pimm, Benjamin T. Russell, Harvey W. Rodgers, Vincent B. Rey, William F. Riecker, Dr. James R. Reuling, James S. Russell, William E. Russell, J. Gordon Rosser, Alfred F. Rigoulot, Thomas W. Russell, Samuel Salvage, Katherine Salvage, William R. Snyder, Alice T. Sallmon, William Sena, Mr. and Mrs. Elmer Sammis, Waldo S. Sellew, Leonard H. Smith, Forrest Thomas, Allen M. Taylor, Robert H. Vanderbilt, E. Mortimer Ward, R. Kenneth Wilson, Louis B. Wilson, Reginald Willcocks, George Weiderman jr., Lawrence W. Winchester, J. Morris Wilkinson, Rodney Ward, J. D. Wilson jr., H. Edward Vollmers, and Constance F. Sloane.

PUBLIC AFFAIRS

Predicts Continuation of Restrictions on Travel

Commenting on published reports that restrictions on travel to religious gatherings of all kinds may be lifted, a spokesman for the War Committee on Conventions said in Washington there is "no reason" to believe such predictions will come to pass.

On the other hand, the spokesman declared, travel in the next six months is going to be more restricted than ever, because more than 3,000,000 men will be coming home for furlough. They will have to be transferred to the west coast for transport to the Pacific fighting zones.

However, the spokesman admitted that protests against the ban on Church travel have been growing in number and in intensity particularly since War Mobilization Director Fred Vinson lifted the ban on racing.

It was also admitted that there had been "some discussion" regarding further "liberalization" of religious conventions, but the committee has made no move indicating any loosening of the restrictions.

"Actually, the response to the pleas of the ODT not to use transportation facilities any more than is absolutely necessary in the next six months will indicate the determination of the American people to whip Japan quickly, for transportation is a No. 1 factor in hastening Japan's end." The spokesman declared.

The spokesman, who asked that he not be quoted by name, said that "the committee has been most liberal thus far with all Church conventions."

"It is not true that all religious gatherings of any kind—such as camp-meetings, Bible camps, etc.—have been authorized," he asserted. "But at the same time the policy has been and will be to give such meetings the benefit of a doubt and undoubtedly most of them will be held, for many of them do not cause appreciable additional rail travel."

Most of the protests against the ban on church conventions have come from Protestant groups, the spokesman said. He added that Roman Catholic and Jewish religious groups do not seem to have been greatly affected by the ODT orders.

It was stressed that the lifting of the ban on racing did not mean that ODT condoned travel to points where horse-races are held. The ODT has issued strict rules concerning travel to horse-races.

The spokesman admitted that if enough pressure is applied to Congress, changes may be made in existing regulations, but that up to this moment, no lifting of any travel restrictions is in prospect.

Washington Commentary

Commenting on the refusal of the War Committee on Conventions to issue a permit to hold the Advanced Conference of the Province of Washington at Sweet Briar, Va., the Rev. Robert A. Magill, chairman of the executive committee of the conference, has sent the following letter:

"Mr. Frank Perrin, Secretary,
"War Committee on Conventions,
"Washington, D. C.

"Dear Mr. Perrin:

"Following your letter of April 2d denying the permit for the holding of the Advanced Conference of the Province of Washington at Sweet Briar, Va., June 18th to 29th, we immediately complied with this directive of your office and cancelled the Sweet Briar Conference without further question as we were perfectly willing to make this sacrifice if it would contribute anything to the war effort.

"But following the news item in today's paper reporting the reopening of the Pimlico Race Track I cannot let the matter pass without registering a vehement protest with your office for its unjust discrimination.

"The news item says that more than 10,000 people attended the races at the Pimlico Track. This in one of the most congested areas of the nation, already overtaxed for transportation and lodging. The phrase 'Trolley Car Derby' is a simple canard. However, this gambling device is given a clear permit whilst the same privilege is denied to 250 people who are meeting in an area where enither transportation nor lodging presented a problem and their subject matter was to have been definite planning for the postwar world.

"Such deliberate discrimination cannot but completely remove all respect of the public for the directives issued from the bureaus in Washington.

"Very truly yours,
[signed] ROBERT A. MAGILL,
"Chairman, Executive Committee,
"Advanced Conference of the Province of Washington"

LEGISLATION

Federal Council Will Seek Tax Modification

Modification of present income tax procedures to guard the interests of religious and charitable organizations will be the goal of a program adopted by the Committee on Income Tax Legislation of the Federal Council of Churches and approved by the Council's executive committee.

Plans call for personal conferences with officials of the Treasury Department and Congress to submit practical proposals meeting the needs of the churches, and requests will be made for hearings on pending income tax legislation. Coöperation with Roman Catholic and other groups working on the problem will be sought.

The committee will also publish an educational pamphlet on the relationship of income tax legislation to the Church and to the individual contributor, prepare and distribute analyses of pending legislation for the information of the Church constituency, and issue articles to the religious press on current developments in income tax matters.

WORLD COUNCIL

Danish Lutheran Church Joins World Council

The Lutheran Church of Denmark has joined the 87 non-Roman communions throughout the world that plan to join the World Council of Churches when it is formally organized, it was reported by Dr. W. A. Visser 't Hooft, general secretary of the World Council at Geneva Switzerland.

He revealed that the Danish Lutheran Church had made known its intention to affiliate with the World Council in 1941 during the German occupation of the country, but that no announcement of the action was made for fear of Nazi reprisals.

With the addition of the Danish Church, membership in the World Council totals 87 bodies in 29 countries, including 27 communions in the United States.

PROVINCES

No Province Six Synod in 1945

On the suggestion of the executive council of the Sixth Province, there will be no synod or other general provincial meeting held in 1945. However, there is planned a conference of the Bishops of the province to be held at the invitation of Bishop Haines in Des Moines, Iowa, on October 17th and 18th.

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ENGLAND

Ultra Vires

A letter written by the late Archbishop of Canterbury, Dr. William Temple, to the Rt. Rev. Ronald Hall, Bishop of Hongkong, censuring him for his action in reputedly having ordained a deaconess to the priesthood last year [L.C., August 13, 1944], has been made public at a session of the Upper House of the Convocation of Canterbury.

Dr. Temple stated: "I cannot think that in any circumstances whatsoever an individual bishop has the right to take such a step, which is most certainly contrary to all laws and precedents of the Church and, therefore, I feel bound to tell you that I profoundly deplore the action you took and have to regard it as *ultra vires*."

Ask Deferment of United Church Of South India

Postponement of the proposed United Church of South India was urged in a resolution adopted by the Lower House of the Convocation of Canterbury.

The resolution requested the Archbishop of Canterbury to use his influence to secure deferment of the proposed scheme "until such time as it can be considered in an atmosphere free from the preoccupations resulting from the war."

The motion was carried by a vote of 17 to 17 after the addition of a clause that the South India plan should not be inaugurated "at least until after the next Lambeth Conference."

Archbishop of Canterbury Clarifies Views on Union Scheme

If and when the United Church of South India is inaugurated, it will not be in communion with the Church of England, the Upper and Lower Houses of the Convocation of Canterbury were informed by the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, at a session of the Full Synod in Westminster Abbey.

However, the fact that the proposed United Church would be outside the Anglican communion, the Archbishop stressed, did not mean that harmonious relations could not exist with the Church of England.

"The terms communion and intercommunion are commonly used in many different senses," he declared. "For the sake of clarity, I prefer to say that there will be real and close friendship between the proposed Church and the Church of England. How could it be otherwise when it is engaged upon such a high venture of faith and contains so large a proportion of Anglicans? But in the proper and technical sense of the word the two Churches will not as Churches be in communion with one another."

Replying to suggestions that every member of the new United Church of South India would be eligible for admission to the Anglican Communion. the Archbishop said that in the early years of the new Church its visitors to England would be persons who had previous membership in one or another of the uniting churches.

Presumably, he added, if they were Anglicans before they would be admitted to Communion as such, or if previously connected with Methodist, Presbyterian or Congregational missions they would be recognized as members of those denominations.

Later on there would be visitors whose only membership had been in the United Church, Dr. Fisher said, and when that situation arose it could be dealt with in the light of conditions then existing, and certainly without anything that amounted to full intercommunion.

The Archbishop cautioned that while the Anglican Communion's attitude toward the United Church was "critical" it was also "friendly and not hostile" and that "anything said now about the relationship could only be provisional."

Education Minister Rules In Favor of Clergymen-Teachers

British clergymen may continue to teach in schools in which they are now employed, according to a ruling by the Minister of Education. The decision settles one of the most widely debated questions of the new Education Act.

It has been a rule since 1870 that no clergyman should be employed in elementary schools, but the rule did not apply to secondary schools. The new Education Act however, changed the definition of a secondary and grammar school to any school for children over 11 years. Then the question arose whether the rule should apply to all schools for children over 11.

The first decision was that the rule should be extended to all secondary schools, which would have barred ministers from many schools in which they have been employed for a long time. By accepting the *status quo*, the Minister of Education has prevented a controversy, although many in church circles resent the fact that ministers may not even now be employed in elementary schools.

RUSSIA

Church Stresses Unity With Soviet State

Developments in the Russian Orthodox Church point to further unity with the Soviet state, and greater democratic practice within the Church.

Present Church-state relations in Russia were hailed in a statement by Patriarch Alexei, who asserted that "the most important thing done by the Orthodox Church during the war was to demonstrate to the whole world its complete unity with the government." This is the strongest and most direct statement of its kind made by any Orthodox leader in Russia since the Church was formally reinstated in the Fall of 1943.

"The Church has shown that, for her, service to the motherland by all available means is holy," the Patriarch declared. "The Church has always been one with the Orthodox people, and now, in the hour of the motherland's victory, she is one with her, serves her and carries on wholeheartedly with the government by helping it and listening to its appeals."

War Prestige

How far collaboration can go under the dominance of the Communist Party, with its atheistic viewpoint, is a question that belongs to the future. For the present, the Church is profiting from the prestige gained during the war.

The trend of opinion among Orthodox leaders generally is that while the Church still labors under difficulties, there are possibilities for development within the framework of the Soviet constitution.

The internal life of the Russian Church shows a trend toward greater democratization. This tendency is discussed in the current issue of the *Journal of the Moscow Patriarchate*, which, for the first time, has printed contributions by women. One of the writers. Antonina Shapovalova, underscores the statement by Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs, before the recent general Church council in Moscow, in which he said: "The great October revolution which liberated our people also freed the Russian Orthodox Church from those chains which affected her inner church activity."

The woman writer stresses that when the new Patriarch was elected, the voting began with the youngest ranking delegate. This shows, she claims, that everything was done so that voters could act freely and democratically. Speaking of the order of worshipers, in churches, she says:

"I remember how, in my childhood, people came to kiss the cross strictly according to rank. First came the ruling powers, then the famous and wealthy, and after them the simple people. Attendance at church was a legally enforced duty on the part of every official, and all had to observe church rituals or be deprived of civilian rights.

"Now, in our Soviet land, where the Church is separated from the state, and where religion is the personal affair of every citizen, there is no wall of rank between the highest Church leader and the people. All believers are equal, according to truly Christian teachings."

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Hierarchy of Orthodox Church Listed

The hierarchy of the Russian Orthodox Church consists at present of four metropolitans, including Patriarch Alexei; 12 archbishops; and 24 bishops, according to official records made public in Moscow and released by Religious News Service.

The metropolitans, in addition to the Patriarch, are: Metropolitan Nikolai of Krutitsky, head of the Moscow diocese; Metropolitan Ioann of Kiev and Galicia,

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who is also Exarch of the Ukraine; and Metropolitan Benjamin of the Aleutian Islands and North America.

The archbishops are: Philipp of Astrakhan and Stalingrad; Vitalii of Tula and Belev; Luka of Tamov and Michurinsk; Ioann of Izhev and Udmurtia; Andrei of Dniepropetrosk and Zaporozhye; Vasilii of Minsk and Byelorussia; Antonii of Stavropol and Piatigorsk; Alexei of Kuibishev; Stephan of Poltava and Kremenchug; Alexei of Yaroslav and Rostov; Varfolomel of Novosibirsk and Barnaul; and Gregorii of Pskov and Porkhov.

The following are listed as bishops: Kornilii of Sumy and Akhtyr; Milhail of Penza and Saran; Alexander of Molotov and Solikamsk; Pitirim of Kursk; Benjamin of Kirov; Fotii of Kuban and Krasnador; Dmitrii of Ryazan and Kasim; Yelevferii of Rostov and Taganrog; Zinovii of Lyskov; Ilarii of Ulianovsk and Molokessk; Iona of Voronezh; Kirill of Tashkent and Central Asia; Boris of Nozhin; Leontii of Archangel; Makarii of Mozhaisk; Nikolai of Volyn and Rovno; Nikon of Voroshilovgrad; Ioasaf of Simferpol and the Crimea; Antonii of Zhitomir; Sergii of Kirovograd; Onisim of Vladimir and Suzdal; Paisii of Brest and Kobrin; Rafail of Kalinin and Velikiye Luki; and Sergii of Smolensk and Dorogobuzh.

Archpresbyter Nikolai Fyodorovich Kolchitsky is manager of the affairs of the Moscow Patriarchate, while Archpresbyter A. P. Smirnov is editor of the *Journal of the Moscow Patriarchate,* official Church publication. Archpresbyter M. D. Popov and Prof. C. B. Savinsky are rector and vice-rector, respectively, of the Moscow Theological Institute.

NORWAY

Bishop Berggrav Headed Church Opposition

Although kept under house arrest for more than three years, Bishop Eiving Josef Berggrav, Primate of the Norwegian Lutheran Church, was the active leader of the Church's unflagging opposition to German occupation authorities, it was revealed in an interview which was granted to Religious News Service in Oslo.

Disguised in a heavy, black beard, and a pair of spectacles, Bishop Berggrav left his summer lodge at Asker almost nightly for secret visits to Oslo. Conferences with patriot Church leaders were often held within stone's throw of Gestapo headquarters in the city. Some of these nocturnal trips, he said, were made with the help of friendly guards, but others were made without their knowledge.

"During the whole occupation," Bishop Berggrav declared, "our Church and our people were united in a struggle that was compelled by our obligation to God."

Bishop Berggrav said his guards showed great sympathy toward him during his confinement. When he refused to sign a pledge of loyalty to the Quisling regime that would have meant his freedom, the guards cheered him lustily. It is possible

BISHOP BERGGRAV: *He was also known as "Dr. Kattman."*

that they offered only a token resistance when Norwegian patriots overpowered them and spirited Bishop Berggrav away to safety a few weeks before Germany surrendered to the Allies on all fronts.

Voicing deep sorrow over the sudden death last year of Dr. William Temple, Archbishop of Canterbury, Bishop Berggrav said his passing was a severe blow to the Ecumenical Movement. He expressed hope for more progress toward a world-wide community of Churches "when ecumenical solidarity stretches further than to the general staffs" of the Churches.

Coördination of Church and state was approved by Bishop Berggrav, but he said it was his wish that the Norwegian Church be given greater freedom in the conduct of its internal affairs.

The Bishop disclosed that his youngest son, Dag, suffered extreme mental and physical torture at the hands of the Gestapo as the Nazis vainly attempted to gain information on Bishop Berggrav's secret activities. On one occasion, the boy fainted six times, but steadfastly refused to divulge anything that would implicate his father. When freed from prison, young Berggrav did not recognize his parents. Physicians believe, however, that he will recover.

Bishop Berggrav was first interned in the Bretvedt concentration camp near Oslo, but was released and promised his freedom. When he left the camp, the police car brought him directly to the cottage in Asker and guards were immediately assigned to prevent his escape.

Living alone, the Bishop did his own cooking and cleaning, and cut 14 cords of wood during his internment. He was in frequent correspondence with Bishop Gustaf Aulen of Straengnaes, Sweden, signing his letters as "Doctor Kattman."

In one letter, Bishop Berggrav wrote as a gynecologist, stressing the risks that surrounded "delivery" for a certain patient, an obvious reference to the attempt that was to be made to free him from his captors.

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HOLLAND

Jewish Services

The principal synagogue in Amsterdam, Holland, was filled to overflowing for the first Jewish services held there since the German occupation. Eighty per cent of the congregation was non-Jewish, and guests of honor were three Amsterdam police officials who constantly risked their lives by warning the Jewish population against Nazi manhunts and hiding fugitives in their own homes.

"During the occupation," the officiating rabbi declared, "Holland became a shining example of tolerance and brotherliness."

The synagogue was left intact by the Germans and even prayer rolls and brass candlesticks were found untouched after their evacuation. So far, 4,000 Jews who had been in hiding in Amsterdam have come out in the open again, but it is not certain that they represent the remnant of the city's original 60,000 Jewish inhabitants, since many Jews were brought to Amsterdam by the Germans from elsewhere. The Jewish group also includes numbers rescued from other parts of Holland and from Nazi concentration camps.

CANADA

Anglicans and Greeks Celebrate "Agape" Together

Anglicans and Orthodox mingled and cracked Easter eggs fraternally at St. George's Greek Orthodox Church, Halifax, Nova Scotia, on May 6th for a celebration of the traditional *agape,* or love feast, which followed the Orthodox observance of Easter.

The congregation heard the Rev. Carman W. F. Stone, rector of St. George's Anglican Church, the historic "Round Church" of Halifax, tell of the happiness it gave him and members of his parish to visit the Greek congregation in the bond of Christian friendship and "of our common patron, the Holy George." Fr. Stone preached in English, which all Greeks in Halifax understand.

The Rev. E. Athanasiou, pastor of the Greek congregation, thanking Fr. Stone for accepting his invitation, welcomed the Anglican rector as "my friend and Christian brother." During parts of the service both priests stood together at the shrine table. Fr. Stone assisted also by reading in English passages of the Gospel for the day, Fr. Athanasiou reading the Greek version of the same text.

After the service the congregation adjourned to the basement recreation hall where refreshments were served, including bright red-dyed Easter eggs. Greeks and their guests cracked these together according to ancient custom, with the greeting "Christ is Risen!"

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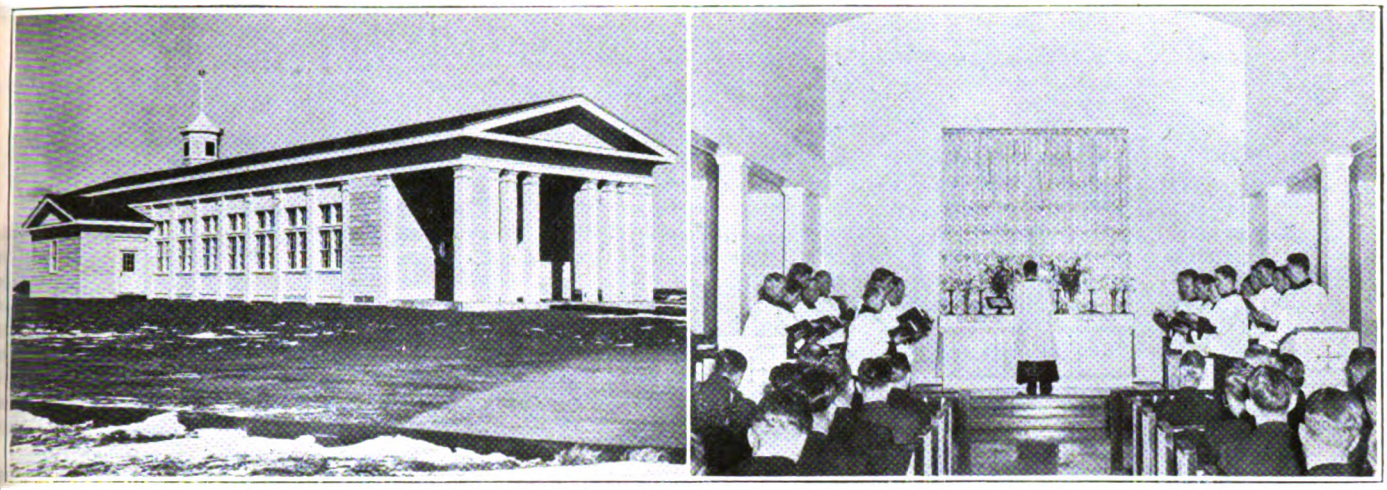

NEWFOUNDLAND CHAPEL: *The choir vestments were fashioned from bedsheets.*

ARMED FORCES

New Chapel in Newfoundland Holds First Service on Easter

First services were held in the Church of Our Saviour, new chapel at the Naval Operating Base, Argentia, Newfoundland, on Easter Sunday morning. Chaplain H. A. Griswold, of the diocese of Tennessee, offered the dedicatory prayers at the Protestant General Service.

Work on the chapel was started early last fall after ideas for the plan were suggested by Chaplain Griswold to Lt. Thomas Culbertson, personnel officer, who was an architect in civilian life.

A gift of $5,000 by the Officers' Club provided all the church appointments, which were purchased through Morehouse-Gorham and Sireta Mason. The altar appointments in wood and silver were by Morehouse-Gorham while the linen and altar decorations came from Sireta Mason. The Base Welfare Board purchased the Hammond organ for the chapel.

Chaplain Griswold was able to purchase the appointments and hangings while on a trip to Boston and New York. A stained glass rose window, depicting Christ blessing fishermen, has been ordered and will be installed in the bulkhead above the dossal hanging. The chapel seats 357 persons.

CHAPLAIN H. A. GRISWOLD

SALVAGE MATERIAL

Constructed under the Public Works Department, the chapel is made largely from salvage material procured on the base. Newfoundland civilians provided the labor for the construction work. While the building was in the process of construction, the pews, altar, pulpit, and lectern were made at the base sawmill and carpenter shop. Carrying the making-things-do attitude still further is the interesting item that the choir vestments were fashioned from bedsheets.

Chaplain Griswold expresses pride in the way servicemen face the monotony of these remote places, but also praises the government for facilities provided to overcome ennui and loneliness. One of his most interesting phases of work is with the ships that pull into the base. Often survivors were landed from ships suffering enemy action in the North Atlantic. The chaplain plays an important part with these men in furnishing Red Cross survivor's gear, in distributing cigarettes, in writing letters for hospital cases, etc.

ORDINATION

Mr. Griswold was ordained deacon and priest on two successive days, December 20 and 21, 1942, by Bishop Maxon of Tennessee. Before his ordination he had been serving in the Navy as petty officer second class on the cooking detail. When superior officers recognized his particular aptitudes and educational background, which included teaching Greek and the Bible at the University of the South, he was given an opportunity to study for the ministry. Born in New Britain, Conn., 44 years ago, Mr. Griswold had been on the brink of becoming a clergyman when he began his teaching career at Sewanee. Previously he had been a police reporter on the New Britain *Herald*.

"Divine Intention" Believed To Have Delivered Mail

A year or two ago the Rev. John C. Turner, rector of the Church of the Advent, Birmingham, Ala., suggested to Charles Bromberg that carved wooden plaques for the front of the main altar would be suitable for a projected memorial for Mrs. Bromberg's deceased parents. Mr. Bromberg put off a decision, and then he left for service in the Navy.

Mr. Turner, meanwhile, had designs drawn for 13 plaques—for the 12 apostles and St. Paul—and sent blueprints of the designs to Lieutenant Bromberg, FPO, San Fancisco. The ship carrying the prints was sunk, and when the mail cargo was recovered the address had been washed off. Officers opened the envelope and discovered the name, the Rev. John Turner, on the blue prints.

Efforts to find Mr. Turner, no address, were unavailing, so the prints were turned over to a naval officer for suitable disposition. The officer was Lieutenant Bromberg! Considering it "divine intention" that brought the prints to him in this roundabout fashion, he wrote to Mr. Turner and told him to go ahead with the project. The plaques were dedicated in April.

Mass for Russians

Saying Mass for about 400 Russians who had been German slave-laborers or prisoners, was the interesting opportunity given Chaplain A. J. Dubois on Easter day.

Writing from "somewhere in Germany," Chaplain Dubois says, "we had released a number of Russians that had been prisoners of the Germans, and those in labor battalions. A spokesman asked for an Anglican priest, and, fortunately, I was at hand. I said Mass for about 400 of them and it was quite an experience. Men and women alike were weeping; the spokesman told me it had been years since they had been able to go to church. They could not understand me, but they followed the ritual and were most reverent."

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Reminiscences of the Associate Mission in Omaha

By the Rt. Rev. Paul Matthews, D.D.

Retired Bishop of New Jersey

IN 1890 there was a group of five young seminarians at the General Seminary who were pondering a plan to form an associate mission to go out together to work in the domestic mission field. The group consisted of Irving Johnson, Arthur M. Jenks, Edward J. Knight, James Goodwin, and myself.

As a matter of fact, only two of this group actually went. Jenk's bishop refused to release him for the mission field; Ed Knight found what he felt was a great missionary opportunity in New Jersey and founded an associate mission in Trenton, and Goodwin withdrew.

Johnson and I, however, stuck it out, and formed the nucleus of our Omaha Associate Mission. I went in 1891, after serving out my diaconate in Southern Ohio. Johnson had preceded me by several months.

While we were still in the seminary, several attempts were made to sell the idea of an associate mission to one or another of the missionary bishops. We offered ourselves for work in West Texas, but Bishop James S. Johnston would have none of us; he replied that he did not wish to have Anglo-Catholics working in his field. We next tried Montana, and were again turned down for the same reason. The Rt. Rev. Leigh R. Brewer was then Bishop of Montana, which at that time was a missionary district.

As it happened, the Bishop of Nebraska, the Rt. Rev. George Worthington, heard about us in some way and that we were going begging, so he came on to New York and gave us a cordial invitation to come out into his field and work. Nebraska was not a missionary district but a fully organized diocese. It was, however, assisted by a missionary grant from the National Board of Missions, and it was really a missionary field.

I was still a deacon when I went to Omaha, but very soon after my arrival, Irving Johnson and I, with John Albert Williams, a Colored deacon of the diocese of Nebraska, were ordained to the priesthood by Bishop Worthington. This ordination was on St. Luke's Day, October 18, 1891, at St. Matthias Church, Omaha. We received at last our great commission to go forth as ambassadors of Christ.

I cannot think that any other life work has such compensations and rewards in the confidence and friendship of those whom a priest and pastor tries to serve and from whom he seems to receive far more than he attempts to give; and the privilege of ministering to the sick and suffering is itself like a sacrament of grace. To teach and to preach is a labor, but a labor of love; if one can only keep one's balance, without overmuch self-esteem, then it is not love's labor lost.

Omaha, the principal city of Nebraska, was to be our headquarters. Its name is derived from that of an Indian tribe and it has an interesting place in our history as the western starting point of the first transcontinental railroad. The Union Pacific was completed in 1869. A golden spike was driven at Ogden, Utah, on May 10th of that year, so joining the Atlantic and Pacific Coasts in a band of steel. It is almost impossible to overestimate the importance of the result of this linking of the East and West, and it seems strange to me that it happened during my lifetime, three years after I was born.

Previous to this time the covered wagon, the Prairie Schooner, was the only way to haul freight across the continent, and the stage coach was the only passenger service. The mails were handled by the "pony express," riders in relays, carrying mail pouches. I remember seeing pony express postage stamps on old letters in our attic at home. Other and even older letters had no sticker stamps on them, but just a red seal stamped on by hand with the amount of "postage due" written in ink by the post office, and the amount was collected on delivery.

When we got to Omaha it was, of course, quite a city, but it was only 12 years older than I was, as it was 36 and I was 24. But in spite of its newness it was a thriving and ambitious town, with hotels, banks, paved streets, and trolley cars. Electric cars were really more common then in the West than they were in the East, where the old horse cars were still in use.

Although most of the streets were paved, the sidewalks were of wooden planks laid crosswise. One had to be careful not to step on the ends of the planks, for if the nails were loose, then the other end would fly up and hit you, or somebody else! The Rev. John Williams told me that when he had first come to Omaha the streets were not paved at all, and after wet weather vehicles would bog down; and on the main street of town there would be signs stuck up in the mud-holes "no bottom here."

The dwelling houses were mainly wooden, and it was quite usual for a man to buy a house in one section of the town and have it moved to a lot in a different section. At one time, I remember, our street was blocked four ways by houses in this process of moving. We lived near the intersection of two streets; and there was no way out for us except by clambering around a house. We were marooned for some time, for of course they moved slowly.

When Omaha was first built, the city of Florence, about four miles north on the Missouri River, was somewhat older and wanted to be the capital of the state, and when Omaha was given that honor, almost all the houses in Florence were moved to Omaha! Later, Lincoln became the capital.

So common was this habit of house moving that it caused no particular comment when, in 1893, a house was moved from one end of the city to the other, given a new coat of paint and some alteration in the way of a new verandah; but when the owners returned from a visit to the World's Fair in Chicago, all they found was a vacant lot! It took them a long time to locate their stolen house!

My sister Eva (later Mother Eva Mary, C.T.), went with me, and on our arrival we rented a house, and Irving Johnson came to live with us. Later, additional members of the associate mission were added to our household.

The arrangement we made with Bishop Worthington was that we were to have $100 a month for our family group for living expenses, and $25 a month for each member of the associate mission as an allowance for personal needs, clothes, carfare, etc. This was a very favorable arrangement for the diocese as three or four mission workers could be supported for about as much as one would normally cost. My sister received nothing, and she was worth more to the associate mission and to Nebraska, as a missionary, than all of us, or perhaps all of us put together. She had a small competence and she used it freely in maintaining the household, and so long as we lived together we lacked no comforts. We limited ourselves to $15 a month for personal expenses.

We had agreed with the Bishop before coming, to remain unmarried for a period of three years. Of course the venture would not have worked out at all unless we had made this promise. We also agreed to live together under a simple rule of devotion, study, and obedience.

When I say "we," I am referring also to those young men who joined the associate mission later. These were Giles Herbert Sharpley, who came in 1892; Samuel Gardner Welles, in 1893; Cornelius Stevenson Abbott, in 1894; Horace Percy Silver and Charles Herbert Young also came in 1894. There were others who did not actually join the associate mission but who lived with us for a time and were given assigned work to do. The Rev. John Calvin Gallaudet and the Rev. Stephen A. W. Pray were two of these transient members, and there were several lay workers. Thomas Yardley came out from the seminary during the summer vacation as did another candidate for the ministry Francis W. Eason. Then we had Peter Hoyt and William James Blue as lay workers, neither of whom were ever ordained. James Wise, one of our own Omaha boys, became first a lay member of the mission and carried on his studies for the ministry with us. He was ordained priest in 1902. "Jim," as he was to us, was a brand snatched from the burning as he was rescued from a railroad office and switched into the ministry. He was a genuine Scot, born in Dundee; a delightful companion, a hard worker, conscientious and effective. He had a heart of gold and

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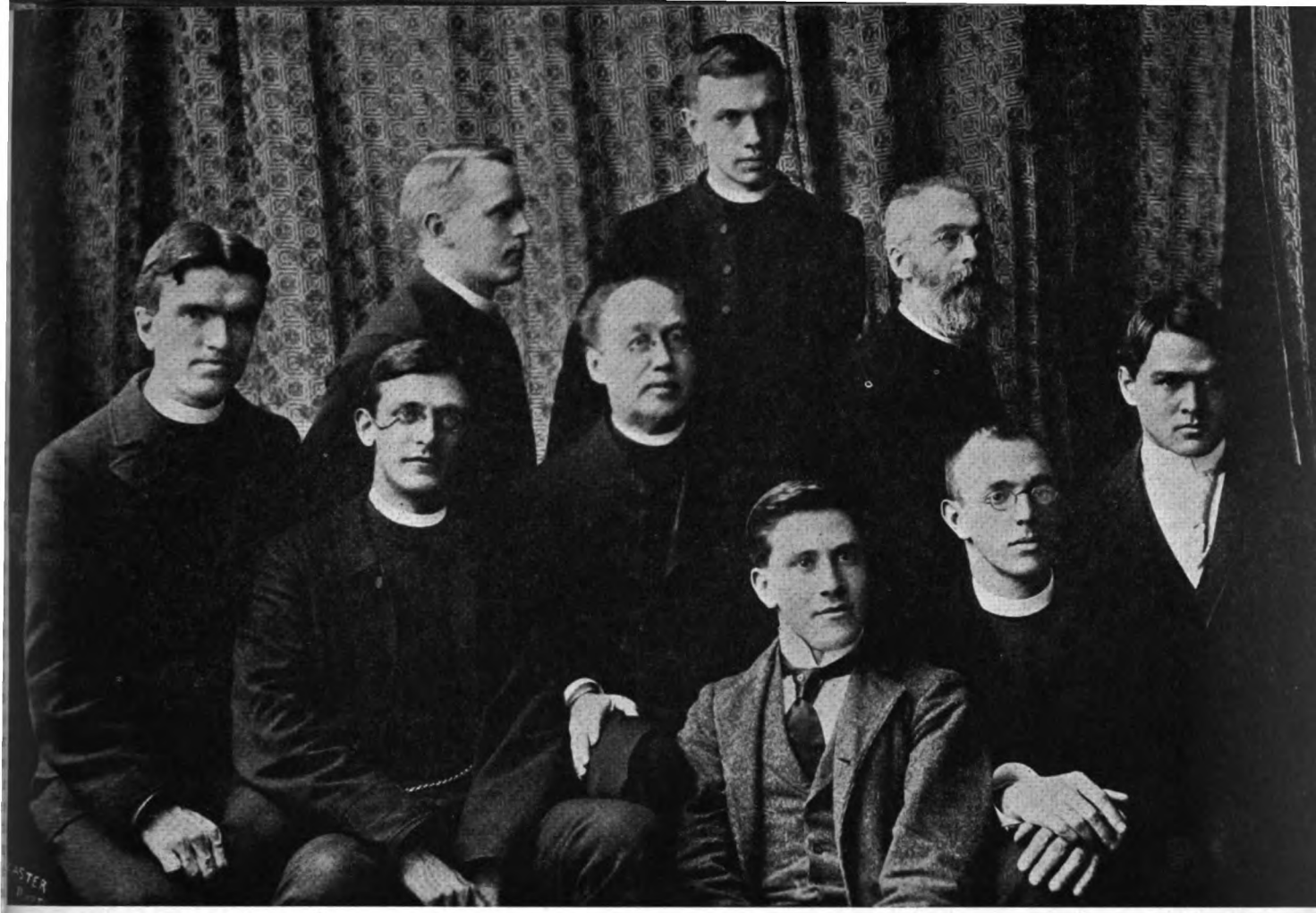

GTS Missionaries at Omaha: *(left to right) Rev. Messrs. Charles H. Young, Percy Silver, Paul Matthews; Bishop Worthington; Rev. Messrs. Irving P. Johnson, James Wise, J. A. W. Pray, Samuel G. Welles, Peter Hoyt.*

an alert mind. He always felt, I think, that he owed everything to the associate mission. His career, all too short, was distinguished. At the age of 43 he was elected Bishop Coadjutor of Kansas and was not quite 64 when he died on July 8, 1939.

Most of these men have had outstanding careers in the Church. Young, as rector of Christ Church, Woodlawn, Chicago, and headmaster of Howe School; White, as dean of the Cathedral in Grand Rapids and later as dean of the Cathedral in Cleveland. He was chosen as Bishop of Northern Michigan, but declined the election. Silver was chaplain at West Point after serving as chaplain in the Philippines, and he was only 63 when he died as the honored rector of the Incarnation in New York City; he was thrice elected to the episcopate—in Kansas, in Texas, and in Wyoming.

Sam Welles has been very close to me throughout the years. After leaving Omaha he went to Council Bluffs, Iowa, just across the Missouri River, and thence to Peoria, Ill., and then in 1900 he came to Cincinnati as my assistant at St. Luke's Church, and after a two-year period in Oklahoma he returned to St. Luke's as rector in 1904. Then he returned to Oklahoma, but when I came to New Jersey I got him back with me to take charge of our work in the institutions in the diocese; the hospitals, orphanages, homes for the aged, sanatoriums, prisons, and asylums. Sam was the good samaritan of New Jersey for 25 years.

It has always seemed very strange to have renewed my association with the Rev. Stephen A. W. Pray after nearly 35 years, for when I came to New Jersey as Bishop, I found him installed as caretaker at the old Washington Headquarters in Rocky Hill.

Others who came later, some of them after I left Omaha, were Walter S. Howard (1896), Francis S. White, and William Herbert Moor, both in 1899.

Again, with Herbert Moor my lines crossed. For when, soon after I became Bishop of New Jersey, I began looking about for a vicar of Christ Church Pro-Cathedral in Trenton, I invited Moor to come, and he did. This was in 1916, and then followed a very close and affectionate association for nearly 20 years, until his death in 1935.

In passing, it is of some interest to me that Christ Church, Trenton, was Edward J. Knight's parish, and the building occupied by the Trenton Associate Mission, which was founded by him, became the diocesan house and was in use as such when I came to New Jersey 25 years after Knight, Johnson, and I had first planned to go out together. Knight became Bishop of Western Colorado in 1907.

We had a very simple organization. We chose one of our number to act as head of the mission, but his direction consisted mainly in oversight of the work and planning schedules. All things went pretty smoothly and by common consent after discussion in conference, and the head was never dominant until later, when the Rev. James Wattson came from Kingston, N. Y., and tried to turn the associate mission into a semi-monastic community, with silence at meals and a stiffer rule of life. I am inclined to think that this contributed largely to the giving up of the work, as the members, one by one, went away. Wattson later became a Roman Catholic, and under the name of Paul James Francis founded the Society of the Atonement, a Franciscan monastic community at Graymoor, N. Y.

We did have a rule of prayer, study, and work, but it was a simple one. The daily Mass, Matins, and Evensong; group meetings for study of Greek and Hebrew each morning for three hours; and parish work in the afternoons and evenings.

Panic of '93

Omaha itself, before we arrived, had been having a brief and baseless "boom" and there had been much speculative building, but the boom collapsed and many houses were vacant; and in 1893, two years after our coming, there was what we should now call a "depression." We called it "hard times," and the "panic of '93." I remember the stream of poverty-stricken

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farmers going back East, crossing the Missouri River, getting away from the prairie farms where long continued drought and crop failure and mounting mortgages had made it impossible for them to live.

There was actual famine in Western Nebraska, and I remember the happy shock with which I received a letter enclosing a check for $1,000 for relief work in this stricken area. I distributed this gift through the relief agencies. What amazed me was that any one had enough money to spend in such a large and generous way. It was the first experience in my ministry, but I am glad to say not my last, with a large-hearted giver.

Our first headquarters were on North 18th Street, where my sister Eva made a home for Irving and me. We selected this house because it was near St. Barnabas Church, which we held in much the same regard as faithful Roman Catholics revere St. Peter's and the Vatican. The rector, Fr. John Williams, was our mentor; we were his faithful and devoted neophytes. He was a keen partisan, and in the forefront of every ecclesiastical battle. While we did not actually get into hot water, we found the stream pleasantly warm much of the time. Each diocesan convention, we felt, was a battlefield, and it seemed to us that the very life of the Church depended on electing our candidates to diocesan offices and positions, and in defeating the opposition. It seems strange to me now to think that 50 years ago things which are practically in general use in these days were matters of heart-rending controversy then. Altar lights and special Eucharistic vestments of alb and chasuble (to say nothing of that ecclesiastical vermiform appendix, the maniple) were regarded as dangerous and Romanizing practices; and along with these went such acts as reverencing the altar and the use of unleavened bread in the Eucharist.

We all of us owe a great debt of affection to George Worthington, who was Bishop of Nebraska from 1885 to 1908. He was a genial soul and of a generous heart. He was most sympathetic with our work and fostered it in every possible way. His diocesan funds did not permit any large appropriation, and, indeed, I suspect that the moderate amount needed to support the associate mission was one feature which made a strong appeal to a Bishop hard put to it to carry on a widely extended work in a diocese so largely missionary as Nebraska then was, and still is.

John Worthington was the Bishop's brother, and he was a dear. We were always welcome at Bishopthorpe, where the two of them kept bachelor's hall. After "Mr. John's" death the Bishop married, much to his happiness and comfort. He was obliged to leave Omaha later, because of its altitude of more than 1,000 feet, and live at sea-level, as he had angina pectoris; so he asked for a Coadjutor in 1899 and lived in New York City at the old Manhattan Hotel on 42d Street. He was referred to, with characteristic New York irony, as the "Bishop of Manhattan."

First Coadjutor

When the election for a Coadjutor took place there was, of course, a contest. The high Churchmen nominated the Rev. Arthur L. Williams of Chicago, but there was a group in the convention opposed to Mr. Williams and advocating the election of the Rev. Dr. Fair, dean of the Omaha Cathedral, who was a moderate Churchman, while Williams was reputed to be advanced.

One of the wardens of the Cathedral was the brother-in-law of Bishop Millspaugh of Kansas, and while Canon Marsh was in the midst of his speech nominating Mr. Williams, this gentleman asked a sly question, well aware that Arthur Williams was not a college graduate, as he went from business into the ministry. He said, "Canon Marsh, can you tell us of what college Mr. Williams is a graduate?" A very innocent query, ostensibly put for the laudable purpose of eliciting proper information. Canon Marsh was unable to answer until Johnson, setting close by him, whispered to him, "Tell them that he is a graduate of the same institution of which Bishop Millspaugh of Kansas is an alumnus." And Marsh did it! Bishop Millspaugh was not a college man, either. The innuendo was answered far more effectively than by a mere retort. Johnson has always been a quick thinker and deadly in debate, the more effective because he could raise a laugh. As a consequence, he leaves no wounds; his opponents find themselves floored, but it is usually their gravity that is upset, and when they recover their balance they are unbruised.

We were, all things considered, a very congenial and happy group of young men, spurred by a common motive and bound together in a common cause, all eager and willing to work together, and to study, too, for study was a definite part of our plan; and on the whole, we stuck to it fairly well.

Each morning, after "Mass, Matins and Mush," we met for a study period. We tried valiantly to keep up our reading of the Holy Scriptures in the original tongues, Hebrew and Greek, with some side reading in Church history and theology. And then in the afternoon we went our several ways, to keep in touch with the people to whom we ministered and to make such new personal contacts as we could.

While we had assigned fields of work, there was frequently some interchange, our idea being to try to get a feeling of unity and fellowship between our scattered congregations. Irving Johnson had charge of St. Andrew's, Walnut Hill on 41st Street, and later of St. Martin's, South Omaha; Welles had St. Mark's, Florence, and Holy Cross, Papillon (both out in the country); I had St. Augustine's, Hanscom Park, and St. Paul's, Omaha, on 32d Street, and later, Young and I had St. John's, Omaha. All of these churches were missions except St. John's, which was an organized parish with a vestry. St. John's rather resented having to come under the Associate Mission but its hurt dignity was somewhat soothed when we made it our official headquarters and later built our mission house there, and established the parochial school.

We felt that an occasional interchange between us would make for a more united work and give a feeling of solidarity. I think it did that for us, but I doubt if it had much effect in giving the congregations a sense of fellowship with one another. We built a new church for St. Paul's. Much that we built at St. John's has disappeared, but there is now a new St. John's further out from the center of town.

We moved from the North 18th Street house to a somewhat larger house on California Street, out near St. Andrew's, but it was a mistake. It was well enough in the summer time, and had a good bit of land about it, but it was flimsily built, and the hot-air furnace was a total loss. When the cold weather came (and Nebraska gets pretty frigid in the winter), we found that our heater delivered smoke and mephitic gas, but no warmth! Our landlord had warned us against the place, and stated firmly that he would not make any repairs.

I remember in one cold snap that we had to keep the water running from the taps in the bathroom to prevent the pipes from freezing solid, and as a consequence, there was a miniature ice-gorge in the bathtub! We put in stoves wherever we could, and wore our warmest clothing, and took no baths, "for the duration"!

We had a little oratory which we constructed ourselves, up in the attic, using heavy building paper to make walls and ceiling. Of course there was no heat in it at all, and frequently, at our early Mass, the water froze on the paten when we took the ablutions.

Once our devotions were nearly broken up by an involuntary obeisance on the part of Blue. He had come up to the service with a heavy pea-jacket on, tightly buttoned, and he had his hands deep in his trouser pockets, to keep them from freezing (so he said) and when he knelt, there being no barrier in front of him, he began to lose his balance and kept on going down. It was a gradual and rather slow process as he was very strong and had put forth every ounce of his energy to keep himself erect; but his hands were firmly planted in those pockets and he could not free them to break his forward fall, so with agonizing deliberation he got lower and lower until his nose and forehead reached the floor. He wasn't the only one who lost his gravity; all got up and stole out as silently as they could, leaving me at the altar, and Blue prostrate; and I missed seeing it! fortunately, I think, for I went on with the service in blissful ignorance. If I had known, I fear that I, too, would have had to beat a retreat to leave poor Blue alone in his struggle. I will say that he held his tongue. He might have said much, and in that, he "kept the victory" even if he didn't keep his balance.

We left our California Street home after one winter there. My sister and I took a house at 28th and Blondo Streets, while Johnson, Silver, Welles, and Blue moved to a house on Franklin Street; and here began our parochial school.

My sister Eva and I lived together for a time, while our clergy house next to St. John's Church was building. We had come into a modest inheritance and this made it possible to build a suitable and roomy clergy house with oratory, library, dining room, and kitchen on the first floor and four or five good bedrooms above. As soon as it was completed, I moved in with the other men, and my sister Eva was able to carry out a plan, which had been seething in her fertile mind, to establish a house of women workers. Here we

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the real beginning of her Community of the Transfiguration.

We irreverently dubbed it the "House of Martha" because it was a hive of industrious women workers. I call them women, but they were very young; Beatrice Henderson (later Mother Beatrice), Grace Keese, who married Irving Johnson, Pauline Welles, Sam's sister, Caroline Jordan, and others. They visited the poor and sick, they taught in the Sunday school, had sewing classes, and taught in the parochial school. It was a missionary enterprise of importance, and it cost the diocese of Nebraska nothing.

We had a "yen" for teaching. So we started a school; and it was rather a success. We had, of course, the usual course of studies, but laid emphasis on religious teaching. It kept us busy, along with our other work, but that was good for our souls. My experience has been that the best way to learn, is to try to teach. I further believe that what is most needed in the Church today is teaching, sound and simple. Too often preachers feel impelled to oratory; plain instruction seems to them too simple, but what seems A B C to them is often X Y Z to the congregation. In their flights of rhetoric they often miss the point and fail to reach the minds and souls of those whom they most wish to guide and influence.

My opinion is that a good way for young men to begin their ministry is to start out in an associate mission, if they only will and perhaps I should say, if they *can*, for it does seem to take some natural congeniality for a group of ardent youngsters to be able to live together; it also calls for a considerable exercise of self-control. As Johnson used to say "it takes *grace* for men to live together in harmony," and there is no doubt that he had it. He became rector of St. Martin's Church, South Omaha, in 1894, but retained his connection with the associate mission until 1901. Ten years in all.

On the whole, we lived well. Most of the time I was the "commissary" and did the marketing, and I learned how to do the providing for a hungry family. I did not buy butter by the pound, but at the wholesaler's I got a firkin at a time. Meat was cheap, as we were so near the great packing-houses at South Omaha; we often caught the smell of them. One friend said feelingly, "When the wind is from the South in the evening, you don't want meat for breakfast the next morning!"

We had a faithful and efficient housekeeper, who did the cooking, served our meals and did all the cleaning and housework, bedmaking and dusting, for $3.00 a week. We had no domestic crises or worries, and we lived like lords.

On Sunday nights we had a late supper, after the last man got in from his evening service, and it wasn't wise for him to be dilatory. We prepared it ourselves, using a chafing-dish on the dining-room table; sausage and scrambled eggs, or something else as succulent, and after supper that delightful sense of nothing to do until the next day!

I have said that we were a congenial and happy group, sure enough of ourselves and of one another to have little constraint. Sometimes our interchange was rather pointed, but it was not ill-natured, and we usually took chaffing in good part.

One Saturday night Irving came in, tired as most of us were, and said, "I'm just about all in; what are you going to preach about tomorrow at St. John's, Paul?" And I said, somewhat smugly, I fear, "My text is 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all'" (St. James 2: 10). "Huh"! said Irving, "You can't make anything out of that!" "Oh, can't I?" said I. "If a man offends in one point he is guilty of all, because (a) he has broken the unity of the law, for the law is one; and (b) he has broken the unity of his own nature, for man is one; and (c) he has broken one of God's commandments, and so he has destroyed the unity which ought to exist between man and God, for God is One." "Well, you might make that do," he drawled, and left me feeling pretty flat. On Sunday at dinner, he turned to me and said, "Paul, you're going to preach at St. Andrew's tonight; better not use that sermon there because I preached it this morning."

One of the features of the clergy house was our little chapel. It was on the ground floor with an outside door, and another door opening on the front hall. It was used for our own daily services, and was also convenient for Lenten and special services for St. John's congregation.

One morning at breakfast Irving charged us all most emphatically that we must keep the "great silence" all day long, as he was to conduct a quiet day for women in the oratory and he didn't want us to come barging into the house, as we usually did, in our carefree way, making a lot of noise. We all promised, and tiptoed in and out as occasion called for. Sometime during one of the quiet intervals, that is, when he wasn't making an address to his listeners, Irving felt the urge to speak to Silver about something, and so going out into the hall and leaving the door open, he called out "Percy!" but there was no answer. Morally certain that Percy was in, Irving raised the pitch of his voice to full power, and all who know him will understand what that means, and he shouted "Percy! Percy!" Then there came a gentle, slithering sound from the upstairs hall, and Silver's face appeared over the bannisters. Much incensed, Irving, forgetful of what he had wanted Percy for, inquired somewhat truculently, "What are you doing up there?" "I'm trying to keep quiet," replied our incorrigible. It was all distinctly audible to the faithful souls kneeling in meditation in the oratory, and I am sure gave them a thrill of real pleasure.

Happy days, indeed! The ties of friendship knotted there have endured and never will be forgotten. Percy, who looked like Galahad and who lived, in later years, in spite of bitter sorrow, like a gay and gallant troubadour; Sam Welles, who worked so closely with me later in New Jersey; Jim Wise, the open-hearted enthusiast, in whom burned an undying fire; Frank White and Herbert Moor, whom I knew later; Charles Herbert Young and Cornelius Abbott, Yardley, Gallaudet and dear old Mr. Pray. I have not forgotten, nor can I forget.

MAKE ROOM

MAKE room, men of power, when you meet
To weigh, decide, deliberate;
Make room in your rows for an empty seat;
Make room for the dead in your halls of state;
Room for a mother whose son is dust
In his narrow bed of alien sod.
The rich may be there but surely must
Make room for the precious poor of God
And for the sightless boys who know
Beauty darkened by the curtain
Over their eyes; for this is certain:
Peace must be won with the healing wood
Of a thousand crosses—row on row—
And with our own accepted rood
Borne with those whose arms are ever
Fixed in the form of mute endeavor.
Hush your voice for the voiceless crowd
Wandering in an endless stream
Of children crippled and women bowed
By a burden of which we can only dream.
They ask what price you will pay for peace;
What brave new charter you will write
For the yet unborn. Will you learn from these,
Prisoners of perpetual night?
(Hear—in your shelter of quiet walls)
It is the voice of God that calls. . . .
Pray that the sins we dare not name
Burn out at last in a costly flame.
Make room—for the deep, resistless tide
Of the mighty meek, too long denied.

LOUISA BOYD GILE.

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Television: Airwaves Church of the Future

By the Rev. David Churchman Trimble

THE RADIO Corporation of America advertises television as the "Baby that will start with the step of a giant." General Electric expects among the important changes in postwar radio that hundreds of FM (frequency modulation) stations will be constructed. These will mean for the listener reception which is virtually static free plus music in "full color," which will be as superior to present day musical entertainment on the air as the natural color photograph is in advance of the black and white print. Likewise after the war television may be expected to develop into a separate broadcasting enterprise introducing new opportunities both for the producer and those on the receiving end.

As the Church is already a heavy purchaser of radio time it is interesting to note how new developments will affect this important field of broadcasting. James D. McLean of the General Electric Co., in his article entitled, "Television Broadcasting Postwar," says, "In a recent survey conducted for the electrical industry by the Psychological Corporation, 1,000 men and women and 500 boys and girls of high school age all over the country were asked what new inventions would raise their standard of living after the war. Of the adults who expressed an opinion, 58.5% said "television," while the answer, "radar," was a poor second with only 24.1% of the replies. The high school students' opinions followed their elders' very closely. This survey is just another indication of the great interest the general public has in television. Interest in television has been growing very rapidly in the last few months, and many forward thinking broadcasters, department stores, newspapers, and merchandising organizations are now making plans to enter the field of television broadcasting after the war. Many representatives of these industries are coming to Schenectady to see the studio and transmitter facilities at station WRGB."

Television will add a new dimension to entertainment coming into homes. It will make possible extensive new advances in the advertising field. For example, a fashion show advertised on the top floor of some department store may be flashed visually hereafter not only to customers in other parts of the building but to a prospective market in homes far distant. By television a theatrical production will be limited no longer to one theater but may be projected upon the screen of a number of theaters at the same time. This will also be true for sporting and news events.

The church service in the larger church, located centrally, with able preaching, colorful setting, and highly trained choir may in the future be audibly and visibly carried to the congregation worshiping at a country crossroads church edifice. Those living at isolated points in some distant corner of the diocese need only turn a dial and have projected before them the identical service of the cathedral in the metropolitan center. To state that lay readers in small churches will welcome the advent of this type of television is to state the case mildly! Further, a general message to the Church, as a bishop's pastoral letter, need no longer be read to congregations half asleep, but may be preached personally and visually to them by the bishop himself over the airwaves.

Incorporating all the assorted findings of radio, stage, and screen a typical master broadcasting station of days to come will be far more complex in design than those we know at present. Included will be such features as a large, revolving stage divided into many scenery sets, thus allowing for a rapid change of setting and subject without disturbance or duplication of such mechanical apparatus as cameras, lights, microphones, etc. Outside the studio of the future landscaped grounds, swimming pool, and other sports' facilities will permit a large number of outdoor shows to originate on the spot. A church set, including altar, pulpit, sanctuary, choir stalls, hangings, etc., of necessity must be among the studio properties.

With the advent of television no longer can the parson breeze into the broadcasting room, script in pocket, five minutes ahead of the scheduled broadcast. Will not makeup for him be of importance too? Jessica Dragonette, well-known radio concert-singer, writes, "some believe in dark blue makeup for eyes and lips, others believe in dark green. Both factions believe in panchromatic powder." Imagine the clergy in this new role! The performer in the church broadcast of the future must be telegenic, which means easy to look at, to photograph, and to listen to. This requirement includes everybody, priest, preacher, organist, chorister, acolyte, and announcer. Some like the writer may have to adopt for the broadcast a toupee to be appealing and presentable to the public! It is said that already many radio artists lack telegenic appeal. By law of averages this cannot but be true in the Church, too. The camera photographs only reality. In a religious broadcast it can turn impartially from altar to organist, from preacher to chorister. The performer will have to dress and act the part assigned him. Personality and dramatic ability will be at a premium. One cannot help pausing to recall the pulpit personality of the late George Craig Stewart, Bishop of Chicago, whose preaching power was enhanced by his natural gift for the dramatic. His kind will be sought out in television days when emphasis will rest on not script and voice alone, but too the use of hands, the facial expression, the grace of every bodily movement.

Color, too, in television will play a goodly role. For the video, or seeing audience (sometimes called videoists) color means heightened pleasure plus superior entertainment. For the producer it means an added dimension and additional emotional, realistic appeal. Those churches specializing in colorful vestments, ornamentation, stained glass should have a distinct advantage in future broadcasting. The symbolic colors—red, green, violet, and others sometimes used in churches like blue, scarlet, and gold—all these serve to enliven the drab setting as the multicolored sunset the grey winter landscape.

To contemplate the future of television requires the imagination of a genius like Roger Bacon or Jules Verne. One production director, Thomas H. Hutchinson of RKO-Television Corporation, says, "In the years ahead of us I believe that the program builders of America are going to find television an insatiable monster that will devour in its stride the work and brains of thousands of men and women. . . . Television is going to absorb the equivalent of 20 times the output of the present motion picture industry. . . . It's a bright future and one we ought to get started on."

It is estimated that within five years after the war there will be at least 100 active master television stations in the country with more than one-half the population of the United States within their service areas. New fields in the way of Church broadcasting, religious music, drama, and teaching lie fertile before us. It must be noted that the new seeing audience—videoists—will not be interested in shoddy, careless, poorly executed Church entertainment. The bringing of the religious broadcast into the home of those who care to dial to it becomes increasingly a sacred function calling for all the talent, beauty, and reverence Church ingenuity can summon. The gateway to this new land of opportunity is swinging farther open. The land will be occupied by those prepared to work it. No diocese, if progressive, should miss the exploitation of this newest outlet for evangelism. The time to make plans is not tomorrow but today.

THORNS

THORNS that grow beside the way,
Thorns that baulk me when I stray,
That interlace their ugly arms
Where some forbidden vista charms;
By their bloom I know them Yours,
And by the scent their flowering pours,
A sweetness in and out of doors.
Grudging the follower who mourns
Learning also by the thorns.

ALMA HILL.

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BOOKS

JEAN DRYSDALE, EDITOR

Marriage Legislation

CHRIST AND DIVORCE. By Felix L. Cirlot, Th.D. Obtainable only from the author, Versailles, Ky. Pp. xiv-237. $2.50.

Those who are acquainted with the scholarship, sincerity, and seriousness of Dr. Cirlot will welcome with interest his contribution to the present discussion of our Church's marriage legislation. As a student of the New Testament he supports by both lower and higher criticism the conclusion that Our Lord taught the indissolubility of the marriage bond—not as an ideal, still less as a piece of legislation, but as a statement of the truth of God. To put this more technically, a common source of Matthew 19: 1-12 and Mark 10: 1-12, without the "exception-clause" of the former (or the reference to the Roman, but not Jewish, custom of divorce initiated by the wife in the latter), is the basic tradition as to what Jesus taught on this point; and the tradition is best accounted for by accepting its truth. As a Christian Dr. Cirlot then urges that the Church's duty is to follow her Master's teaching in her own requirements, and he crosses swords with several distinguished contributors to church periodicals as to what this means in the present case. The reader might wish that these important conclusions were presented in a more graceful style, but may be assured that the careful following of Dr. Cirlot's arguments, New Testament in hand (and surely no one need object to being called upon to consult that volume) will be rewarding. The reviewer finds them on the whole convincing, though he would note that more familiarity with form-critical as well as source-critical technique might have led to a helpful conclusion as to the relation, if any, of Matthew 19: 10-12 to what precedes.

For the Catholic Churchmen reason, experience, and the tradition of the Church must play their part, along with the interpretation of Scripture, in the discussion of such a question as this. Dr. Cirlot offers a number of useful comments on these broader aspects of the subject, although they are strictly incidental to his topic. His main proposal is that we should, by eliminating the "innocent party" provision, return to the ancient tradition of the Church. We would then no longer as a Church inquire "should this married couple be allowed a divorce?", though we would still have to ask on occasion "was this couple really married?" Questions of the proper impediments, of the relation of Christian and non-Christian marriage, and others of that sort then come up. Dr. Cirlot raises but does not further discuss the question whether "some element of intention ought to enter into the definition [of Christian marriage], or some element of understanding what the teaching of Christ demands in regard to marriage, especially in regard to indissolubility" (p. 190). For those unions which in inception were below the Christian and natural level of life-long monogamy some application of the "Pauline privilege" seems justifiable, although Dr. Cirlot prefers the stricter view of that particular question, namely that St. Paul did not allow remarriage. (As Bishop Kirk notes in his useful study, *Marriage and Divorce,* this is the view of St. Augustine and Canon Lacey, though not the modern canonical practice.)

It is a temptation for the reviewer to embark on the various problems which Dr. Cirlot refers to in passing. He has a note on the limitations of Our Lord's human knowledge, referring to his articles in this paper last fall, and a canonical interpretation of "Section VII of our present Canon" (since the last renumbering this is section 3 of Canon 15), which argues, to the reviewer's satisfaction, that we cannot have intended, canonically, to allow the public blessing of those married contrary to the "word of God," as declared in the Prayer Book and Canons. And various other matters. The reviewer hopes that there will be other discussions dealing with "Christ and Marriage" rather than "Christ and Divorce," and having less the character of rebuttal than much of Dr. Cirlot's book does. But they may well in large part build on his work, in which all those interested in the important subject of the Church's marriage law will find much of value.

E. R. HARDY, JR.

Dr. Latourette's Final Volume

ADVANCE THROUGH STORM. By Kenneth Scott Latourette. Harper. $4.00.

The seventh and final volume of Dr. Latourette's superb *History of the Expansion of Christianity;* the period covered being that between 1914 and 1944. After three introductory chapters on this period as a whole Dr. Latourette's survey passes around the world from country to country, beginning with Europe and ending with Japan; each of the 11 chapters carrying on the story from where it ended in the earlier volumes, while chapter XV summarizes the results. The method is the same as before; meticulous detailed information about missionary progress and regress in each place. The three decades were a terrible period in the world's history and from the human standpoint "the natural supposition would be that in the period of change Christianity was a receding force." And yet the contrary was true. "Christianity, far from disappearing, in 1944 was a more potent factor in the total world scene than it had been in 1914" (page 410). These are comforting words, but they may be trusted; Dr. Latourette's book is above all the book everyone trusts. A few other of his conclusions are interesting. "Protestant Christianity . . . in general, was continuing to display more new movements and to exert a greater influence upon mankind as a whole than was the Roman Catholic Church. . . . Numerically Protestantism was winning many more converts from the Roman Catholic Church than was the latter from Protestantism" (pp. 16-17). Not of course everywhere. In China the Roman Catholic missions were the most successful (the reverse was true in Japan), while in the Sunda Islands "something of a mass movement toward the Roman Catholic Church was in progress" (p. 206). And—as an item of curious information—of the non-Roman bodies in America the maximum per capita giving to missions is found in the Seventh Day Adventists.

Chapter XVI devotes 50 pages to what is nothing less than a general summary of the contents of the whole seven volumes; a chapter that should be republished separately and given the widest possible circulation. In Chapter XVII a comparison is made with the records and possibilities of other religions, while in Chapter XVIII, "The Conclusion of the Whole Matter," Dr. Latourette, the Christian, at last allows himself to comment on the results reached by Dr. Latourette, the objective historian. The Christian declares that Jesus is "very God of very God"; "insists that in the birth, life, and death of Jesus is revealed the fashion in which God deals with man" (p. 504). Where this belief is obscured the missionary progress is lamed or destroyed; the more extreme deniers "the Socinians and Unitarians, had scarcely even a fleeting share in the expansion" (p. 485). "In him was life and the life was the light of men." "In the first century that had been an assertion of faith. By the twentieth century experience had made it demonstrated fact" (p. 482).

An exhaustive bibliography, a detailed index and 12 maps complete the work.

Reviewers have exhausted superlatives in praise of Dr. Latourette's achievement, so to say that we owe him inestimable gratitude is enough to add to the universal chorus. BURTON SCOTT EASTON.

Nestorian Commentary

NEW TESTAMENT COMMENTARY. By George A. Lamsa. Holman. $3.75.

Another of Mr. Lamsa's contributions to his theory that the Syriac Peshitto is the original text of the New Testament, from which the Greek was often erroneously translated; a theory due to his convictions as a devout member of the Assyrian Nestorian Church. The present volume consists of commentaries on short selections from the New Testament outside the Gospels, illustrated chiefly by his familiarity with Oriental customs. He gives many picturesque details, some of which are really helpful while many others are irrelevant; there is a constant failure to realize that life in the first-century Roman Empire was not identical with that in 20th-century Mesopotamia. Consequently gross errors appear, as when he describes the Areopagus in Athens as a building. Mr. Lamsa's Nestorian theology, moreover, does not clarify St. Paul's teaching and makes him identify the Scarlet Woman of Revelation 17 with Constantinople; *i.e.,* the Orthodox as the persecutors of the Nestorians. B.S.E.

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Sunday Duty

A LETTER in this issue from a serviceman expresses a point of view held by many Churchmen in the armed forces: "I normally attend the Roman Catholic Mass when our own service is not available." On the other hand, there are many who think that the Episcopal Church should be happy with its classification of "Protestant" in the armed forces, and that Churchmen should consider the general Protestant service the one to attend in fulfilment of their Christian duty "to worship God every Sunday in His Church."

Both sides are often frank and free in their disapproval of the policy of the other and an interdenominational magazine has vigorously intervened in one side of this family argument—a most unfortunate and rash procedure. Both can cite canonical, theological, or spiritual ties and similarities with the bodies whose services they attend as ground for their choice. For the Episcopal Church does have affinities with both Catholic and Protestant bodies, officially as well as unofficially by the leanings of its members.

It seems to us to be fairly obvious that the normal Sunday duty of a member of the Episcopal Church is to worship God with his fellow-Churchmen according to the formularies adopted by the General Convention of his Church. When a Churchman puts on a military uniform, he does not (as some foolish utterances suggest) temporarily suspend his membership in the Episcopal Church, joining the Church of the nearest Protestant chaplain or a general "Protestant Church" of the armed forces; and his Sunday duty remains what it was before. However, the conditions of military life do impose many obstacles to the fulfilment of that Sunday duty; particularly the obstacle of separation from the Church's ordained ministry, and in some cases separation from other laypeople of the Church as well.

In such cases, the loyal Churchman should, we believe, gather together with as many of his fellow-Churchmen as he can and with them read such portions of the Prayer Book office as a layman may read. These are indicated in the Prayer Book by the use of the word "minister," which nowhere in the Prayer Book means "ordained clergyman." Any portions of the services theologically or canonically reserved to the ordained ministry are indicated by the use of the word "priest" or (in some cases) "bishop." If a Churchman finds himself entirely alone in this observance, it seems to us that he still ought to use the Prayer Book service, with the proper prayers and lessons for the day, in union with his family, his home parish, his diocese, and the Episcopal Church throughout the world. That is the Church's "liturgy," the act of joint worship appointed for the purpose. Our own service is always "available," as long as there is one Churchman with a Bible and Prayer Book.

Protestant chaplains of the various denominations are, according to our canon law, not empowered to conduct Episcopal Church services. Roman Catholic law is quite explicit as to the exclusion of Episcopalians from the offering of the Mass. Accordingly, any real liturgical accommodation of members of our Church by Roman Catholic or Protestant clergy is an impossibility.

There are some Anglo-Catholics and some Liberals who seem to feel that the view we express here is narrow and uncharitable; after all, the same God is the object of all Christian worship, the same Jesus is the true priest and victim of the Holy Sacrifice. This is undeniable, and we do not doubt that God knows how to receive every loving motion of the human heart and will. Nevertheless, we of the Episcopal Church remain separated from our brethren in other Churches because loyalty to the Faith as we have received it requires that we do so. We remain united with the rest of the Episcopal Church by our acceptance of a Faith and Order and Liturgy, by our participation in the Church's life.

Having done his Sunday duty, any Churchman is free to join in worship with others across the lines of division. We may certainly pray with Protestants. We may certainly join with Catholics who are in schism from us in adoring Christ sacramentally present upon their altars. While not a part of the Churchman's regular Sunday duty, such sharing in ecumenical worship seems to us to be perfectly natural and right as long as it does not offend other participants in the service. The Roman Catholic regulations in this field are certainly such as to trouble the conscience of Catholics who are not Roman. Yet, if the officiating priest permits us to attend, knowing our affiliation, it seems incredible that even the strictest Roman Catholic could object to Anglican Eucharistic adoration. Of course, there are some Anglicans who multiply theological arguments against being happy in the sacramental presence, but their wisdom can best be answered by cheerful silence.

Let us, then, both Catholic-minded and Protestant-minded, remain clear in our adherence to the Prayer Book services as the Churchman's gladly accepted Sunday duty. And let us forbear from criticism of those who, having upheld the Prayer Book rule, join in worshiping God with their brethren of other Christian bodies, Catholic or Protestant. Until we have fulfilled the terms of Anglican unity by joining in the Sunday worship which is our duty, is it not rather pointless to make ecumenical gestures, whether in a Catholic or in a Protestant direction?

The Collect

First Sunday after Trinity — *June 3d*

"THE STRENGTH of them that trust in Thee." God's power is not given to everyone but to those who put their trust in Him, a trust that seeks to know and obey. It is not enough to say, "God will take care of me and I'll leave everything to Him," but rather we must say, "Gold helps me according to my faith in Him and therefore I must set myself to recognize every demand He makes and do all He asks." The first thing He asks is sufficient faith that makes us desire Baptism into His Name, with a determination to be obedient to all that implies, with resolution to overcome the inherent weakness of our mortal nature by seeking and using, especially in the Holy Communion, the power to keep the commandments of God and please Him both in will and deed. As we realize the love of our heavenly Father we learn that only response to that love can satisfy Him.

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¶ *Captain Morehouse has returned to Washington after a tour of duty in the Pacific. A few dispatches sent from the Pacific, of which this is one, still await publication.*

DEAR FAMILY: One of the great "human interest" stories to come out of the fighting at Iwo Jima is the use of human whole blood for emergency operations. Whole blood is even more effective than plasma in many cases. In the past, however, the use of whole blood in the combat zones was not generally feasible, as it required direct transfusion from a donor to the patient.

In preparation for the Iwo Jima campaign, and for other operations in the Pacific, the American Red Cross put on an intensive campaign for whole blood on the West Coast. So effective was this campaign, and so efficiently was the blood handled by the Navy Medical Corps, that in some instances blood drawn from the arteries of a patient in San Francisco was actually used for transfusion on Iwo Jima in less than 48 hours.

Prior to the Iwo Jima campaign, the blood bank personnel for this operation were embarked aboard an LST(H), a landing ship equipped for hospital use. The program was in charge of one Navy Hospital Corps officer, Ensign Robert B. Roberts of San Bruno, Calif., assisted by two pharmacist mates. At a forward area, some 1,800 units (pints) of whole blood, flown out from the West Coast, were taken aboard, stored in portable reefer boxes. In these, the blood is carefully packed in ice, which is renewed every 24 hours.

Arriving off Iwo Jima, cases of whole blood were issued to certain ships designated to handle casualties, and beginning on D-Day whole blood was furnished on request to all units ashore and to ships as needed. Early in the fighting, the blood bank itself was landed, and located in a central area accessible to all medical units.

While operating ashore, the blood bank received additional supplies of blood from hospital ships. As soon as the air field was in operation, blood was received by air — some of it, as mentioned above, within 48 hours of the time it was donated on the West Coast. However, in most cases the older blood was used first, as with proper care whole blood can be preserved for 21 days.

In all, some 4,000 units (pints) of whole blood were used on Iwo Jima. So efficiently was this blood handled, that only 18 units proved unusable because of hemolysis, or breaking down of the red blood cells — a remarkably small proportion of the total.

In making his report on the medical and surgical aspects of the Iwo Jima campaign, the medical officer in command gave the highest praise to the use of whole blood, which, he said, was a material factor in saving many lives — how many cannot well be estimated, because of other factors involved.

The use of whole blood will doubtless save many lives in future battles. Modern medical science, together with swift air transportation facilities, makes it possible to use blood donated anywhere in the United States on far-flung battle fields across the Pacific or the Atlantic, within a very few days. Here is indeed a modern miracle of blood — and one in which any able-bodied American should be glad to have the privilege of participating.

CLIFFORD P. MOREHOUSE.

That Pamphlet Again

ONE OF our contemporaries, scolding Bishop DeWolfe for his stand on the Rockefeller pamphlet, explains that the Federal Council secretariat "distribute or aid in distributing many pamphlets and leaflets which have not been first approved by their publications and executive committees."

"Those who have had experience with such committees," adds our contemporary, which itself is edited by a committee, "know what a long and tedious process it is to receive such official endorsement."

We have a high regard for the members of the Federal Council staff, and do not want to suggest that they have fallen into the typical bureaucratic pitfall of bypassing legislative bodies. Certainly they should have reasonable discretion as to the publication of the sizable volume of innocuous literature which such an organization must put out, and ought not to have to get a specific endorsement of each item. On the other hand, such a set-up leaves the prestige and influence of the Federal Council in their hands; giving them this discretion constitutes a general endorsement of what they do. If an unauthorized agent of our magazine were to sell a subscription and then make off with the money, we would have to fill the subscription anyhow. If an authorized agent of the Federal Council attaches the Council's name to an anti-credal and anti-sacramental pamphlet, he is committing the Council. Or if, as Bishop Sterrett argues, he cannot so commit the Council because of its constitution, he is contravening the Council's constitution, and must be called to account for doing so. At the same time, it is up to the Council to make matters right by explicitly declaring that the association of its name with the pamphlet was unconstitutional and that it does not and cannot endorse the views expressed therein.

This is what Bishop DeWolfe called upon the Federal Council to do. What is unfair about that?

Videoheaven

ARE YOU a videoist? If so, the electronic wonders spread before you by the Rev. David Churchman Trimble in his article, Television: Airwaves Church of the Future, may not make you feel ill. If you are a clergyman, organist, or acolyte, are you telegenic?

We sometimes wonder whether human dignity and personhood can survive the ingenuity of the human race at creating baubles for its entertainment. Yet, books continue to be published and plays to be performed in spite of the radio and movies. People still buy houses and live in them, in spite of apartments and hotels. Artists continue to paint pictures in spite of the camera. Indeed, there is such a spark of the divine in man that human dignity can even find expression through these media.

So don't worry too much about the telechurch and the videoprayer. Men and women will still gather together in their churches to worship God, and will not find it necessary to pipe their worship in from a cathedral. But, perhaps, on great diocesan occasions television will serve to make possible participation in them by people who could not be there, because of engine trouble with their helicopters. And simplicity and evident sanctity of face and manner may be found to have as large a measure of telegenicity as handsomeness and dramatic flair. If television becomes an important means of communication, the Church should be prompt to make use of it as a medium for evangelism and publicity. But let's keep straight in our minds at the outset the fact that videochurchgoing is essentially as inadequate as videolovemaking. Indeed, our medieval forbears thought that even the damned went to videoheaven—*i.e.,* heaven was visible (or should we say videoable?) from hell.

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DELAWARE

Women to Serve as Vestrymen

Women of the diocese of Delaware will be considered eligible to serve as vestrymen and wardens in local parishes, and as delegates to diocesan conventions or the provincial synod, it was decided at the 160th annual convention meeting in Wilmington.

The decision was announced after a committee named last year to study the question reported that nothing could be found in the Church constitution to prohibit election of women to these offices.

Plans for increased activity among migrant workers and Negroes throughout the state were made by the convention, including religious services and instruction, kindergarten and nursery supervision, and social welfare.

PENNSYLVANIA

$200,000 Willed Calvary Church, Germantown

Calvary Church, Germantown, Pa., will get approximately $200,000 from a trust fund created under the will of Thomas E. Baxter, who died April 1, 1940. The fund is given in memory of his wife, Mary E. Baxter, and his parents, Thomas E. and Elizabeth N. Baxter.

NEW JERSEY

New Suffragan Bishop Elected

The Ven. Alfred L. Banyard, archdeacon of the diocese of New Jersey, was elected Suffragan Bishop on the first ballot at the 161st annual convention of the diocese, at Trinity Cathedral, Trenton. Due to the inability of last year's convention to elect a Suffragan, the election was held over as part of the unfinished business of the present convention.

Bishop-elect Banyard was born in Merchantville, N. J., on July 31, 1908, attended Camden High School in Camden, N. J., and earned his B.A. degree at the University of Pennsylvania in 1929. He then attended General Theological Seminary in New York City where he received his S.T.B. degree. In June, 1931, he was ordained to the diaconate, and elevated to the priesthood in August, 1932, by Bishop Matthews, then Bishop of New Jersey. On September 1, 1938, he married Sarah A. Hammer. Before his appointment as archdeacon, he was rector of St. Luke's Church in Westville, N. J., from 1932 to 1936, and rector of Christ Church, Bordentown, N. J.

Bishop Gardner, reviewing the activities of the diocese during the year, reported financial conditions generally good with an "encouraging response" to the quota, assessments, and various appeals. A determination to wipe out parish debts was apparent throughout the diocese. He reported the receipt of a $100,000 legacy for the diocese from the late Mrs. Katherine Winthrop Kean, the income of which is to be devoted to such purposes as the trustees saw fit. As an encouragement to a strong diocesan organization, he suggested consideration for increments in minimum salaries in the parishes and missions in the light of present day living costs. Support was asked for the $5,000,000 drive next year for the replacement of war-damaged parish buildings and facilities in countries swept by the conflict. The Bishop also proposed changing the time of the convention from May to late September or October, stating that the nearness to the next year would give the convention a more realistic view of the budget and activities.

ELECTIONS: Standing committee, Very Rev. F. M. Adams, Rev. Messrs. L. E. Hubbard, W. H. Stowe, R. G. W. Williams; Messrs. B. B. Locke, J. B. Tomlinson, Hon. F. M. Pearse, Hon. C. P. Hutchinson. Cathedral Foundation, class of 1946, Rev. Messrs. G. H. Boyd, R. Comklin, A. L. Kinsolving, J. E. Purdy, R. G. W. Williams.

WASHINGTON

Cathedral Festival

By LEWIS T. BOYNTON

Less than a month before his untimely death, Franklin D. Roosevelt wrote a letter to Dean Suter endorsing the Washington Cathedral Festival. The late President's letter well epitomizes the aims of the festival.

THE WHITE HOUSE

March 19, 1945.

"My dear Dean Suter:

"As a Churchman, I am in hearty sympathy with any undertaking which will have the effect of quickening in the hearts and souls of our citizens an appreciation of spiritual values, to the end that there may be throughout the land a rededication to religion.

"I trust that the Washington Cathedral Festival, of which you write, will through worship, song, flowers, and preaching, emphasize what the Cathedral stands for, and the message which it has to offer to all people. May God bless the work.

FRANKLIN ROOSEVELT."

The festival ended May 13th after four memorable days of spiritual revival. From Ascension Day, when the festival opened with an early morning Communion service at which the Bishop of Washington was the celebrant, until the final service on behalf of world-wide Christian Unity, the Cathedral buildings and grounds were thronged with people of all creeds, attending services, lectures, recitals, out-of-door events and inspecting the large array of exhibits depicting the work of the Cathedral and of the Church in all its phases.

The precedent for such a festival can be found in the great fairs held in English Cathedral towns for centuries, centering in the Cathedral and on the grounds. Some of the best early religious drama and music were written especially for such occasions.

The whole festival, the first of its kind held in this country, was a continuous drama of what the Church means and the multifarious undertakings which engage her best efforts. At the same time it was an appeal and a summons to all who call themselves Christians to go forward with increased zeal toward establishing a saner and more God-like world.

The first day of the festival was marred by rain so that only inside events could be enjoyed. On that day the annual meeting of the National Cathedral Association was held, at which time former Senator George Wharton Pepper, a lay member of the Cathedral Chapter, announced plans for a building fund campaign to complete the south transept and the nave. "Our best estimate," Senator Pepper said, "is that we must raise a fund of at least $5,000,000. . . . This appeal is made not only to Episcopalians, but to all who confess our Lord. We have the transcendent hope that they will make a votive offering to God for the service of all those brave men and women who have given their service and lives for their country in this and other wars."

At Evensong on the first day the preacher was Dr. Frederick Brown Harris, pastor of Foundry Methodist Church of Washington, and chaplain of the United States Senate.

Bishop and Mrs. Dun held a reception in the Bishop's House in the evening and the day closed with an organ recital by Dr. T. Tertius Noble.

Again on Friday the day opened with Holy Communion at 7:30. There were intercessions at noon in the Chapel of the Holy Spirit, and in the afternoon illustrated lectures were given on stained glass, by Wilbur Herbert Burnham, who made several of the Cathedral windows; on religious painting, by James W. Lane, of the National Gallery of Art; and cathedral personalities, by Clifford K. Berryman, well-known Washington artist and cartoonist.

In the evening the Cathedral Choral Society, directed by Conrad Bernier, sang the first part of Bach's *B Minor Mass*.

Saturday was devoted principally to field events starting with athletic competitions among the pupils of the National Cathedral School for Girls. In the beautiful sylvan setting of the amphitheater there was also the crowning of the May Queen, folk dances, military drills by the girls of the school; and a May-pole dance by pupils of Beauvoir Elementary School, which is a part of the Cathedral organization. Later in the day there was a concert by glee clubs and the evening closed with a recital by the Society of Ancient Instruments.

The closing day of the festival was combined with the Day of Prayer and Thanksgiving proclaimed by the President. There were celebrations of Holy Communion at 7:30 and 9:30 A.M., a memorial service at 11 A.M., and at 4 P.M. a service on behalf of world-wide Christian Unity. At the latter service the sermon was preached by Dr. Marc Boegner, president of the French Protestant Association, and vice-president of the World Council of Churches.

During the entire four days Cathedr-

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guides were kept busy with pilgrimages through the buildings. The Bishop's gardens, now showing their best in flowers, shrubs and trees, were also kept open to the public.

One of the main features of the festival was the display of exhibits arranged by the Cathedral and diocesan staffs. In the 30 or more booths the story was graphically told of the many phases of Cathedral history and activities, and of the undertakings of the Church in diocese, nation and world.

EXHIBITS

These exhibits, placed in corridors and crypts, attracted a continuous stream of visitors from noon until 7 P.M. each day.

Here the visitor had an unusual opportunity to see some of the most valuable and historic possessions of the Cathedral—paintings, communion silver, laces, embroideries, morses, all exquisite in design and skillfully worked. Among the paintings on exhibit which attracted much interest was a portrait of the Presiding Bishop, by Mrs. Arthur Nash. This picture, intended for the diocesan house at Richmond, Va., was being shown for the first time.

Washington Cathedral possesses a collection of crosses, gathered from all parts of the world, which is priceless in intrinsic and historic value. Here one could see a Byzantine processional cross dating from centuries ago; a cross from Mexico used to carry holy oil for use at the last sacrament; a 15th century Spanish altar cross of rock crystal; an enamelled Russian cross of the 14th century; one made in Jerusalem from mother of pearl; and many others of varying design and material.

To show what the Church is doing for men and women in the service, an exhibit was put up showing standard chaplain equipment for the Army and Navy, both Christian and Jewish. A most colorful exhibit was that showing the triptychs for use in the Army and Navy chapels.

In St. John's Chapel of the Cathedral, the Standard Book of Common Prayer of the Protestant Episcopal Church in the United States of America was on display. Dean Suter, of Washington Cathedral, is also custodian of the Standard Book of Common Prayer, and that shown was the master copy to which all other copies of the American Prayer Book must conform.

OLD BOOKS AND MANUSCRIPTS

The treasured volumes of old books and manuscripts owned by the Cathedral were also on view in the library, among them being an original Breeches Bible.

One of the unique displays was a stamp collection of religious and historical significance, especially those stamps showing pictures of cathedrals, saints and great leaders of the Church issued for postal use by different countries of the world.

Of similar interest was a collection of coins and medals reflecting the Cathedral ages, past and present.

The practical everyday life of the Church was not overlooked. There were two well-equipped, miniature book stores displaying the latest Church literature and supplies. Another booth showed the activities of the diocese of Washington, especially in the field of religious education; the American Bible Society told the story of how it has distributed the Scriptures around the world. The American Red Cross was seen at work; there was an exhibit of stained glass; an ancient printing press produced Souvenir Cathedral etchings while one waited; and many rare flowers and herbs from the Cottage Herb Garden attracted considerable attention.

In our quick view we have missed some of the exhibits—perhaps important ones—but those mentioned will serve to give an idea of what Washington Cathedral has attempted to do in showing how many and diversified are arts and sciences which the Church dedicates to her service; and the widely varying fields of human activities which it is her mission to influence.

NEW YORK

Church Club Elects Officers

At its 58th annual meeting, held on May 7th, the Church Club of New York elected the following officers: President, Robert McCurdy Marsh; vice-presidents, Henry Maynard Kidder, Douglas M. Moffat, and Edward N. Perkins; secretary, J. Ralph Jacoby; treasurer, Hall E. Shepherd. Trustees in class of 1947: Ewen Cameron MacVeagh; trustees, class of 1948: Allen Evarts Foster, William Walker Kennedy, and George Gray Zabriskie.

Trinity Church Celebrates 99th Anniversary

Trinity Church, New York City, was filled on Ascension Day, May 10th, when the 99th anniversary of the consecration of the present church building was celebrated. This is the third edifice erected on the same site since the founding of the parish in 1697. Next year, there will be a gala celebration of the 100th anniversary.

The rector of Trinity, the Rev. Dr. Frederic S. Fleming, preached. Mozart's *Mass in B-flat* was sung by Trinity choir, with the organ and a full orchestra accompanying. The organist and choirmaster, George Mead, conducted.

NEWARK

Women's Rights

The committee on canons of the diocese of Newark was asked by the 71st annual convention meeting in Newark, N. J., to prepare proposed amendments that would accord women the right to serve as vestrymen and wardens in local parishes, and as deputies and alternates to diocesan conventions from parishes and missions.

Action was taken after a long discussion on amendment of the canons to grant additional recognition to women of the Church. Recommendations of the committee will be received at next year's convention.

Appointment of a committee was approved to prepare a manual of instruction on family life and holy matrimony, and a syllabus on instruction for the clergy on the latter matter, to have the approval of the bishop.

A budget of $153,425 was adopted for 1946, of which $93,425 is for the diocese and $60,000 for the Church at large.

CHICAGO

108th Convention Held V-E Day

Meeting on V-E Day, the 108th annual convention of the diocese of Chicago voted unanimously to accept a goal of $250,000 as its share of the $5,000,000 Reconstruction and Advance Fund. The action came at the close of a convention session devoted largely to plans for new and greater missionary work in the diocese.

The delegates at this first convention to be held since the removal of the million dollar diocesan debt last January, voted a missionary budget which includes an increase of $5,000 in the pledge to the National Council, and a similar $5,000 increase in the new mission enterprise fund of the diocese. The administrative budget was increased by $3,050.

The convention also voted to create a commission on college work and Bishop Conkling appointed the Rev. John Heuss, rector of St. Matthew's Church, Evanston, as chairman.

Three missions were granted parish status by the convention. They are St. Alban's, Norwood Park, the Rev. J. H. Dennis, rector; St. Andrew's, Downers Grove, the Rev. Hugh A. MacWhorter, rector; and the Church of the Good Samaritan, Oak Park, the Rev. D. Roy Mathews, rector. The Church of St. Mary Magdalen, Villa Park, and St. Cyprian's Mission were admitted as organized missions.

Carl A. Pfau, investment broker, Grace Church, Oak Park, was elected treasurer of the diocese to succeed the late Wirt Wright.

FREEDOM FROM DEBT

In his charge, given to the more than 500 clergy and laymen who crowded St. James' Church the eve of the convention, Bishop Conkling reported seven parish churches had been consecrated in the diocese and that the burning of mortgages was becoming almost a "common occurrence."

"Our slogan of 'a debt free diocese of debt free parishes' is all but realized" said the Bishop.

The convention also authorized a special commission to consider plans for securing benefactions and bequests in order to build up a fund for a future cathedral in Chicago.

GEORGIA

123d Annual Convention

Bishop Carruthers of South Carolina spoke April 18th at the opening service in Christ Church, Savannah, of the 123d annual convention of the diocese of Georgia on the text "I believe in the Holy Catholic Church."

After giving an account of diocesan con-

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ditions, which for the past year were very satisfactory indeed, the Bishop pled for a coöperative world, holding up the religion of Jesus Christ actively at work as the ideal.

The following resolution was adopted and copies sent to President Truman and Secretary of State Stettinius. "The Dumbarton Oaks proposals seem to us the first step toward a just and durable peace. We, therefore, endorse these proposals and commend them to our fellow Churchmen for study and we urge that as citizens they support the basic principles outlined."

The "first priority" was given the Department of Promotion to put on the campaign for the Church's Reconstruction and Advance Program in the Philippines as outlined by the National Council and for which a meeting of the province of Sewanee was held in Atlanta recently. The Rev. William H. Brady, rector of St. Paul's Church, Savannah, will head the campaign.

ELECTIONS: The Court of Arrgy was reduced from ten members to five and the following were elected: Rev. Messrs. F. B. Tucker, G. W. Shirley, C. Wyatt-Brown, H. McC. Mueller, A. Clarkson. Provincial synod, Rev. Messrs. C. Wyatt-Brown, F. B. Tucker, E. McC. Claytor, A. Hanson, T. G. Mundy; Messrs. J. A. Setze, W. S. Nelson, P. F. Gould, W. C. Gilbert, S. Nixon, F. F. Powers. The Rev. F. Bland Tucker was elected to the executive council, otherwise there was no change. The Rev. S. B. McGlohon, retired, resigned as trustee of the University of the South on account of ill health and was elected trustee emeritus. The Rev. Howard McCudden Mueller was elected in his stead. J. A. Setze was reelected and Ford Fuller was elected in place of J. M. Hull.

NORTH CAROLINA

Rev. James R. Fortune Ordained Priest

A service of far more than diocesan interest was held in Durham, N. C., on April 12th when the Rev. James Robertson Fortune was advanced to the priesthood by Bishop Penick of North Carolina. Mr. Fortune's work is among the deaf people of the state. The church in which the service took place was Ephphatha Church, the building being erected some years ago especially for the deaf. Over 30 clergy were present at the service, eight of whom were missionaries to the deaf in various places. The service was conducted in the sign language and interpreted by some of the deaf clergy. Mr. Fortune is not deaf himself, but as his parents were, he grew up in a deaf community.

The missionaries to the deaf who were present at the ordination were the Rev. Messrs. J. Stanley Light, Herbert C. Merrill, Henry J. Pulver, William M. Lange, Otto B. Berg, Robert C. Fletcher, George F. Flick, and Guilbert C. Braddock. Also present was the Rt. Rev. Edward Huntington Coley, retired Bishop of Central New York, who happened to be visiting in the neighboring town of Chapel Hill.

Shortly after the late Rev. S. S. Bost became rector of St. Philip's Church, Durham, he discovered a small colony of deaf people in his parish. He learned the language and became minister to them. After a few years he was able to get the assistance of Miss Rorina Tillinghast, who conducted a Bible class and interpreted the regular services to them. About 1916 Roma C. Fortune, one of the deaf colony, offered himself for the ministry and was ordained deacon. Several years later he was advanced to the priesthood. He died in 1942 after a faithful ministry among his people. Shortly after his son, James Robertson Fortune, offered himself to carry on his father's work. His work as a deacon has been most effective. He will have charge now not only of the church in Durham, but of small deaf congregations in all the bigger towns of the diocese.

MONTANA

Increase in Church School Scholars

Montana is reporting a reversal of the downward trend in church school scholars, from 1,535 to 1,694, in spite of the fact that the population of the state has declined 20%, or more than 100,000. An increase in the number of church school teachers is also recorded in the report from parishes and missions.

Baptisms and confirmations also increased, according to the report. On the financial side of the picture, indebtedness has been decreased from $60,000 in 1941 to $23,000 at the end of 1944. The Forward Movement is credited with a good deal of the increase in the effectiveness of the work of the Church in the diocese.

NEVADA

First Integrated Youth Program

Nevada swung into its first integrated and district-wide Youth Program in recent years at the 37th annual convocation, held April 22d in St. Paul's Church, Elko, Nev.

Delegates between the ages of 14 and 25, representing every part of the state, met in the organization of the Nevada House of Young Churchmen, and planned a full schedule to increase the participation of the youth of the district in the life of the Church. The delegates were accorded seats in convocation's opening session, and later adjourned to their own meeting, electing temporary officers.

Further plans and a permanent organization will be set up at a summer conference at Galilee, under the leadership of the Rev. H. B. Lamer jr.

ADVANCES

Bishop Lewis of Nevada reported advances in baptisms and communicant strength, in Church school members and property values. He commended all parishes and missions in the district for paying in full their assessments, apportionments, and pledges to the Bishop's salary. The Bishop also announced with great pleasure that the Rev. T. H. Kerstetter, former vicar of Las Vegas, had accepted appointment to the newly created post of archdeacon. And he urged all Churchmen in the district to pray for one another increasingly, in public and private, and recommended regular use of the "Calendar of Prayer," recently compiled for the district.

Convocation approved the reopening of Galilee, Lake Tahoe, for summer conferences in June and July, with three sessions for Youth Leaders, Church School Teachers' Training, and Isolated Children.

Chief speakers at the convocation dinner were the Rev. Wm. T. Holt jr., speaking on Forward in Service, and the Rev. A. Ronald Merrix, speaking on Reconstruction and Advance.

ELECTIONS: Secretary, Ven. T. H. Kerstetter; treasurer, Miss Isabelle Bentley; chancellor, Oscar Bryan. Council of advice, Rev. Messrs. A. S. Kean, Garth Sibbald, F. W. Weida; Messrs. K. Gallagher, A. G. McBride, E. H. Green. Executive council, Rev. Messrs. T. H Kerstetter, J. N. Brockman, G. Sibbald, M. A. Norton; Mrs. R. M. Woodward; Messrs. R. Gregory, W. Ellis, F. Steiner; *ex-officio*, the Bishop, the chancellor, the treasurer, Mrs. F. Rader, Miss Jessie Hunter, Miss Alberta Booth. Trial court, Rev. Messrs. B. S. Daugherty, G. Sibbald, W. T. Holt jr. Examining chaplains, Rev. Messrs. F. W. Weida, G. Sibbald, W. T. Holt jr. Summer school committee, Rev. Messrs. T. H. Kerstetter, J. N. Brockmann, H. B. Lamer jr.; Misses Jessie Hunter and Alberta Booth. Delegates to provincial synod, Rev. Messrs. W. T. Holt jr., H. B. Lamer jr., T. H. Kerstetter; Messrs. A. G. McBride, O. Bryan, R. Gregory; alternates, Rev. Messrs. B. S. Daugherty, M. Norton, J. N. Brockmann; Messrs. E. H. Green, R. N. Gibson, F. Steiner. Delegates to General Convention, Rev. T. H. Kerstetter, A. G. McBride; alternates, Rev. F. W. Weida, Oscar Bryan.

OKLAHOMA

Tornado Demolishes School For the Blind

When the Oklahoma School for the Blind, at Muskogee, was suddenly demolished by tornado on April 12th, the Rev. Paul R. Palmer, rector of Grace Church, immediately brought 45 of the students to the parish house. There the women of the auxiliary rallied to give them their suppers—by raiding everybody's cupboards as all stores were closed. Supper in the parish house was further complicated by the fact that the storm had hit the light plant, leaving no lights but candles. But the blind children said cheerfully that it didn't bother *them*.

Classes had been dismissed approximately an hour when the tornado struck shortly before 5 o'clock, killing three of the girl students and injuring a number of others.

Damage to the school has been estimated at $1,000,000. A section of the roof of the administrative building was caved in and all four cottages—or dormitories—are completely unusable. The school dairy was hopelessly wrecked.

Redecorate McAlester Church

The entire church, parish house, and rectory of All Saints' Church, McAlester, Okla., has been redecorated within the past year. New American and Church flags have been given to the church, a new altar table placed in the church, and a rose red carpet put down the center aisle. Five new stained glass windows for the nave have already been installed and eight others

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have been purchased. In addition, a good sum of money has been placed in the bank for a new organ.

All Saints' parish, of which the Rev. E. M. Lindgren is rector, finished paying off its debt in 1943 and the Bishop consecrated the building on May 30, 1943. In addition, the parish took part in a community program to pay off the debt on all churches in the city. Both Colored and White churches were freed from debts during 1943, the program removing the debts of eight churches, two of which had debts as high as $20,000 and $30,000.

IOWA

Laymen Organize

The Episcopal Men of Iowa is the name of the new laymen't organization in the diocese of Iowa, formed at a meeting of key men from a majority of the churches at St. John's Church, Ames, April 21st and 22d. Special speaker was Stewart Cushman of the diocese of Chicago.

Several diocesan-wide Corporate Communions each year, support of the Reconstruction and Advance Fund, and aid to servicemen were adopted as immediate objectives. The organization was the result of series of regional meetings of laymen led by the Bishop last fall and again in February.

Byron Pinney of Grace Church, Clinton, was elected president; Frank Collard of Christ Church, Waterloo, vice-president.

ALASKA

Dog-Sled Travel

Recent travels by dog sled along the Arctic coast and in the reindeer country are reported by the Rev. William J. Gordon jr., priest in charge of St. Thomas Mission, Point Hope, Alaska.

"This letter is mostly about the outstations," he writes, "for in the last ten weeks I have traveled more than 800 miles with the dogs, visiting Point Lay to the north, then Kivalina, Noatak, Kotzebue and a reindeer camp to the south. That about covers my parish, and I'm mighty happy to get the rounds done. Planes have been unavailable all year; we went three months without mail, and service was erratic all winter. I have had to depend entirely on the dogs for transportation.

"I left with an Eskimo friend for Point Lay, almost 200 miles to the north. We had 12 dogs and hoped to make the trip in six days but the weather was not very kind. The first two days we had heavy snow that completely ruined the trail, making us walk plenty. This was followed by two days of wind in our face with the temperature 30 below. When the wind ceased, 50 below seemed much warmer. We stayed over a day for a celebration of the Holy Communion in an igloo near Cape Beaufort and reached Point Lay the eighth day.

"There we spent a week. Our people have very little, and the winter had been hard, but five services during the week were entered into with a real spirit of joy and devotion. There is no church building, and there is much to be done, spiritually and physically. Point Lay has about 85 people. Services between my visits are carried on in the school and in the homes by the native lay reader, Tommy Knox, but he is worn down by tuberculosis and not able to do all he would. For our journey back the trail was splendid after a week of strong wind, and we came home in four days.

"A week later I left for Kivalina, on the southeastern coast. (It is about half way to Kotzebue, which appears on most maps.) Daniel Lisburne, one of our Eskimo lay workers, went with me. We found things going splendidly there. Milton Swan and his wife are in charge of the Chapel of the Epiphany, that we built last fall, and they are doing fine work. Milton has offered his 11-year-old son, Franklin, for training for service in the Church, and as soon as he gets a little older we hope to send him to school, along with Enoch Tooyak and Thomas Tuzroyluk, who are to leave Point Hope for school at St. Mark's Mission, Nenana, this year. We are looking to the future, and these fine boys are in God's hands as our hope and the strength of the Arctic work. We must have trained native leaders.

"From Kivalina Daniel and I went to Kotzebue and from there to Noatak, 60 miles inland. Back in Kivalina, Milton Swan took me to visit the reindeer camp and herders, 30 miles away. We had a blessed service in a snow-covered tent, with the deer wandering over the hill near by. We held short services at two hunting camps on the way back, reached Kivalina in time for an evening service, then on back to Point Hope, 460 miles in all."

Juneau Church Purchases Adjacent Property

Holy Trinity Church, Juneau, Alaska, has purchased the Winn property, adjacent to the church, the Rev. William Robert Webb, rector, has announced. Plans for the future are to build a new parish house on this property, but for the present the existing cabins will continue to be rented. Purchase price of the property was disclosed to be $3,000.

Mrs. Lois Cox Appointed Missionary

Mrs. Lois W. Cox of Berkeley, Calif., has been appointed missionary to Alaska, and will succeed Miss Olive B. Tomlin as secretary to Bishop Bentley, treasurer of the district and business manager of the Alaskan *Churchman*. She expects to arrive in the field in mid-July.

Mrs. Cox is a graduate of the North Texas State Teachers College, and has done work in education at Highlands University, Las Vegas, N. M., and in sociology at Peabody College, Nashville, Tenn. She is now taking some special work at St. Margaret's House, Berkeley. She has had experience as a school teacher, and a stenographer, and, as widow of a parish priest, she is thoroughly familiar with parish work. She also taught commercial work in high schools in Texas and New Mexico.

Miss Tomlin will return to this country this summer, to remain until she can go back to China.

NORTHERN INDIANA

Missionary Giving

Interest in missionary giving was a predominant note of the 47th annual council of the diocese of Northern Indiana held at St. Thomas' Church, Plymouth, Ind., on May 2d. Although the diocese had become independent this past year and assumed the part of the mission support formerly carried by National Church, the annual council voted to accept the full missionary expectancies of the diocese for both 1945 and 1946. This is made possible because the increase in givings for missions has grown 82% in 24 months. The Children's Mite Box Offering was the largest ever, with a per capita giving of $2.16. It is said that this is one of the highest per child in the National Church. Missionary work has been intensified in the East Chicago area. The diocese voted to support the plan of the National Church for the Reconstruction and Advance Fund, and Ronald G. Stagg of Trinity Church, Fort Wayne, has been appointed diocesan chairman.

ELECTIONS: Standing committee, Rev. Frs. R. J. Murphy, D. H. Copeland, H. G. Kappes, L. S. Olsen, and J. E. Faster.

UTAH

Twenty-five Years of Service

Sunday, April 29th, marked the 25th anniversary of the consecration of Bishop Moulton as Bishop of Utah. On May 3d Bishop Moulton reached the age of 72.

Observance of these two occasions was marked by a celebration of the Holy Communion on April 29th in St. Mark's Cathedral, Salt Lake City, with Bishop of Idaho acting as celebrant, and Bishop Rhea of Idaho acting as celebrant, and Bishop Remington of Eastern Oregon, as preacher. The clergy of Utah were in the procession and a congregation of 600 filled historic St. Mark's to capacity.

In the afternoon a district planning conference was held under the chairmanship of the Very Rev. Herald G. Gardner, dean of St. Mark's, with the Rev. A. Ronald Merrix, field officer of the National Council, present. At this conference there were the clergy and lay representatives of every parish and mission in the district. A hearty endorsement was given to the Reconstruction and Advance project, as well as to a rehabilitation program for Utah.

In the evening at the banquet in the Hotel Utah 500 persons assembled, many of them non-Churchmen, to do honor to the quarter of a century of service rendered by Bishop Moulton. The governor of Utah, the mayor of Salt Lake City,

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representatives of the Mormon and Protestant Churches, as well as visiting Episcopalians from all over the Eighth Province all testified to the friendship felt for the Bishop.

On April 30th, the provincial council of the Eighth Province met in Salt Lake City for routine business. This meeting took the place of the synod which could not be held this year.

SOUTH FLORIDA

Holy Trinity Church Consecrated

Holy Trinity Church, West Palm Beach, Fla., was consecrated April 29th by Bishop Wing in an impressive service attended by a large congregation. The present rector, the Rev. Canon William S. Turner, and the Suffragan-elect, the Rev. Henry I. Louttit, who was the rector for some years before he became an army chaplain, assisted.

When the rector and parishioners knew that the consecration of Chaplain Louttit would be in their church, they began working vigorously to clear the large debt which has been on the church since it was built during the boom days of 1924, saying they did not want the Suffragan Bishop to be consecrated in a church which had not been consecrated. Within five weeks they had reached their goal, the debt had been paid in full, and the consecration of Holy Trinity Church arranged for April 29th.

Members of the Greek Orthodox Church in West Palm Beach who heard of the effort to free Holy Trinity Church from debt called on the rector to say they wanted a share in this, partly in gratitude for having had the use of Holy Trinity for special services of their own. Then a group of over 40 of their members united in making a generous gift, which was deeply appreciated by the rector and vestry, and by Bishop Wing when he knew of their help and interest.

MICHIGAN

100th Anniversary

Christ Church parish, Detroit, will be 100 years old on May 29, 1945.

Beginning with Thursday, May 3d, the clergy and parishioners celebrated the 100th anniversary with four special events at the parish church, the beloved old landmark standing on East Jefferson Avenue in downtown Detroit.

It was on May 26, 1845, that 67 people met together and petitioned the diocese of Michigan for the forming of Christ Church, Detroit. Three days later, May 29th—Ascension Day, 1845—in the Sunday school of old St. Paul's Church, a vestry was elected, and shortly afterward plans for the erection of the original church were presented. Church and land were to cost $6,000.

It was not until July 16, 1861, that the cornerstone of the present Christ Church on East Jefferson Avenue was laid. Today Christ Church parish, with its three churches, numbers 2,070 communicants.

The opening event in the celebration of

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the centenary took place on the evening of Thursday, May 3d, with a service of choral evensong. The Presiding Bishop delivered the sermon. There was a large congregation, with many clergy of the diocese in the procession.

On Thursday, May 10th—Ascension Day, 1945—the Rev. Robert S. Whitehead, vicar of the mother church, celebrated the Holy Communion at 11:00 A.M., and at 8:00 that evening was held a reception and reopening of Ledyard Memorial Hall, center of the activities of the downtown parish. The fourth and final special event was the anniversary service at 11:00 A.M. on Sunday, May 13th, with sermon by the Rev. Francis B. Creamer, rector of Christ Church parish.

The founders of Christ Church were chiefly members of St. Paul's Church, Detroit. In its turn, Christ Church organized several missions, including the (now) parishes of the Church of the Messiah, the Church of the Epiphany, and St. Columba's, Detroit, and Christ Church Chapel, Grosse Pointe, now one of the congregations of Christ Church parish.

The cornerstone of the present Christ Church (downtown) was laid by the Rt. Rev. Samuel Allen McCoskry, first Bishop of Michigan, who also consecrated the building on April 9, 1863.

On January 1, 1938, the diocesan Mission of Trinity, St. Clair Shores, of which the Rev. David S. Agnew is vicar, was incorporated into the parish for administration and maintenance.

CONNECTICUT

Convention Votes Unanimously For Coadjutor

A resolution requesting the election of a Bishop Coadjutor was passed unanimously at the 161st annual convention of the diocese of Connecticut, held May 15th, at Christ Church Cathedral, Hartford.

The object of the election, as explained by Bishop Budlong in his call, is to provide Bishop Gray, the Suffragan, with the right of succession, not to supply the diocese with a third bishop.

The business session, which was held in the Cathedral House, was recessed at noon for the Bishop's address and the Suffragan Bishop's report in the Cathedral. Speaking of the War and the Peace, Bishop Budlong asserted, "Every nation and every right-thinking individual must now be ready to make sacrifices for peace as he has made them during the war, even at the cost of certain privileges and prerogatives and individual advantages which we have previously cherished without real consideration for the ultimate welfare of other men and nations."

Another $5,000 was included in the diocesan budget for 1946 (if available) as a postwar reserve. This will make a total of $20,000 allocated for use to meet the needs of returning chaplains and other postwar demands within the diocese.

The Suffragan Bishop reported that communicant strength has grown in 20 years by 32% and baptized membership by 34%. During this period the state of Connecticut has grown 17% in population, which would indicate that the Church has increased at a rate double that of the population growth.

ELECTIONS: Standing committee, Rev. Messrs. A. F. McKenny, R. Cunningham, R. S. Flockhart, L. Y. Graham, D. W. Greene. Executive council, Rev. Messrs. J. J. Hawkins, P. B. Warner; A. T. McCook. Synod, clerical, R. D. Read, F. J. Smith, D. W. Green, S. W. Wallace; lay, Hon. R. E. Baldwin, A. T. McCook, T. B. Lord, W. H. Bulkeley. Examining chaplains, Rev. Messrs. J. D. Skilton, H. F. Dunn, W. H. Anthony.

HAITI

54th Annual Convocation

The religious intolerance of the state Church was stressed by one of the main speakers at the 54th annual convocation of the district of Haiti, which met in Port-au-Prince, on April 5th to 7th. This speaker brought out the need of schools to overcome the constant attacks of ignorant Romanism. He said that even in state schools—where religious intolerance should not be found—it is widespread.

On Thursday evening, Solemn Vespers were sung in the Cathedral of Holy Trinity, and Bishop Voegeli delivered his annual address, reporting 1,343 Confirmations during the year. The next morning Convocation Mass was said with the Bishop as celebrant.

Friday, a missionary service was held and addresses made by the three archdeacons, the Rev. Dr. George E. Benedict, the Ven. Victor Giles, and the Ven. Dumont Morisseau. The Very Rev. Elie O. Najac was elected secretary of the convocation.

Members elected to the council of advice upon nomination by the Bishop are the Very Rev. Elie O. Najac, Canon Etienne Victor Gilles, the Rev. Joseph S. Lindor, Dean John G. Dahl; Messrs. W. H. Williams, Jacques Urie Garnier, Frederick W. Kroll, and André Turnier.

EAU CLAIRE

Rural Work Conference

Bishop Horstick recently called a special meeting of clergy of the diocese of Eau Claire to confer with Dr. J. H. Kolb, sociologist and professor in the Department of Agriculture in the University of Wisconsin, and the Rev. Clifford Samuelson of the Department of Missions, New York.

The entire diocese was studied from the standpoint of racial groups and rural religious problems. The Rev. Clifford Samuelson has spent some time in Medford, one of the missions of the diocese, making a survey, and expected to return to that field for further work. His report was made on work already covered.

The conference lasted two days, and on the second day the Rev. George Lawton, of the diocese of Quincy, led a discussion on the plan of action for the diocese. A plan was formed and will be further discussed at the annual council in May. The diocese hopes to have a director of religious education shortly.

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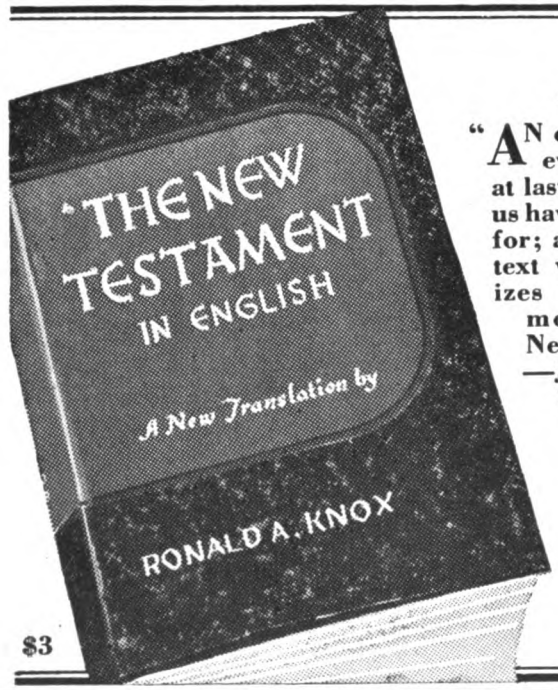

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DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

Walter Marvin, Priest

Chaplain (Lt. Col.) Walter Marvin, of the United States Army, retired, died April 30th at the Naval Hospital, Philadelphia, after a brief illness at the age of 88. His home was in Brookline, Haverford Township.

Born in Scranton, Pa., he attended Phillips Academy, Andover, Mass., and was graduated from Amherst College with class of 1879. He was a member of Delta Upsilon fraternity. A graduate of Berkeley Divinity School, he was ordained priest in 1883 by Bishop Morris.

He was commissioned in the chaplain's corps of the United States Army in 1890 and was stationed at army posts in all parts of the United States. At the turn of the century he served overseas in the Philippine insurrection and accompanied the Allied troops to China at the time of the Boxer uprising. He was a member of the Society of the Cincinnati and of the Order of the Dragon.

Colonel Marvin is survived by his wife, Grace Wiggin Marvin; his daughter, Mrs. John Howell Williams of Kingston, Pa.; and by three sons, Donald, a major in the USA now serving in Germany, and Gerald and James, both of Philadelphia, Pa.

Harry G. Walker, Priest

The Rev. Harry Garfield Walker, rector of Trinity Church, Columbus, Ga., since 1935, died May 15th after a brief illness. Although he had been ill for some time his death was unexpected.

Born in Walton, Ind., on May 3, 1881, he attended high school in Kokomo, Ind., the Indiana Conservatory of Music, and St. Peter's College in Kingston, Jamaica. He was ordained priest in August, 1915, by Bishop C. de Cartarett in Jamaica.

Becoming dean of Trinity Cathedral in Duluth, Minn., in 1922, he went to the diocese of Atlanta after serving as rector of St. Mary's Church, Daytona Beach, Fla. The Rev. Mr. Walker was chairman of the diocesan Army and Navy Commission at the time of his death and had previously served as an examining chaplain and on the standing committee of the diocese.

Warren E. Bow

Dr. Warren E. Bow, a member of the trustees of the diocese of Michigan and a vestryman of All Saints' Church, Detroit, the superintendent of the Detroit schools and president of Wayne University, died in his sleep early on May 12th at his home in Detroit. He would have been 54 years old on June 2d.

The funeral service was held in St. Paul's Cathedral on May 14th, and was conducted jointly by Bishop Creighton of Michigan, the Very Rev. Kirk B. O'Ferrall, dean of the Cathedral, and the Rev. Berton S. Levering, rector of All Saints'

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Church. Interment was at Evergreen Cemetery, Detroit.

The American Legion, the Veterans of Foreign Wars, and Detroit Commandery No. 1, Knights Templar, of all of which Dr. Bow was a member, took part in the ceremony.

Dr. Bow had recently undergone a physical examination and was considered to be in fair health. On Friday he had presided at the Detroit *News* Metropolitan Spelling Bee, an annual event in the Detroit schools.

Dr. Bow was born in Detroit on June 2, 1891, and became a notable product of the Detroit school system and of American democracy. When he was graduated from Eastern High School he was apprenticed to the tool designing department of the Packard Motor Car Company, but engineers there soon recognized his ability and influenced him to go to college. He enrolled in the University of Illinois Engineering College and earned his expenses by designing safety guards for industrial machines. He also worked as steward of his fraternity to help pay expenses.

He was graduated with honors in 1914. He was senior cadet officer of the University of Illinois ROTC unit and was recommended for a commission in the Regular Army. Dr. Bow returned to Detroit and worked as a structural engineer until February, 1915, when he became a teacher at McMillan Elementary School.

Mexican Border

In 1916 he went to the Mexican border as a first lieutenant in the 31st Michigan Infantry to help round up Pancho Villa. Before he returned to Detroit in January, 1917, he was promoted to captain and adjutant. In May, 1917, he was again called to active duty and went to Waco, Texas, as captain in the 125th Infantry, 32d Division.

Because of his engineering training he was transferred to the 119th Field Artillery, 32d Division, with which he served in France. Before returning to the United States in 1919, he was promoted to major and was made an instructor in the American Expeditionary Force's artillery school in Valdehon, France.

When he returned to Detroit he was made a grade school principal, and by 1922 had become assistant principal of Southwestern High School. He then was appointed assistant dean of Detroit Teachers' College, of which he became dean in 1926.

Appointed assistant superintendent of schools in 1930, Dr. Bow was placed in charge of technical and vocational education and later took over administration of the ROTC and vocational guidance and placement. He became first assistant superintendent in 1939, deputy superintendent in 1941, and in 1942 succeeded Frank Cody as superintendent of schools and president of Wayne University.

Dr. Bow was a member of the National Education Association and other leading organizations in his profession. He was also a member of the Economic Club of Detroit and the Detroit Athletic Club, and took leading parts in the activities of many civic and charitable organizations.

Besides his wife, Marian, a 7-year old son, Warren James Bow, and a brother, Loren C. Bow, principal of Pershing High School, survive.

William Hamilton Jefferys, M.D.

Dr. William Hamilton Jefferys, retired superintendent of the Philadelphia City Mission, died at his home in Haverford, Pa., on May 14th. He was 73 years of age. Burial was from St. Mary's Church, Ardmore, on May 17th.

Educated in the University of Pennsylvania, he went to Shanghai, China, as a medical missionary in 1901. He was surgeon at St. Luke's Hospital until 1913, and from 1905 professor of surgery at St. John's University. During his years in China he was pioneer in disease prevention, and was co-author of the book *Diseases of China.*

In 1915, he became professor of Christian Mysticism at the Philadelphia Church Training School, and published several books and articles on "Christian Mysticism."

In 1917 Dr. Jefferys became the superintendent of the Church's City Mission in Philadelphia, developing its social service and health departments, as well as its spiritual ministry in the city's institutions.

Surviving are his wife, Ann Prophet Jefferys, a son, the Rev. William H. Jefferys jr.; three daughters, Mrs. Anne J. Beck, Mrs. Lucy S. Lewis, Mrs. Adelaide J. Garrett; 11 grandchildren, and one great-grandchild. His brother, the Rev. Edward M. Jefferys, D.D., is rector-emeritus of St. Peter's Church, Philadelphia.

Mamie E. Le Fevre

Mamie E. Le Fevre, devoted member of St. Martin's Church, Chicago, died May 10th at her home where she had been seriously ill for the last eight months. Her husband, who survives her, has been

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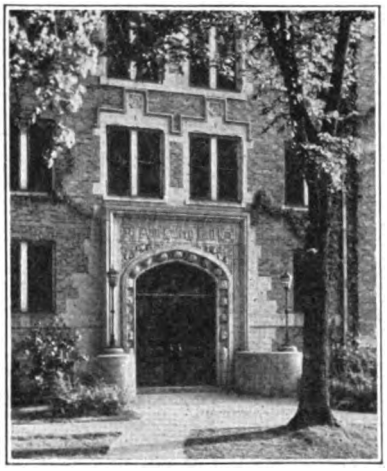

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senior warden of St. Martin's for almost 23 years.

Funeral services were conducted May 14th by Canon David E. Gibson of the Cathedral Shelter and the Church of the Epiphany, Chicago. Mrs. Le Fevre was buried beside her daughter in Graceland Cemetery.

Emily McIlvaine Mackay

Emily McIlvaine Mackay, granddaughter of the Rt. Rev. Charles Petit McIlvaine, second Bishop of Ohio, died May 15th, at her home in Belmont, Mass., at the age of 95. She was the daughter of the Rev. George and Maria Coxe McIlvaine DuBois, and widow of the Rev. William Richard Mackay.

Born in Clifton, Ohio, on May 29, 1849, she was confirmed by Bishop Whipple of Minnesota. Her human understanding and tenderness, intellectual grasp and concern for national and international issues was almost to the end a constant inspiration to those younger and more bodily vigorous. High courage and a daily life of loving prayer radiated in her personality. She and Bishop Whipple's daughter, Jennie, were godmothers to a little Indian papoose in Faribault, Minn.

Surviving her are five daughters: Mrs. Julian Burroughs of West Park, N. Y.; Mary McIlvaine Mackay of Concord, N. H.; Laura, Dorothy, and Ruth Mackay of Belmont.

Funeral services were held at Trinity Church Chapel, Copley Square, Boston, on May 17th and interment was in the family lot at East Hampton, N. Y.

Frederick B. Miner, M.D.

Dr. Frederick B. Miner, vestryman of St. Paul's Church, Flint, and member of the Herman Page Memorial Committee of the diocese of Michigan, died at his home in Flint, Mich., May 3d. Funeral services, conducted by the Rev. Otis G. Jackson, rector of St. Paul's, were held at the residence on the following Sunday.

Dr. Miner was a nationally prominent physician who was for many years a well-known figure in community health programs and civic affairs. His death, of an anginal attack, was unexpected. He would have been 69 years old on June 2d.

The Flint press commented editorially on Dr. Miner's death as follows: "A physician for whom service to his fellowman superseded personal interest and his own well-being, Dr. Frederick B. Miner's death was a serious loss to his community and profession as well as a grievous blow to devoted family and friends. National recognition, limited only by his modesty, came from his institution of the research which led to the benefits of iodized salt as a goitre preventive, and for nearly 25 years he contributed to its promotion. . . . Thousands have been beneficiaries of his work with the hospital nurseries, the Kiwanis Health Camp, the TB Society, the King's Daughters, the Whaley Homes, the Clara Elizabeth Fund, and various other public health activities. These efforts were the exemplifications of a deep religious consciousness which was evidenced also in his love of nature, his extensive work with flowers, and his generous sharing of their beauty with family, friends, and the sick. He was a noble character and a fine citizen, the sort we cannot well spare."

The Whaley Home mentioned in the editorial is a children's home operated by the vestry of St. Paul's parish. Dr. Miner was the president of the Home.

Dr. Miner's widow, a daughter and a son, and a sister, survive.

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EDUCATIONAL

SEMINARIES

New Instructor in Theology At Nashotah House

The Rev. Everett B. Bosshard arrived on the Nashotah House campus May 1st to assume his new duties as instructor in Dogmatics and Apologetics. He succeeds the late Rev. Dr. Frank H. Hallock, who had lectured in dogmatic theology while holding the chair of Old Testament.

Fr. Bosshard graduted from the University of California in Los Angeles in 1930, then spent two years on the faculty of Sherman Institute (Riverside, Calif.), a secondary school for Indians operated by the United States Bureau of Indian Affairs. From 1932 to 1935 he was a student at the Philadelphia Divinity School, from which he was graduated with the degree of Th.B. in 1935. In 1937 he received the degree of Th.M. from the same school.

Immediately after his graduation from the Philadelphia Divinity School he was called to the faculty of the Church Divinity School of the Pacific, where he remained until 1944. Serving first as instructor in Liturgics and Greek, he became professor of Systematic Theology in 1938. During his years at the seminary in California he gave also a number of courses in Church music. He thus comes to the Nashotah House faculty with a rich experience in the teaching profession.

Fr. Bosshard's pastoral experience includes three years (1941-1944) as assistant at the Church of the Advent, in San Francisco, and one year (1944-1945) as rector of St. Matthias' Church, Los Angeles. His formal teaching duties at Nashotah will begin with the opening of the summer term, June 1st.

Dr. Sockman at West Coast Summer School

Dr. Ralph W. Sockman of New York City will be on the faculty of the summer school sponsored jointly by the Church Divinity School of the Pacific, the Pacific School of Religion, and the Berkeley Baptist Divinity School. Two terms of five weeks each will begin on June 18th and July 23d.

VISITING LECTURERS

Other visiting lecturers will be Prof. Eugene Ashton of Goucher College; Prof. Charles F. Kraft of Albion College; and Prof. W. Gordon Ross of Berea College. Regular faculty members will include Dean Henry H. Shires, Prof. Randolph C. Miller, and Prof. Pierson Parker of the Church Divinity School of the Pacific; President A. C. McGiffert jr., Prof. Buell Gallagher, and Prof. Hugh Vernon White of the Pacific School of Religion; Prof. John W. Bailey and Prof. John Skoglund of the Berkeley Baptist Divinity School.

Courses will be open to new students, to those desiring refresher courses, and to regular students.

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WANTED: HOUSEMAN in a small institution for aged women. Good home, moderate salary. Reply 135 So. Huntington Ave., Boston 30, Mass.

WANTED: TEACHER for Grades three and four, New York State Curriculum. Must be Protestant. Reply Box J-2164, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

Brown, Rev. **Edgar D.**, formerly rector of Grace Church, Chicopee, and of Holy Trinity Church, Chicopee Falls, Mass., since 1930, became rector of St. James' Church, Fall River, Mass., on May 15th.

Burge, Rev. **Raymond A.**, rector of the Church of the Good Shepherd, Silver City, N. M., will become rector of St. Martin's Church, Fairmont, and priest in charge of the Church of the Good Shepherd, Blue Earth, Minn., on June 1st. Address: 104 Park St., Fairmont.

Church, Rev. **Whitney**, a student at the University of the South, will become deacon in charge of St. John's Church, Bellefonte, Pa., on July 1st. Address: 12 W. Lamb St., Bellefonte.

Fry, Rev. **W. Warain**, recently ordained deacon and a student at Philadelphia Divinity School, will become assistant at the Church of the Holy Trinity, Philadelphia, on June 1st. Address: 217 S. 20th St., Philadelphia 3.

Gilliam, Rev. **J. Daniel**, deacon in charge of St. Thomas' Church, Sanford, N. C., has resigned effective June 1st to become associate minister with the City Mission Society of New York. He will take a course in clinical training to prepare for work as a chaplain. During the summer he has agreed to help in the supply work of the society.

Goll, Rev. **Harry Eugene jr.**, on the staff of the Cathedral Church of St. Paul, Boston, and chaplain at Deer Island, city penal institution, will become rector of St. Luke's Church, Hudson Mass., on June 1st.

Martin, Rev. **Gilbert Drew jr.**, a student at the Philadelphia Divinity School, will become vicar of the Church of the Holy Trinity, Hollidaysburg Pa., on June 15th.

Mason, Rev. **Otis L.**, formerly priest in charge of St. James' Church, Roxbury, Boston, has been formally elected its rector.

Riemenschneider, Rev. **Robert**, assistant at St. John's Church, Waterbury, Conn., will become rector of St. Paul's Church, Windsor, Vt., on June 12th.

Changes of Address

Evans, Rev. **Charles R.**, will move from 53[illegible] Berkeley Ave., Claremont, Calif., to the Claremont Inn on June 1st.

CHURCH SERVICES

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LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
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St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
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Sunday Masses: 8, 9:30 & 11

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Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
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Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
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Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

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Church of Heavenly Rest, 5th Ave. at 90th St., New York
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Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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NEW YORK—(Cont.)

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Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8: Holy Communion; 12:10, Noonday Service Thurs.: 11 Holy Communion

Little Church Around the Corner
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Rev. William H. Dunphy, Ph.D., Rector; Re Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10: a.m.; Sung Eucharist & Sermon, 11 a.m.; Eve song & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m Evensong, 5:30 p.m. Also daily, except Saturd 7 a.m. & Thursday and Saints' Days, 9:30 a. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeW Perry, D.D., Bishop; Rt. Rev. Granville G lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Re Wm. M. Bradner, minister in charge; Rev. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Me ing at 9:30 a.m.; Wed.: 11 Special Prayers the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler Whi D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
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Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D. Bishop

St. Agnes' Church, 46 Que St. N.W., Washing
Rev. A. J. Dubois (on leave—U. S. Army); Re William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Ex Mass Thurs. at 9:30; Fri. 8 Holy Hour; C fessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.
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WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffa N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed

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Ordinations

Deacons

Long Island—**William C. Cowles** was ordained deacon **May** 25th in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Robert Y. Barber and the Rev. Henry R. Kupsh preached the sermon. Address: 1257 Pacific St., Brooklyn.

Western Michigan—**Max Milton Pearse jr.**, was ordained deacon **May** 8th by Bishop Heron, Suffragan of Massachusetts, acting for the Bishop of Western Michigan, in St. John's Chapel, Cambridge, **Mass.** He was presented by the Ven. Charles Lincoln Taylor jr., and the Rev. Theodore Parker Ferris preached the sermon. The Rev. Mr. Pearse is assistant at Grace Church, Grand Rapids, Mich.

Priests

Arkansas—**Allin**, Rev. **John Maury**, was ordained priest **May** 10th in St. John's Church, Helena, Ark., by Bishop Mitchell of Arkansas. He was presented by the Rev. Frank E. Walter and Bishop Mitchell preached the sermon. The Rev. **Mr.** Allin is priest in charge of St. Peter's Mission, Conway, Ark.

Chicago—**Jacobs**, Rev. **Edward**, was ordoined priest **May** 10th in the Church of the Atonement, Chicago, by Bishop Conkling of Chicago. He was presented by the Rev. W. Freeman Whitman of Nashotah House who also preached the sermon. Rev. **Mr.** Jacobs is assistant at the Church of the Atonement, Chicago. Address: 5749 N. Kenmore Ave., Chicago 40.

Long Island—**Hertzler**, Rev. **Harold L.**, was ordained priest **May** 19th in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Charles Townsend who also preached the sermon. The Rev. Mr. Hertzler is rector of Calvary Church, Brooklyn, N. Y. Address: 990 Bushwick Ave., Brooklyn.

Vermont—**Finehout**, Rev. **Raymond**, was ordained priest by Bishop Van Dyck of Vermont on March 20th in Holy Trinity Church, Swanton, Vt. He continues to be in charge of the Northwestern Missions in Vermont. Address: Holy Trinity Rectory, Swanton.

Do YOU Know The Answers?

It was most strange how all the basis and pressure upon us to write this came within about twenty-four hours. First, a very thoughtful letter came from overseas from a very thoughtful and devout young Army officer of our Faith, in which he hoped and prayed that our very own Episcopal Church, which he deeply felt had ALL the answers to every man's questions and needs, would not muff the ball with returning service men by not having some compelling plan of Christian usefulness to which these thousands of sobered and thinking youngsters, made old before their time, could joyfully and enthusiastically commit themselves, and start pulling their weight for the Kingdom of God here on earth.

Right on top of that, a young business girl in the Young People's Group which we teach on Sunday mornings, started in on us last week, and wanted to know what to say and how to handle the many questions fired at her by fellow employees about what and why she did what she did in her Episcopal form of worship and belief. She was bothered, because she FELT and KNEW inside her what she believed and did, but when asked to put it into words which might influence others, she suddenly found that she couldn't do it, for she had never really and truly formulated them for herself

Then, on top of that, and all by coincidence, The Rector preached along that very same line, and on that very same morning,—to-wit: did we in the Episcopal Church know the answers to the questions so frequently asked us about the Christian Faith and the Christian Church, and if not, WHY? How, in this or any other time in history (but especially NOW) can the Christian Religion be propagated if those who profess and call themselves Christians are utterly mute when they have the opportunity they claim they seldom get, dumped right on their doorsteps? In these days, you don't have to go far to find someone hungry to talk about God and Religion. They spring up everywhere,— in barber-shops, on the trains, at the dinner-table, in offices, on the street, most anywhere, — and what can be more pitiful than a professing Christian "striking out" when three perfectly good balls are thrown straight across the plate for him to swing at?

And then, as if all that were not enough, some friend put into our hands that muchly discussed booklet recently written by Mr. Rockefeller, who naturally is having a bad time of it in his mind, along with us, because of the many, many fragments into which Christianity is now broken. It is quite obvious, however, that Mr. Rockefeller, along with a lot of others who are so keen to see The Christian Church function in all Her God-given tasks, seem utterly unaware of the tremendous importance and significance of Her basic principles and institutions. To read what this man has written about the non-necessity for Holy Baptism and Holy Communion in this new, alleged Christian vision he has for the future, and to realize that this pamphlet has been circulated through the assistance of the Federal Council of Churches, of which our own Church is an actual Member body, puts our very own Episcopal Church in the position of "going along" with all the modernistic ideas that certain social and religious arrangers or planners advance from time to time from out their own schools of thought. To have our own Church linked up with what are direct contradictions of its own position, and to put up no argument about it,— well, will someone tell US what is the answer to THAT? Are we to tell inquirers about Christ and His way of salvation, that "Baptism is an ordinance of profound symbolic meaning. Christ Himself was baptized. He did not, however, make Baptism a condition of church membership." Or, because certain controversies have developed with regard to beliefs set forth by other of the sects concerning Holy Communion, which our Church has held to be a Sacrament necessary to salvation since the days of the Apostolic Church,— are we as a Church, and a docile little go-along member of the Federal Council of Churches, to tell inquirers that Jesus would not regard the "observance or the non-observance of these and other ordinances, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions." That means that our PARENT body, The Federal Council of Churches, regards our firm adherence to the position held by a majority of Christians and Christian theologians to be mere fol-de-rol. Just what Episcopalians in general choose to do about THAT, is up to Episcopalians TO DO, and quit quibbling about it. But what we are immediately interested in is the answer to this question,— Is The Church, and Her life, and Her manner of life, the creation of God, or just a man-made society? Just what are we telling inquirers about Her? Do we love our Church, stand up for Her, fight for Her, support Her, and KNOW enough about Her to talk intelligently about Her, or are we going along with a group who think otherwise? And why continue to try to achieve union with another member body of that same group, which union, if consummated, would make of us just another of the battling sects, with the only possible advantages of perhaps a few more in numbers, and perhaps a bit more money? Why not let us stand, as we have done for generations, on the firm faith that we have the true and FULL faith of The Church God sent into the world, and then KNOW enough about His Church to be able to talk convincingly about it?

What are your answers to all these questions, my fellow Episcopalians, eh?

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J. E. Payton

CONSECRATION OF REDEEMER, LOUISVILLE

Bishop Clingman of Kentucky knocks at the door. The vicar, the Rev. W. F. Rennenberg, stands at the extreme left. The new church was built and paid for in five years.

(See page 23)

An Anglo-Catholic Looks at His World

Hewitt B. Vinnedge

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LETTERS

☆ ☆ ☆ ☆ ☆

TO THE AMERICAN PEOPLE: Your sons, husbands, and brothers who are standing today upon the battlefronts are fighting for more than victory in war. They are fighting for a new world of freedom and peace.

We, upon whom has been placed the responsibility of leading the American forces, appeal to you with all possible earnestness to invest in War Bonds to the fullest extent of your capacity.

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☆ ☆ ☆ ☆ ☆

Army "Protestantism"

TO THE EDITOR: This Rogation Sunday I received copies of THE LIVING CHURCH through the issue of April 15th with the animated discussions on Confirmation as a prerequisite to Holy Communion and your cogent editorial on "Ready and Desirous." I also received the *Holy Cross Magazine* for April with the splendid article by Fr. Haselmayer giving the reasons we Catholics believe in Confirmation as the normal prelude to Holy Communion.

There seems to be a general misconception on the part of civilian priests and laity as to the problems our Church's requirements give us who serve with the armed forces. A greater misconception seems to exist as to how the coercive power of the State and our own Army & Navy Commission affects the chaplains' solutions of these problems.

In the Navy, the arbitrary division of its men into three religious groupings causes not nearly so much trouble as does the discretionary power given its commanding officers over the chaplain's religious work. I served for a considerable time on a Navy transport, working with men of the Army, Navy, and Marines. I was surprised to discover a situation existed there which could never happen under Army regulations. My "Episcopal Holy Communion" service could not be listed on the official schedule of Church services, for I was a "Protestant" and, under this particular Command, could do as I pleased, but without publicity or sanction. Despite this difficulty of making myself known to thousands of men I managed to have an encouragingly large attendance of Churchmen Sunday after Sunday, and a good number out for daily Mass. We did not disobey any regulations, but since the men wanted the Blessed Sacrament they used the ingenuity common to fine American youth and evaded all intended barriers, with the assistance of the Roman Catholic chaplain. Of course I also conducted general worship services for thousands of Protestant troops. A Protestant chaplain had one open Communion service, poorly attended by various sectarians.

In the Army, the Chaplain is completely free to follow his conscience. His actions are protected by AR 60-5 which, in speaking of services, says, ". . . all according to the chaplain's creed or conscientious practice." Thus I may preach as I please, wear such vestments as I choose, and conduct such services as I select in the way I desire. The commanding officer provides the time and place, and, in my experience, encourages religion. Presumably, many Navy chaplains work under similarly favorable conditions, Navy regulations notwithstanding.

My usual practice is to have Communion services in as many installations as possible through the whole week and to conduct such general worship services as the number of Protestants in my own unit demands. Since I must provide for men of all faiths, I arrange for transportation to Jewish and Roman Catholic services. For such Protestants who want their Communion, I obtain a chaplain whose denomination allows him to administer to anyone. Few men ever take advantage of such an opportunity, although Protestants in the Army seem to place a higher value on Communion and receive more frequently than when at home.

So much for the usual situation when battle is distant or quiescent—more men are always in the rear echelons than at the front. But there have been times when I was the only chaplain available to my men. Roman Catholics can say the Rosary together, and Jewish laymen can also care for themselves. But in practice some Jews attend my general services and some Roman Catholics attend my Mass when their own is not available. As for Protestants who have neither been confirmed nor want to be, I act exactly as I did in civilian life. I never deny the Sacrament to anyone who wants it; I never repel anyone who presents himself at the rail. But I do take other precautions to insure, so far as is possible, that I do not give offense to the worshipper or break ecclesiastical discipline. When I feel that the local situation would encourage non-Churchmen to attend my "Episcopal Holy Communion," as it rarely does, I request that those wishing to receive, see the chaplain before the service. This prevents a whole congregation of unprepared, unwilling, and unqualified persons from receiving just because the crowd seems to be doing it. When the intending communicants come to me I inquire to discover if their baptism was valid and explain that it is impossible to make a *sacramental* Communion before receiving the first Sacrament of Baptism. I urge them to make a spiritual Communion while the others are at the rail, explaining that it may lead them to a Baptism which they formerly did not desire. For baptized Protestants who persevere in their intention, I explain the "ready and desirous" rubric, the doctrine of the Real Presence, and the need for serious repentance before reception, leaving the final decision in the matter to their own consciences. The whole "weeding-out" process takes but a minute and has resulted in many serious inquiries on our boys' faith. Needless to say, when a man is dying, I administer Holy Communion and Extreme Unction to him immediately, giving him conditional Baptism first if necessary.

The Army & Navy Commission has been the recipient of unjust criticism from some misinformed or unreasonable persons—of whom some have been Catholics—who assume that it forces our chaplains to conform to the individual churchmanship of some of its members, or in other words, that the Commission forces our Catholic chaplains to modify their beliefs or practices. In general, apart from any specific cases of which I have no knowledge, the accusation is unjust and untrue. When I attended a dinner given by the Commission last September, the chaplains present were instructed to hear confessions of men who wished to make them, to conform to all the canons of the Church, especially with regard to Matrimony, to let men know that although Protestant chaplains, we are Episcopalian priests

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We were, however, cautioned against using the word "Mass" in official papers lest it be confused with Roman Catholic statistics. A recent letter from the Commission to all chaplains again reminds us that we did not cease to be priests when we put on a uniform and that we must conform ourselves to ecclesiastical discipline.

Those clergy at home who think the importance of the divinely appointed Sacrament and apostolic rite of Confirmation can be minimized by changing or ignoring a rubric might do well to read Fr. Haselmayer's article in the April *Holy Cross Magazine,* as a preface to further theological study on this and other subjects related to their pan-Protestant schemes. Men in the service who have been subjected to a life of discipline will have little sympathy with those who flagrantly ignore discipline and who seek legislation to approve their violation of ancient and divinely approved law. The story of military life breaking down what is erroneously termed "sectarian lines" is a story for dilettantes only. Men in the service admire those who are willing to fight for their convictions. They despise all sham and will despise any pan-Protestant superstructure without genuine unity for its substance. They will say, as Anglo-Catholics have so often said, "Let us tolerate one another, but let us not pretend real differences do not exist. Let us as individuals, as loyal Episcopalians, loyal Presbyterians, and loyal Roman Catholics live up to the ideals of our own faith. Let us draw ourselves closer to Christ for only then will we be close to one another."

(Chaplain) JOHN AHERN SCHULTZ, USA.
Assam, India.

Editor's Comment:

The commonly-followed policy of suppressing manifestations of "denominationalism" in the Navy is contrary to official Navy policy. Navy chaplains of the Episcopal Church can easily secure recognition for their position by quoting the memorandum from the Bureau of Naval Personnel which appears in this week's leading editorial (p. 18). However, ordinary laypeople continue to experience grave difficulties in fulfilling their religious duties because of the prevailing temper of the "Protestantism" in which they are classified. What measure can be taken to secure them the freedom of religion which is their constitutional right?

The Holy Communion

TO THE EDITOR: I have followed with interest the article, "The Administration of the Holy Communion" by the Rev. David R. Cochrane. It is an excellent article, and although originally intended for the Anglican communion, it also serves to answer the questions of the Sacrament for us of the Lutheran communion.

Naturally we have not the difficulty involved in the administration of the species "in one kind," however, the question of administration of the Sacred Blood is one of great concern among those Churchmen of the Lutheran Church. Unfortunately we have a problem more nauseous than yours, that of the individual or "whiskey" glasses as they are often called by some.

If this article is to be published in booklet form, I should like to have my name placed on the order list for five copies; I feel that they will be of great value in resolving some of the unnecessary problems that occur in the Eucharist.

God speed the day when articles such as Fr. Cochrane's and others similar will bring to the Sacrament the beauty and purity due its holiness.

EDGAR S. BROWN JR.
Mount Airy, Philadelphia.

German Concentration Camps

TO THE EDITOR: It may be hard to believe when you read about it in the papers at home, but I have seen it myself in all its stark and naked cruelty, and it is a horrible sight. The camp was a new one, but in the three weeks of its opening men died of starvation at the rate of 50 a day. In one building I saw the bodies piled high like disordered cord wood; in others I saw the sick and dying lying with the dead in their own feces and vomit—no stables were filthier than these. From the gaunt, emaciated, half-crazed men there came weak cries of: "Chocolate, sugar." As we gave them what we had and plied them with cigarettes their eyes lit up and they mumbled an appreciative: "Thank you." One Dutchman of the Amsterdam underground was apprehended January 3d of this year and in these few months had lost 75 pounds. Some have died since their liberation, too exhausted and weak to take nourishment.

Across the way was a Polish women's camp of 600 where conditions were somewhat better, for these women were worked 20 hours a day — 12 in factory and eight in the field. They cried with joy when they learned they were to have a Mass, their first in six years. Their heads were shaved if they were discovered with even a home-made rosary.

We held a burial service for 200 of these atrocity victims on V-E Day. Well over 5,000 German civilians filed by to view the remains laid out in state by the graves which they had dug. German officers, including generals, were made to see the horror of their own brutality. Our Division band played softly while the bodies were lowered into the graves. The local Pre-Nazi Burgomaster addressed his people to the effect that they were now being given the opportunity to right a wrong committed by the German nation. My explanatory paper was read in both English and German which was followed by the burial services of the three faiths, and the ceremony was concluded by the playing of the National Anthem and Silver Taps.

No identification of the deceased was possible, but knowing that 25% of the camp's personnel was Jewish every fourth cross has on it the imprint of the Star of David. The cemetery is beautifully located in the wooded square which faces the castle of the Archduke of Mecklenburg. It is hoped that a deep impression is thus made upon these German people, many of whom were seen to be weeping during the ceremony. One woman was overheard to say: "It is a disgrace to be a German."

Here I have the privilege of using churches for most of my services. These Lutheran churches are very dignified in their structure, and I am surprised to find the Crucifix on the altar with either Eucharistic or Office lights. Only in one church have I found the pulpit set before the altar and there it was so much lower that it did not obstruct the view of the altar nor affect its centrality in the church. My men have nick-named one of the churches the PX, because set on high is a huge Chi Rho.

GEORGE B. WOOD,
Chaplain (Maj.), USA,
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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

The Daily Vacation School

"AND WHAT did we talk about last Sunday?" asks the teacher. There is a momentary lull, while minds are striving to pick up the sequence broken by six intervening days of competing interests. At last, one or two start remembering, and the connection is finally reëstablished. But as likely, there is little recalled, and the teacher must make a new start.

But look in at the door of one of the vacation schools. It is a Wednesday morning. There is no question of remembering the Tuesday topic. There has been no gap. There is a continuous interest and a cumulative enthusiasm, exactly as in the public schools. The seven-day gap between sessions of the Sunday school is one of its very serious difficulties, which can never be fully overcome.

The daily vacation school meets this difficulty by meeting *every* morning for several weeks. It is no new thing, yet some parishes have never heard of it. Just what is such a school?

Vacation School in Brief

The standard school usually runs for *three weeks in July*—just enough interval after the close of public school so the children will be glad to have something to do, after running the town for a couple of weeks. The school generally is held five mornings of the week, Monday through Friday—from 9 to 11:30—although some days they get so interested it is hard to drive them home for lunch. A special group of teachers is enlisted. They need not all serve the full time. Thus, a woman is enlisted to teach the primary group three mornings, and another the remaining two. Many women, not free on Sundays, can serve here. Students home from college are available, too. The ages of children enrolled are apt to be those in the grades. Individual high school students act as assistants.

A typical morning's program runs like this:

9:00 Worship.
9:15 Character story, habit talk, or the theme story for the year.
9:30 Music practice.
9:50 Recess, recreation. Often directed games.

[Up to this point, the whole group, whether a dozen or a hundred, has remained together, in one assembly. The remaining lessons and hand-work are done by age-groups.]

10:10 Religious instruction by classes, and memory drill.
10:45 Handcrafts.
11:30 Closing assembly.

The above may be freely changed to meet local needs. There should be some flexibility from day to day, yet promptness and definiteness should prevail.

The staff required will be: A leader to supervise, set up, and coördinate the whole; a pianist; a skilled song leader to train in the hymns, especially the new ones; a craft or art teacher to plan the hand work and direct the teachers in it; a class teacher for each age group; a secretary. Some of these can double. The priest often serves as both director and chaplain. The class teachers need not arrive until 10 o'clock, although it is better if they are present also for the opening. A vacation school has been put over successfully by the priest and one woman assistant. But the more the better. It is a splendid training ground for young people who are to become Church school teachers in the fall.

Some Claims

The vacation school will accomplish more real Church teaching in three weeks [15 sessions of 2½ hours each] than the regular Sunday school in a full year [36 sessions of one hour]. It is fun, it is interesting. The lessons follow through. Projects are completed. Parents are interested and delighted. Many neighborhood children are attracted and later brought into parish life.

Children are at their best—no other distractions, no family trips. Play clothes. Attendance almost perfect every day. There is plenty of real, creative craftsmanship. Things started are actually finished—basketry, carpentry, sewing, dramatics. There is time to learn new hymns and other Church music. Important items of memory work are accomplished—really learned. The school can be conducted with equal success in a village or city church. It permits the teaching of a unified or unit course, built around one theme. It is a grand way to interest teachers for the Church school.

Where can one get materials? There are plenty of guides and courses from denominational sources. The diocese of Michigan has pioneered in this and has published each year a guide with a fresh course of stories and handwork.

Any young priest in a new charge, with his first summer at hand, might well consider the vacation school. If he will set one up following the established lines, he will make an impression and "break in" to the community quicker than by almost any other way.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

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VOL. CX

The Living Church

NO. 22

FIRST SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Chaplain Louttit Consecrated Suffragan of South Florida

Chaplain Henry Irving Louttit, a major in the United States Army, was consecrated a Bishop in the Church of God and Suffragan of South Florida in Holy Trinity Church, West Palm Beach, on May 23d; the impressive ceremony being shared by seven bishops, by nearly all the clergy of the diocese, and by as many of the laity as could be admitted to the large church which was filled to capacity.

Bishop Wing of South Florida was consecrator, with Bishop Burton of Nassau and Bishop Mallett of Northern Indiana as co-consecrators. Bishop Juhan of Florida and Bishop Carpenter of Alabama were the presenting bishops. Bishop Penick of North Carolina preached, and the Litany was read by Bishop Jackson of Louisiana. The Epistle was read by the Bishop of Northern Indiana and the Gospel by the Bishop of Nassau. The Rev. J. Mitchell Taylor of Miami Beach and the Rev. William L. Hargrave of Miami were the attending presbyters.

The Rev. James H. MacConnell of Leesburg was master of ceremonies and the Rev. J. Warnecke of Richmond, Va., was deputy registrar. Morton O. Nace of Tampa was marshall and Herbert Tuttle Gibson was warden of acolytes.

The evidence of election was given by the Hon. T. Picton Warlow, chancellor of South Florida; the testimonial of election by the Rev. G. I. Hiller, rector of Trinity Church, Miami; the evidence of ordinations by the Rev. Tage Teisen, rector of the Church of Bethesda-by-the-Sea, Palm Beach; consents of the standing committees by the Rev. J. Martin Bram, rector of St. Andrew's Church, Tampa; and the consents of the bishops by Bishop Gribbin of Western North Carolina.

SERMON

Bishop Penick's forceful sermon compared the work of Nehemiah in rebuilding the walls of Jerusalem which war had destroyed, with America's present grave responsibility in rebuilding war's destruction. To the Suffragan Bishop-elect he said: "It is an immeasurable privilege as well as a staggering opportunity to enter upon the episcopal office at any time, particularly so at the high noon of opportunity of such a day as this. You have not come to the Kingdom at a time of ease and prosperity and peace, when ordinary leadership might be enough. Yours of necessity will be a ministry of reconstruction. You will be a member of broken things; a forgetful Church needs to be reminded of God's help in ages past—lest we forget."

Dr. Teisen had an early celebration of the Holy Communion in the Church of Bethesda-by-the-Sea for the clergy and laity who desired that Sacrament before attending the consecration.

GIFTS

Bishop Louttit's vestments were given by the congregation of St. Patrick's Church (Colored), West Palm Beach; his pectoral cross was given by Holy Trinity parish, and his ring by the clergy of the diocese. After the service a luncheon was given in the George Washington Hotel and later a reception was held in Holy Trinity parish house.

This is the first time that a bishop has been consecrated in South Florida. The offering at this service was given to Bishop Louttit for his discretionary fund.

Bishop Louttit confirmed a class in Holy Trinity Church on Trinity Sunday and that evening he also confirmed a class in St. Agnes' Church (Colored), Miami. He is now on a 30-day furlough, but expects soon to be released from the Army, where he has served four years, part of the time in the battle areas.

Knowing that this service would be held in Holy Trinity Church, where Chaplain Louttit was rector for some years prior to entering the Army, his former parishioners made a vigorous and successful effort to cancel a building debt of 20 years, enabling them to have their church consecrated, less than a month before the consecration of the Suffragan Bishop.

Rev. Mr. Hines Accepts

The Rev. John E. Hines, rector of Christ Church, Houston, Tex., has accepted his election as Coadjutor of Texas, he announced May 29th.

The Rev. Mr. Hines was elected on the third ballot on May 22d. In addition to the nominations presented by a committee [L.C., May 27th], the following men were placed in nomination from the floor:

Chaplain C. Leslie Glenn; the Rev. Joseph B. Dobbins of Temple, Texas; the Rev. Edmund H. Gibson of Galveston, Texas; the Rev. J. Thomas Bagby of Houston; the Rev. Samuel O. Capers of San Antonio; the Rev. Charles A. Sumners of Austin, Texas; the Rev. J. Lawrence Plumley of Houston; the Rev. F. Percy Goddard of Marlin, Texas; and the Rev. Frank H. Stallknecht of Bellville, Texas.

By vote of the council, the ballots of two chaplains were accepted with Bishop Quin acting as their proxy, and a nomination submitted by one of them was accepted. Bishop Quin stated that all of the chaplains from the diocese had been invited to send ballots, but that only the two had responded.

Mr. Hines became rector of Christ Church in 1941. A graduate of the University of the South and of Virginia Theological Seminary, he was the assistant at the Church of St. Michael and St. George, St. Louis, Mo., 1934-35; rector of Trinity Church, Hannibal, Mo., 1935-37; and rector of St. Paul's Church, Augusta, Ga., 1937-41. In 1943 he was elected a General Convention member of the National Council for a six-year term and became a

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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member of the National Youth Commission. He is regarded as a forceful and uncompromising preacher and an active worker in civic affairs and the Church, both national and diocesan.

A native of Seneca, S. C., he is 34 years old, married, and has three sons and a daughter. If he accepts the election and is consecrated, he will be the third Coadjutor and the fourth Bishop of the diocese in its history of 96 years. Bishop Quin was made Coadjutor to Bishop Kinsolving at the same age almost 27 years ago.

The council in its first order of business elected 19 clergy and laymen as the committee to administer the Bishop Quin Foundation, which was established as a diocesan fund by canon at the annual council. The fund now approximates $100,000, the income, after a diocesan headquarters has been obtained, to be used for special diocesan work.

The Rev. Richard S. Watson, as chairman of the committee appointed by the executive board to present the matters of financing the salary and expenses of the bishop coadjutor, then offered his report showing the necessary budget and proportionate increases in assessments.

The Rev. George F. Cameron of Beaumont, chairman of the nominating committee, presented its report, after which other nominations were received, with ten-minute nominating and five two-minute seconding speeches allowed for each name. After the third ballot, Mr. Cameron moved that the election be made unanimous, to which both Orders acceded. Balloting had begun at 3:50 P.M. and was concluded with the report of the tellers at 5:30 P.M. A motion presented by the Rev. W. Meade Brown as chairman on dispatch of business to go into executive session during the balloting had been tabled.

Dr. Wright Elected Bishop Of East Carolina

The Rev. Dr. Thomas Henry Wright, rector of St. Mark's Church, San Antonio, Texas, will be the next Bishop of East Carolina, if he accepts the call as he is expected to do, after his unanimous election at the 62d annual diocesan convention, New Bern, May 24th.

His name was the only one presented to the convention. On the first ballot the vote was unanimous. Dr. Wright was elected to succeed Bishop Darst, who resigned May 1st because of ill health. Bishop Darst will continue to serve temporarily as acting Bishop. Dr. Wright has reported his "inclination to accept," but his preference is to give the call his consideration and prayers before reaching his final decision.

Charme Studio

REV. DR. THOMAS H. WRIGHT

Son of the late John M. Wright and Josie Whitaker Wright, the Bishop-elect was born October 16, 1904, in Wilmington, N. C. He was graduated from the University of the South and from the Virginia Theological Seminary. Washington and Lee University has conferred the Doctor of Divinity degree on him.

Ordained to the diaconate in 1929, and to the priesthood in 1930, he served as priest in charge of Trinity Church, Lumberton, N. C.; chaplain at the University of North Carolina, and associate secretary for College Work. After a seven-year rectorship at the Robert E. Lee Memorial Church in Lexington, Va., he served as dean of Grace Cathedral, San Francisco. For almost two years he has been at St. Mark's, San Antonio.

Among other offices he has held are representative to the World Christian Student Federation meeting in Holland, regional director of the Church Society for College Work, associate member of the Forward Movement Commission, member of the executive board and examining chaplain in the diocese of Southwestern Virginia, and trustee of the University of the South.

He is married to the former Hannah Knowlton of Charlotte, N. C. They have two sons and one daughter.

BALLOTING FOR THE BISHOP COADJUTOR OF TEXAS

	First		Second		Third	
	Clergy	Lay	Clergy	Lay	Clergy	Lay
Theodore N. Barth	3	4	1	0	0	0
William G. Gehri	0	0	0	0	1	0
John E. Hines	15	86	24	123	34	157
Robert A. Magill	1	3	0	0	0	0
William R. Moody	10	26	9	29	10	14
Richard S. Watson	6	10	7	10	0	3
C. Leslie Glenn	1	8	0	0	0	0
Joseph B. Dobbins	2	5	1	1	0	1
Edmund H. Gibson	3	4	1	2	0	1
J. Thomas Bagby	4	17	3	11	1	2
Samuel O. Capers	1	0	1	0	1	0
Charles A. Sumners	2	5	1	1	1	0
J. Lawrence Plumley	0	4	0	0	0	0
F. Percy Goddard	1	3	1	3	0	0
Frank H. Stallknecht	0	4	0	0	0	0
Votes Cast	49	179	49	180	48	178
Necessary to Elect	25	90	25	91	25	90

CLERICAL DIRECTORY

Supplement to Stowe's

Although a regular edition of *Stowe's Clerical Directory* has not been possible since the 1941 edition, the Church Hymnal Corporation will publish a paper bound Supplement to the edition of 1941, listing only the biographies of clergymen who have been ordained since that edition was published. An announcement stated:

"Publication of *Stowe's Clerical Directory* was taken over by the Church Hymnal Corporation in behalf of the Church Pension Fund a few years ago but, after publishing the edition of 1941, paper restrictions made it necessary for the Church Hymnal Corporation to omit the usual edition in 1944 in order to devote its entire paper quota to the publication of hymnals and prayer books.

"There have been about 785 clergymen ordained since the last edition and, of course, their biographies are relatively brief. It is hoped to distribute the supplement free of charge to all of the clergy with the 27th annual report of the Church Pension Fund, which will probably be ready for mailing some time in June. By thus distributing it free of charge, it will not come out of our current paper quota which has been devoted exclusively to the publication of a new edition of the Hymnal of 1940. The cost of the supplement will be borne by the Church Hymnal Corporation."

ORTHODOX

Russian Bishops Reject Patriarch's Terms of Union

The great council of Russian Orthodox bishops of the United States and Canada, meeting in Chicago, May 22d to 25th, decided to reject the terms proposed by the patriarchate for ending the schism between the Russians in dispersion and the Church in Russia.

The terms of the patriarchal *ukase* were said to be that the American Church desist from all anti-Soviet teaching, that Metropolitan Theophilus be removed and his successor elected by an all-American *sobor* presided over by Metropolitan Alexei of Yaroslav and Rostov, and that either Metropolitan Alexei or the Exarch Benjamin or some other candidate acceptable to the Patriarch be elected head of the American Church.

A statement issued to the press by the bishops' council explained the reason for the rejection of the *ukase* as follows: "In deviating altogether toward the Patri-

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archate the Russian Church in America would destroy the connection with the Bishops in dispersion and bring to naught the decisions of the all-American *sobor* of 1937." This *sobor,* and earlier ones, had hewed out a plan of self-government which, seeking to retain spiritual ties with the Church in Russia, asserted the right of the Church in America to full political and ecclesiastical freedom. The council accordingly was inclined "to retain its [the American Church's] autonomous position and continue that administrative-independent organization which was established here by the common efforts of the clergy and laymen in connection with conditions of the American government on the foundation of full civil freedom.

"In this dilemma," the statement continues, "the great bishops' council found a middle outlet, durable and securing the smooth flow of Church life: namely the Patriarchal *ukase* was turned down, the all-American *sobor* postponed. The faithful are called upon to continue, in the spirit of evangelical peace and brotherly unanimity, the common Church life and activity under the protection of the American many-starred flag and under the defense of the Constitution of America and the laws of Canada."

The council was composed of ten bishops, including the Metropolitan and three Archbishops, representing all but a fraction of the Russian faithful in the United States and Canada.

Editor's Comment:

The desire of all Orthodox Churchmen for unity is sufficient guarantee that both the autonomous Russian Church in America and the Church in Russia, represented in the United States by the Exarch Benjamin, are earnestly and conscientiously seeking to heal the schism which grew out of the turbulent conditions of the Revolutionary period. It would be rash and foolish to impute blame to either side if this first effort has struck a snag.

NEGRO WORK

Rev. Tollie L. Caution Joins National Council Staff

The Rev. Tollie L. Caution, vicar of St. Luke's Church, New York City, joined the headquarters organization of the Church on June 1st, as secretary for Negro Work, succeeding Bishop Harris, recently consecrated Bishop of Liberia.

Mr. Caution is 43 years old, a native of Baltimore. He attended public schools here, then entered Lincoln University, graduating *cum laude*. He took his theological studies at the Philadelphia Divinity School, graduating *magna cum laude*. He took graduate work at the University of Pennsylvania, and was ordained deacon in June, 1929, and priest later in the same year.

His first work in the ministry was as curate to the Rev. Dr. George F. Bragg, at St. James Church, Baltimore. He became vicar of St. Philip's Church, Cumberland, Md., and successively vicar of St. John's, Myersdale, Pa., and Holy Cross, Harrisburg, Pa., and priest in charge of St. Barnabas', Altoona, Pa.

Until 1944, Mr. Caution had been for some years rector of St. Augustine's Church, Philadelphia, a large, highly-organized parish where his work was regarded as notably successful.

Mr. Caution is president of the provincial Conference of Church Workers Among Negroes of the first and second provinces; and president of the General Alumni Association of Lincoln University.

He is married and has one son, now an aviation cadet at Tuskegee Institute.

CONFERENCES

Rural Church Work Conference Part of University of Wisconsin

By its integration as an official part of the Town-Country Leadership Summer School of the University of Wisconsin, the National Episcopal Conference on Rural Church Work attains the status of an established university course and does not come under the ban of the ODT regarding the ordinary conference or convention. Therefore, the Episcopal rural church leaders will meet as scheduled, July 9th to 20th. The Rev. Clifford L. Samuelson, associate secretary of Domestic Missions, will direct the conference, and serve on the faculty of the Leadership School.

Leader of the study of the small town will be H. Paul Douglass, director of the Committee for Coöperative Field Research of the Home Missions and Federal Councils, and leading community surveyor in the United States.

Special attention will be placed on the adjustment of the rural Church to meet community situations changed by the war. Two lecture courses are directed toward this subject: "When Veterans Come Home," by A. L. Hansen, personnel council of the University of Wisconsin; and "Personal-Family Relationships in the Postwar Period," by Regina Wieman, consulting psychologist, director of the Family Community Project. Miss Alice M. Schwiebert will again be on the faculty leading a course, "Principles and Practices of Group Work." A. F. Wileden will have the course, "Rural Community Organization." Adult education and the work of the extension agencies will be given special attention this year under the direction of E. A. Jorgenson of the agricultural extension service of the University of Wisconsin. "The Community Rural School" will be discussed by Howard A. Dawson, Department of Rural Education, National Education Association of the United States.

Episcopal Church sessions will be devoted primarily to a consideration of the program for town and country work which should be presented at the next General Convention. Another topic to receive consideration will be the report and study of lines along which the National Rural Church Institute should develop.

Episcopal Church headquarters will be St. Francis House, 1001 University Avenue, Madison, the residence being at 636 Langdon Street. Information is available from the Rev. Clifford L. Samuelson, 281 Fourth Avenue, New York 10.

WORLD COUNCIL

Ask for Discussion Among Churchmen on Both Sides of War

The Rev. Henry Smith Leiper, secretary of the American Committee for the World Council of Churches, has made public a statement signed by 13 members and officers of the Provisional Committee of the World Council of Churches, expressing the hope that in the near future "a means may be found for frank and intimate discussions among Churchmen of both sides of the war who have sought to put the service of their Lord above every other consideration."

"Only through such meetings together," the statement said, "through speaking the truth in love and through prayer, can the deep wounds which the war has caused be healed." It expressed gratitude over the part the reawakened Church had often played during the past years "as the conscience of the nation," but warned that forgiveness will be costly and that in peace as well as in war spiritual issues are decisive and upon the Church will depend whether nations hear the message on which their life or death depends.

"For the first time in nearly six years," said the statement, "it is possible for all the churches of the western world to speak freely and listen to one another. During these long years our fellowship in the World Council of Churches has been interrupted, but, by the grace of God, has never been broken. We rejoice that now we can renew and deepen that fellowship."

The statement was signed by: Marc Boegner, Roswell P. Barnes, Samuel M. Cavert, the Bishop of Chichester, Douglas Horton, Henry Smith Leiper, J. H. MacCracken, John R. Mott, Bishop Oldham of Albany, Floyd W. Tomkins, Henry P. Van Dusen, William A. Visser 't Hooft, and Abdel Wentz.

The group, meeting informally in New York, also called for full meeting of the entire Provisional Committee presumably at Geneva, Switzerland, as soon after October 1st as possible, to be followed by an enlarged meeting, within nine months, of the Provisional Committee together with the leading non-Roman Churchmen of the world.

PRESBYTERIANS

Hear of Progress In Unity Negotiations

Commissioners to the 157th General Assembly of the Presbyterian Church in the USA were told in Minneapolis that progress is being made in negotiations toward union with the Presbyterian Church in the US (southern) and with Protestant Episcopal Church.

Dr. Henry Sloane Coffin, New York, chairman of a special committee of the

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department of church coöperation and union for the Presbyterian Church in the USA, expressed hope the document of proposed union with the Episcopal Church would be in such form that it can be sent to all the churches next winter.

He said it is the intention of both Episcopalians and Presbyterians working on the drafting committee to make the proposed basis of union something much bigger than would bring about union of only two denominations.

"We hope it will be the basis for union of all Churches in the whole Reformed family," he said.

In an effort to allay fears expressed in some quarters, Dr. Coffin said, "we have consented to nothing that will prevent our ministers from being on an absolutely equal basis with those in the Protestant Episcopal Church."

Regarding the proposed union with the Presbyterian Church in the US, Dr. Ralph Waldo Lloyd, Maryville, Tenn., chairman of the Department of Church Coöperation and Union, announced the Southern Church wants no decision to be made until after the war when its chaplains and other members are back from war service.

Among recommendations of the united promotion committee accepted was one approving plans for pan-Presbyterian stewardship conferences in a few selected centers in the North and the South during 1946 in coöperation with the promotional leadership of sister Presbyterian churches.

Dr. William Blakeman Lampe Elected Moderator

Dr. William Blakeman Lampe, 59, since 1920 pastor of West Presbyterian Church, St. Louis, Mo., was elected moderator of the 157th General Assembly of the Presbyterian Church in the USA at the Assembly's opening business session in Minneapolis. His election came on the second ballot.

Before going to St. Louis, Dr. Lampe served pastorates in Shelby, Iowa; Winfield, Kans., and Chicago. He is a trustee of Knox College and of Bible College of Missouri, Columbia, Mo., and is president of Westminster Foundation of Missouri. From 1929 to 1937 he was member of the permanent judicial commission of the Presbyterian General Assembly.

THE BIBLE

Revision of Portuguese Bible For Use in Brazil

Three clergy of the Brazilian Episcopal Church are on the committee that is revising the Portuguese Bible for use in Brazil. Archdeacon George U. Krischke is a member of the Old Testament committee, where his knowledge of Hebrew, Greek and Latin, in addition to Portuguese, English and German, will be of great use. On the New Testament committee are Suffragan Bishop Pithan and the Rev. Egmont M. Krischke, the archdeacon's son.

This work is under the direction of the advisory council of the two united Bible Societies (the British and Foreign and the American) and at the expense of the societies. One reason for the revision is the change in Portuguese spelling recently adopted by the Brazilian government, and the other is the feeling that a revision, by Brazilians, of the 200-year-old de Almeida text for modern Brazilian use is needed.

The Rev. William Cabell Brown, D.D., later Bishop of Virginia, took a very active part in the preparation of the so-called Brazilian Version of the Bible, which was published in 1917, after some 15 years of work. This was largely the work of North American missionaries, and as there are Brazilian scholars now available, the demand is for a more genuinely indigenous translation. Of the present committee of nearly 20 members, all but three are Brazilians.

VISITORS

Bishop of Chichester's Tour

The Bishop of Chichester visited Washington, May 20th and 21st; Chicago, May 22d; San Francisco, May 27th to 29th; and Los Angeles, May 30th to June 3d. He will continue his trip stopping in Minneapolis on June 5th; Chicago, June 6th; and Toronto, June 8th to 12th.

INTERCHURCH

Dr. Sockman Endorses Cape Cod Plan

A call to the nation to unite in daily prayer was issued by Dr. Ralph W. Sockman, minister of Christ Church (Methodist) in New York in his last broadcast of the season as officiating clergyman on the National Radio Pulpit over the Red Network.

Dr. Sockman endorsed a recent editorial in the Cape Cod *Standard Times,* Hyannis, Mass., proposing the use of a seven-word prayer, *"Father, Thy will be done through me,"* as a means of "uniting the nation behind President Truman to meet the world-wide tasks now confronting us."

Originated by a layman, and supported by Protestant, Catholic, and Jewish clergymen Dr. Sockman explained, this Cape Cod Plan of Prayer calls for the individual to use this seven-word prayer, to try sincerely to live by it himself and to secure at least seven others to do likewise.

Declaring that "America can only become a channel for God's plan if sufficient individuals pray daily to partake in it," Dr. Sockman called upon the editors of the nation to spread the idea through the press. He also urged his "7,000,000 or more" radio listeners to "offer this seven-word prayer three times a day." "Here is a proven essential practical work for God and country which each listener can join in doing with millions of others."

According to Walter Dwyer of West Dennis, Mass., originator of the Cape Cod Plan, which has spread throughout the world since Pearl Harbor, many national Church and lay leaders have endorsed the program. Included among these are the Methodist Council of Bishops; the Presiding Bishop; Dr. Douglas Horton, minister of the General Council of the Congregational-Christian Churches; Dr. Frederick Knubel, president of the United Lutheran Church in America; Mrs. Leslie E. Swain, president of the Northern Baptist Convention; Dr. William Barrow Pugh, stated clerk, Presbyterian Church USA.

Also Leland Rex Robinson, president, American Committee for Christian Refugees; Walter White, secretary, National Association for the Advancement of Colored People; and Frank Weil, president of the National Jewish Welfare Board.

The plan has also been editorially supported by *Editor & Publisher.*

FEDERAL COUNCIL

Evangelism Department Expanded

Dr. Harold H. McConnell, a member of the Board of Christian Education of the United Presbyterian Church, has been elected field secretary of the Department of Evangelism of the Federal Council.

Dr. McConnell is the third addition to the staff in recent weeks. Previously announced were the election of the Rev. Phillips Prentice Moulton to head the University Christian Missions on college campuses, and the Rev. Harry C. Munro of Chicago to direct the National Christian Teaching Mission, under the auspices of the Department of Evangelism and the International Council of Religious Education.

Dr. B. S. Abernethy Resigns

Dr. Bradford S. Abernethy, a member of the staff of the Federal Council of Churches for four years, has resigned to become student counsellor at Rutgers University in New Brunswick, N. J., where he will have special responsibility for the guidance and development of spiritual life on the campus.

During his first two years at the Federal Council, Dr. Abernethy was a secretary of the Commission on a Just and Durable Peace. For the past two years he has directed the Commission on the Church and Minority Peoples, organized to strengthen the influence of the Church in relation to the racial and cultural problems of American life.

Plans for carrying forward the program of the Commission will be considered by the Council's executive committee. Dr. Abernethy's resignation is effective August 1st.

DEACONESSES

Miss Gladys Hall Set Apart

Miss Gladys Hall was set apart as a deaconess in St. Paul's Church, Spring Hill, Ala., by Bishop Carpenter of Alabama, on March 27th. Deaconess Hall is on the staff of deaconesses in charge of the Church Home for Orphans, Spring Hill, Ala.

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JERUSALEM

Report from Fr. Bloodgood

The Rev. Francis J. Bloodgood, the Church's representative in the Jerusalem and the East Mission, reports to the Presiding Bishop on the courses for chaplains and ordinands at St. George's Hostel in Jerusalem. In a recent week American chaplains taking the courses included Chaplains Paul D. Wilbur of Washington, and Karl C. Kumm of Atlantic Highlands, N. J.

At St. George's Cathedral, Jerusalem, daily prayers are said for a diocese in the worldwide Anglican communion. On the day Dr. Bloodgood wrote, the intention was for the diocese of Dallas. "As your American chaplain," Dr. Bloodgood said, "I ask that in each Cathedral in the American Episcopal Church, special prayers be said for the Anglican Bishopric in Jerusalem on the Sunday nearest the day that American diocese is prayed for here."

SCOTLAND

Free Church Severs Connection with YMCA

Climaxing a stormy two-hour debate, the General Assembly of the Free Church of Scotland decided by 38 votes to 28 to sever official connection with the YMCA. Action was taken because of the "unsatisfactory attitude of the YMCA toward modernist doctrines and worldly amusements."

Moving the resolution, the Rev. Kenneth Macrae, of Stornaway, praised the YMCA for its work among the British war services, but criticized a booklet published by the "Y" for servicemen, entitled, *Told in the Huts*.

"There was not," he said, "one word of Gospel in all its pages."

Interjection of a remark by another delegate concerning "purists" was greeted with hisses and scraping of feet.

Commenting on the Free Church Assembly's action, a YMCA official in Edinburgh said all recognized Christian Churches are represented on its committees, and that the booklet criticized was issued during the last war and had been out of print for 25 years.

GERMANY

Church Has Wide Reorganization Plan

The German Evangelical Church is expected to put into effect as soon as possible a widespread reorganization plan drafted by Church leaders during the Nazi regime. Details of this plan were first received by Religious News Service through authoritative European sources late in 1944.

Chief among the proposals is creation of a new Church office—that of Archbishop, or Reichbishop, of the Evangelical Church—and formation of six Church departments to be administered under his supervision. Comprising both Lutheran and Reformed elements, the German Evangelical Church is the national church of Germany, numbering, according to latest information, over 40,000,000 Evangelical Protestants, of which 34,000,000 are Lutherans.

Active coöperation will be sought with religious bodies in other countries and with the ecumenical movement through a foreign department, or bureau. A special study center will be formed within the Church to promote ecumenical thought and furnish personnel to serve as a liaison with interchurch aid agencies in Europe.

Work of the five other Church departments will deal exclusively with internal affairs. Overall concern will be to recover ground lost since Hitler's accession to power and to reëstablish the Church's place among the German masses, especially among the younger elements. It is also planned to rid the Church of such non-ecclesiastical elements as the pro-Nazi Christians.

Separate departments are planned to help revive Church and Christian youth organizations; deal with problems of re-education and restoration of the Church press; carry on evangelistic missionary programs; handle matters of Church discipline and supervise ecclesiastical administration.

INDIA

Church Union in South India

A survey of the year 1944 appearing in the *International Review of Missions* of January, 1945, gives the following information on the progress of Church Union in South India:

"Although important decisions have been registered during the past years, a successful conclusion to these 25 years of negotiation still seems very distant. It is now more than three years since the Joint Committee published the 'definitive' edition of the Scheme of Union and asked the negotiating churches for a decisive verdict on it 'at the earliest possible opportunity . . . in view of the grievous and urgent need of the world for reconciliation.' The Methodist Church is committed to the scheme in its present form, but the South India United Church at its Assembly in September, 1944 (the first meeting since 1941), deferred its verdict until 1946. Five out of its eight constituent councils have accepted the scheme, but the three dissenting councils comprise more than two-thirds of the total Christian community affected and half the communicant members of the South India United Church. Voting in the dioceses of the Church of India, Burma, and Ceylon continues, and by October, 1944, ten out of 14 dioceses had registered their verdict, nine out of ten being favorable. If a tenth vote in favor is recorded, the General Council of the Church will be competent to act. It is doubtful, however, whether the Church of India, Burma, and Ceylon any more than the South India United Church will act on a majority vote of the dioceses. Voting within the dioceses has been far from unanimous. The issues involved touch deep currents of conviction outside India as well as within, and final action will need to be taken under the pressure of something more than majority voting.

Supplemental Ordination

"Meantime the General Council of the Church of India, Burma, and Ceylon has introduced a new proposal (or an old one in a new form) into the discussion. At the meeting in February, 1944, which was evidently memorable for the whole tone of its discussions, the request was made that the negotiating churches should consider whether the deepest outstanding differences could be met by acceptance of 'supplemental ordination.' The South India United Church has tentatively looked at this suggestion and, while it seemed likely that an act of 'mutual recommissioning without laying on of hands' might prove acceptable, the proposal in its present form has not evoked any favorable response. It is certain, however, to receive further consideration in the Joint Committee, not least because of the sense of gravity and earnestness with which the General Council has raised the matter. It cannot be expected, however, that if this line is pursued, agreed conclusions can be reached for some years. It would seem that, despite the long and earnest thought that has been given for a quarter of a century in India to the problem of organically uniting episcopal and non-espiscopal churches, still profounder depths—spiritual and theological—will have to be plumbed before the solution is revealed. It may also be that the 'older' Churches have to reckon anew with the fact that a problem which they have so far failed to solve is not going to be resolved for them easily by a 'younger' Church."

POLAND

Seminaries Reopening, Bishops at Posts

Roman Catholic seminaries in Poland, which were transformed into Nazi SS schools during the German occupation, are reopening, and deported bishops have been allowed to return, August Cardinal Hlond, Primate of Poland, declared in an interview with Religious News Service. He said that the bishops of Lodz, Lublin, Katowicz and Lomza, as well as most of the bishops of central Poland, are at their posts and have resumed their functions.

"For the moment, the Church in Poland," Cardinal Hlond said, "is suffering less than it did under the Germans, but it is harder now to get news of what is happening than during the German occupation."

The Polish Churchman, who was liberated from Nazi captivity last February by the American Ninth Army, spoke

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with "pride and gratitude" of plans inaugurated by the United States hierarchy at the Orchard Lake Seminary, Detroit, to train American priests, for service to Poland.

A robust, energetic man, with wiry, short-cropped grey hair and a forceful, engaging manner, the 63-year-old prelate seemed none the worse for his prolonged period of imprisonment. He revealed that after his liberation, he had sent a letter of thanks to Gen. Dwight D. Eisenhower.

Describing the Nazi persecution of the Catholic Church in Poland, Cardinal Hlond said that when the Germans left his diocese of Posnan and Gniezno, there were only 25 priests left out of a total of 1,036 in 1939. He added that 300 of the priests are known to have been murdered, and that 189 were relegated to the general government territory, while there has been no word concerning the 500 or more priests who until recently were known to be in the Dachau concentration camp in Germany.

At least 800 Catholic nuns, the Polish Primate added, are known to have been secularized, being forced to spend six months in a retraining center to learn tasks "useful for German economy." All convents in the part of Poland annexed by the Germans were completely suppressed and converted to state purposes, he said.

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RUSSIA

Release First Religious Film Since Revolution

Soviet authorities in Moscow have released a 30-minute film showing the recent election and enthronement of Patriarch Alexei of the Russian Orthodox Church. This is the first time since the Revolution that films have been devoted to a religious subject. The movie is also the first ever made of a Patriarchal election. Released on the eve of the Russian Easter, it will be exhibited in theaters throughout the country.

The film opens with "shots" of some of the major delegates to the general Church council in Moscow, with a narrator reciting their names and rank. It shows the great crowds which attended the conclave, and gives special attention to Metropolitan Benjamin, Patriarchal Exarch in North America and the Aleutian Islands. The Metropolitan is shown in several "close-ups" as he announced the vote in favor of Patriarch Alexei.

Moscow audiences, especially young people, unfamiliar with formal church services, were deeply impressed.

DENMARK

No Purge of Danish Church, Says Ecclesiastical Affairs Head

There will be no purge of the Danish Church because only ten of Denmark's clergymen were collaborationists, Arne Soerensen, minister of Ecclesiastical Affairs in the new Danish cabinet, announced at his headquarters in Copenhagen.

"My great desires at the moment," he said, "are for close contact with the European church and to see a combination of Christian realism and theological steadfastness."

Mr. Soerensen, who is a prominent member of the Danish Freedom Council, asserted that "we must not go in for anti-Communism" or adopt a vindictive attitude toward Germany.

"When justice has been done to Germany," he said, "the Germans must be treated in a humane manner. Our most important task is to knit all European Christians into a single unit of action, setting before them so great a goal that they will forget themselves."

Recalling his intimate association with Kaj Munk, noted clergyman-playwright who was murdered by Danish Nazis, Minister Soerensen paid tribute to his martyred friend.

"In the Fall of 1943," he said, "we were in need of a receiving depot in West Jutland for smuggled weapons. I went to Kaj Munk, who consented to organize a local group to handle this matter. The group was set up but had no time to act before Pastor Munk was murdered.

"The cause of his murder was a New Year's sermon. On that morning, he entered the church without his vestments and in a thunderous speech denounced local farmers who were collaborating with the Germans. It was his last official appearance."

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SOUTHWEST PACIFIC

Leaders of the Church

By the Rev. C. W. WHONSBON-ASTON

¶ *This is the second half of an article on Church leaders in the Southwest Pacific. The contributions of Bishop Newton of New Guinea, Bishop Strong of New Guinea, and Bishop Baddeley of Melanesia were summarized in the April 8th issue of* THE LIVING CHURCH.

A few years ago an Archbishop of Canterbury remarked, "As long as we have a Grenfell of Labrador or a Newton of New Guinea, it cannot be said that the Church lacks saints."

Some modern ideas about saints have suggested visionaries without action. That would not describe Bishop Newton. There hardly seemed an idle moment in his day when I worked under him. He enshrined solid common sense in action. Nothing that really mattered seemed to escape him.

The Australian weekly, the *Bulletin,* has a personalities page that is a gallery only for those who are worthwhile, and what they say is blunt and to the point. "Tough" was, I think, the word they had for him. He has disdained soft living. Solidly built, he could, at approaching 70, put much younger men in the shade for endurance on jungle trails, sleeping on hard floors and living on tinned bully beef.

In a missionary diocese such as New Guinea, the Bishop is the mainstay of the whole organization. Newton in every way fitted his post. He never failed to give that spiritual leadership that is the essence of missionary life, nor did he slip on any point of vital organization. He kept in close touch with his staff by most regular letters and newsy circulars.

He resigned at 70, a very sick man, but returned to live in semi-retirement. When I was compelled by a collection of tropical complaints to leave, he volunteered to take over my mission district for the time and was there till a short time before the Japs came down. At 76 this great missionary remained in the danger zone between Milne Bay and Buna. That is the spirit.

BISHOP STRONG OF NEW GUINEA

America has met Bishop Strong. He is a worthy successor to Bishop Newton. He seemed a very young and innocent unknown quantity on the hot tropical midsummer day he was enthroned in a great long thatched native building that was the temporary pro-Cathedral not far from the rising walls of the new concrete structure that would one day be his seat.

Hundreds of semi-naked natives had come in for the event. It is good, no doubt, that the future is sealed from our knowledge, for the tranquillity of the day would have been marred by the thought that ere long many of those present would be put to the sword and the bayonet for their faith, and some enslaved.

A striking incident occurred at the natives' reception to their new chief pastor that afternoon, when they sat around painted and bedecked with most gorgeous headdresses.

The first speaker arose and opened his address with "Bishop, why have you come here?" The silence that followed suggested the use of native rhetoric, but once more came the question and a further silence. When for the third time the challenge came, it was clear that the new Bishop was expected to answer it. His answer was simply in effect that he had come because the Lord Jesus Christ, who loves all men, had sent him.

It had been a tense moment, but hosts of tense moments were to fill the future. He who had been sent was faced with the proof of his apostolate when the Japanese descended into his diocese and martyred his priests, his sisters and some of his flock. He has proved his worth as a shepherd of souls and a leader of men.

BADDELEY OF MELANESIA

Bishop Baddeley of Melanesia, the Bishop Harold Cooper referred to as "living like a rabbit," is well known to Americans. I have heard his praises sung by generals to enlisted men.

He had certain distinct points of contact. First, he had been a combatant colonel twice decorated from the last war and knows the soldier's point of view next, he had proved he was no "hireling" but had faced the greatest of odds, the probability of a hideous death, that his flock should not be scattered; thirdly, he is a "good mixer," just as are his brother bishops in the Pacific.

I know these men. They have shown the world that the Church does not lack virility.

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ARMED FORCES

Lt. G. H. Ziegler Released From German Prison Camp

Word has come to Bishop Ziegler of Wyoming, through the Red Cross and also from the adjutant general in Washington, of the release from a German prison camp of 1st Lt. George H. Ziegler, on May 3d. Lieutenant Ziegler was based in England as a bombardier on a flying fortress and on a mission over Germany on October 10, 1943, he and his crew had to bail out. Since then he has been a prisoner of war. Word received at Laramie on May 24th was the first news of his safety since Germany's collapse. First Lt. Fred H. Ziegler, twin brother of George, is in the field artillery in Italy.

Rev. W. N. Thomas Appointed Chief of Navy Chaplains

Rear Adm. William N. Thomas has been appointed chief of navy chaplains to succeed Rear Adm. Robert D. Workman. Admiral Thomas, whose promotion from captain to rear admiral has just been approved by the Senate. He is at present chief of chaplains at the Annapolis Naval Academy.

Chaplain Workman, who completes his eighth year in service in June as head of the Navy Chaplain Division, has been assigned to another post, but the nature of his duties has not been disclosed. He is a Presbyterian.

A Methodist, Chaplain Thomas, has been chief of chaplains at the Naval Academy since 1933. Born in Rankin County, Miss., in 1892, he attended Millsaps College, Jackson, Miss., and later studied at the Chicago Theological Seminary. He entered the Navy in January, 1918.

In addition to service at sea on six different naval vessels, his experience included two years at the Naval hospital at Fort Lyons, Colo., a period as chaplain at Annapolis in the early 20's, and in the 14th Naval District before returning to Annapolis in 1933.

Marine Chaplain Reports From Okinawa

A Marine chaplain, now on Okinawa, writes that things have quieted down, "though artillery fire moves overhead and I can see a slight sniper scuffle." He doesn't like sniper fire, saying that "it is very annoying because it is hard to detect its source." Under existing conditions, it is impossible to hold regular Church services, "for to concentrate a group of men in one spot would be foolhardy." He tells of visiting the men up on the front lines, talking with them, taking hastily scribbled messages to be mailed home, and distributing New Testaments.

Exploring the island, this chaplain discovered a small church. "It had been pretty well demolished," he said, "but I had a good chance to rummage through what was left, for there was a lull in the fighting at the time.

"From the things I found there, and from subsequent talks with natives via an interpreter, I learned that the clergyman in charge was an native Okinawan, educated in Japan. The books from Union Seminary in New York indicate his thinking was not necessarily controlled by Japan. Shattered glasses about the size used for communion in Baptist churches point toward a Protestant group, and a picture of Wesley suggests Methodist leanings. Old Christmas and Easter cards signed with English names may testify to the rector's having acquaintances, perhaps religious, amongst white people before, and when asked if they have seen white people, the natives always refer to the Chinese who happened to visit the island. There were large picture studies of God in Nature, Easter, and numerous Old Testament subjects. The mission seems to have ceased functioning about two years ago, possibly with the beginning of Japan's war effort.

"I found the large Bible which must have stood on the altar or reading desk. It is written in Japanese, although on the cover are the gilt-lettered words 'Holy Bible,' in English. The binding is broken and a piece of shrapnel must have hit the book, for it has been considerably torn.

"There is a Japanese doctor on this island who claims to be a Christian. I hope to locate him and learn more about the mission. If I can locate any members of the congregation, they may be in a civilian compound set up near the site of the church. I plan to hold a Christian service for them in the hope that it will not only be of spiritual help to them, but also may make them realize that if we have nothing else, we have Christ in common."

Seagoing Birthday Party

It makes no difference whether it's invasion eve or not, because it's a set rule aboard one famous Coast Guard-manned assault transport, a veteran of six major invasions, that any coast guardsman having a birthday gets a party—and that means cake and ice cream.

And that's why it happened that just before coast guardsmen headed for the beaches of Okinawa, Edward L. Perkins, ship's cook 2d class, of Ocala, Fla., was down in the galley adding the finishing touches to a pair of 18-inch square, two-layer, chocolate-frosted birthday cakes. He's been doing it for the past 16 months and has whipped up anniversary cakes off the invasion coasts of Normandy and Southern France as well as Okinawa.

"Fortunately, we've never been hit or even damaged at those times," says Perkins, "so the cakes never fell."

The "birthday party" plan was started by Chaplain Edward J. Day, of Mattapan, Mass., former pastor of St. Paul's Church, Overland, Mo., from 1941 to 1943. The program guarantees every crew member a cake and a gallon of ice cream on his natal day.

Perkins, whose wife, Hattie, is now at Palatka, Fla., has prepared 245 cakes, averaging 16 each month. Before he left the states, he personally purchased $10 worth of birthday candles. "What's a birthday cake," asks the cake-baking Coast Guardsman, "without candles?"

Chaplain L. D. Miller Assumes Duties in Washington

Chaplain (Brig. Gen.) Luther D. Miller, recently appointed chief of chaplains, has taken over his duties in Washington, the War Department announced.

Chaplain Miller, whose appointment as chief was announced on April 1st, will serve as acting chief until June, when Chaplain (Maj. Gen.) William R. Arnold, who is completing his second tour of duty as chief of chaplains, reaches the statutory retirement age of 64. Chaplain Arnold will formally vacate the position at that time.

U. S. Lutheran Chaplain Becomes Acting Mayor of German Town

A Lutheran chaplain of the United States Army has served as acting mayor of several towns in Germany, among them Wittenberg, where Martin Luther began the Protestant Reformation in 1517 by nailing his 95 Theses to the door of the Castle Church.

According to information received, Chaplain Arthur M. Weber has been placed in temporary control of German communities through which the Army passed, pending election of a mayor by civil authorities. A fluent speaker of German, Chaplain Weber was formerly pastor of St. Michael's Lutheran Church at Fort Myers, Fla.

HOME FRONT

Veterans Administration to Set Up Chaplaincy Service

The Rev. Crawford W. Brown, former rector of the Church of the Redeemer, Elgin, Ill., has been appointed chief of the chaplain service of the Veterans Administration, effective June 1st. He will be the first chaplain ever employed by the United States Veterans Administration.

As soon as Chaplain Brown assumes his new duties, efforts will be made to procure at least 100 chaplains to serve in veterans' establishments throughout the nation, it was learned.

Brig. Gen. Frank T. Hines, administrator of veterans' affairs, announced the appointment and said that under the new chief's supervision there will be fulltime chaplains in all domiciliary homes, in all hospitals with a 500-bed capacity, and "in others where conditions warrant it."

Part-time chaplains will be employed in the smallest facilities and will be used to minister to minority groups in large hospitals, it was said.

"The religious faith of the chaplain engaged for a hospital will be determined

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by the number and the faith of the patients in the institution," the announcement stated. "Denominationalism will be avoided in so far as possible, but attempts will be made to provide religious services through employment of part-time chaplains for minority groups where the number justifies it."

There are 11 domiciliary homes, and more than 70 hospitals with at least a 500-bed capacity. In many of the larger hospitals—some have 2,500 beds—four or five chaplains undoubtedly will be engaged, it was said.

The new chief of chaplains will serve under Col. George E. Ijams, administrative assistant to General Hines in charge of hospitals. Colonel Ijams is now in the Philippines.

Such matters as salaries to be paid the new chaplains, how they will be graded under Civil Service, and other organizational details connected with the new service will be settled after Chaplain Brown takes office.

Chaplain Brown was a captain in the Army Chaplains' Corps in this war and an infantry private in World War I. He studied for the ministry at Seabury Divinity School, being ordained priest in 1927 by Bishop McElwain.

Before becoming an army chaplain, Mr. Brown served 11 years as minister in Elgin. There he was chaplain of the American Legion post, president of the Rotary Club, president of the Elgin Ministerial Association, president of the Civic Music Association, and president of the Elgin Council of Christian Association.

In 1936, he was awarded the Church's distinguished service cross for outstanding work in the diocese of Chicago.

Canon Barnes Celebrates Eucharist For British Navy Men

Acting upon an advance request from a British naval vessel temporarily stationed in San Diego Bay and having no chaplain, St. Paul's Church, San Diego, provided a special Eucharist on Whitsunday morning for its personnel. Attendance was about equally divided between commissioned officers, petty officers, and "ratings." Canon C. Rankin Barnes, rector, was the celebrant.

Servicemen in San Antonio

Serving in all the areas of the fighting front are men and women who cherish happy memories of St. Mark's, San Antonio, Texas. Some of these are the sons and daughters of men who served in World War I and have experienced at first hand what they had been told about the friendly activities of this parish. As under Bishop Stevens, the rector at that time, so under Dr. Wright (and his predecessor, Bishop Jones), a very full program is carried on. The location of this parish in the midst of *seven* army camps within the radius of some 20 miles has made it a great center for Church work among the men and women in uniform.

On Sunday mornings two identical services at 9:30 and 11 are held so that all who wished to worship can be seated. One young girl had previously remarked, "We have to take turns kneeling down." All servicemen and women are invited to remain for dinner in the parish house. This is served by the different organizations of women and attendance is seldom below 100, sometimes reaching 175. Girls of the parish are invited to be present.

Throughout the afternoon there are games, music and other forms of entertainment. At 4 P.M. a beautifully appointed tea is served by committees of women to which are invited the soldiers, their wives and their friends. During the Church school hour a unique class, called the "Coffee and Doughnut Class," is attended by some of the soldiers. There are religious book reviews and other interesting programs. Recently Christian doctrine has been presented and discussed with leaders from other communions.

The Army and Navy Club rooms are open continuously for week-day activities, with books and the latest magazines, a piano, victrola, billiard table and other arrangements for games and for letter-writing. Every evening has its host and hostess. One evening offers instruction in bridge playing while Wednesday evening is the great occasion when a well arranged dance takes place. The girls are especially invited and the boys are well known to the Church worker for Army and Navy personnel, Eric Harker. During Lent, a special discussion group on Monday evenings, was conducted by the rector on general theme, "The Church Looks Forward."

Beautiful and solemn memorial services for those who have given their lives in the service of their country hallow St. Mark's for many parents who have lost their sons. One very impressive memorial is an endowed scholarship at Sewanee in memory of the son of St. Mark's senior warden who left that university to enter service and was killed in France last July. This was Lt. George Gillespie.

Two other parishes in San Antonio are also active in serving men and women in uniform. Christ Church has each week a well-appointed dance and groups of women go regularly to army camps to hold parties for convalescents. St. Paul's Church has a weekly dance for the men of Fort Sam Houston and entertains regularly many of the convalescents from a near-by hospital. It is preëminently the Army church. Small parties in the home are being sponsored by St. Mark's and Christ Church and these are felt to be the most helpful service to the men who have returned from overseas.

Canadians Vote Two-Year Salary For Returning Chaplains

The Toronto Synod of the Church of England in Canada decided that arrangements should be made to pay not less than $1,700 annually for two years to any returning military chaplains for whom civilian positions are not available.

Action was taken by the Synod when it was reported that no vacancies were open to 46 chaplains who have returned or will return shortly from the European theater of war. It was said that several parishes were not eager to accept ex-chaplains as rectors.

Archbishop Owen of Toronto declared that returning chaplains, instead of being discriminated against, should be regarded as having additional qualities and aptitudes for ministerial service as a result of their war experience.

PHILIPPINES

Destruction in Mountain Province

A letter from a Filipino friend to the Rev. T. E. Woodward indicates that the worst fears for Church property at Sagada are justified.

"While I am writing this letter," writes the correspondent, "I can hear the heavy detonations of heavy bombs. The United States bombers are bombing the caves just south of Sagada. The Japanese are hiding in caves south and southeast of the mission compound. Sagada proper was machine gunned on May 1st. One hundred and sixty-one houses were burned by incendiary bullets, and by the Japanese after the United States planes left. The church, the boys' school, the red house, the mission gate house and the seminary building were burned. The rest were Igorot houses."

The letter was dated at Sagada May 4th, so is the latest information to be received as to conditions in the Mountain Province.

PACIFISTS

Bishop Lawrence Asks Church Support for CO's

Conscientious objectors receive no pay, no disability allowance, no allowance for dependents, no death allowance from the government, Bishop Lawrence of Western Massachusetts, chairman of the Joint Committee on Conscientious Objectors points out in an appeal to the Church to help maintain the very small group of Episcopal CO's who are now working in mental hospitals, and in Civilian Public Service Camps.

"One of the four freedoms for which this country is fighting is freedom of conscience," Bishop Lawrence said. "We want the people of Germany and Japan and the other countries to have the right to worship and think with freedom of conscience. Certainly we want that right maintained here in the United States. I am sure you will agree with me that it would be unthinkable to have it otherwise in our own Church."

The last General Convention set up and authorized the Joint Commission to raise funds to meet the $30 a month maintenance expense for CO's. "It is easy to believe in freedom of conscience for others in distant places, at no cost to ourselves," Bishop Lawrence concluded. "Here is a chance for people to show that they really believe in freedom of conscience at home within our Church, by supporting these men with whom they differ."

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BOOKS

JEAN DRYSDALE, EDITOR

Retreat Addresses

LIGHT OF CHRIST. By Evelyn Underhill. Longmans, Green and Co., New York. First American Edition, pp. 107. $1.75.

This little book contains seven addresses given at the House of Retreat, Pleshey, Essex, England, in May, 1932. That Evelyn Underhill was an accomplished conductor of retreats is evident in this excellent book, every sentence of which contributes richly to the unfolding of the mysteries of life in Christ. In the brief Memoir which prefaces the book we are told that she was accustomed to give four or five retreats yearly; and this experienced leadership gives wisdom and authenticity to the first address on Preparation for a Retreat. The purpose of a retreat is, she says, "to hear the whisper and to see the light that comes to us from beyond the world and shows us how to live." This sanity of the two-fold aspect of the truly Christian life is characteristic of all of Evelyn Underhill's utterances, in her larger, more scholarly books, in her letters, in her spoken word.

She conceives of these retreat addresses in terms of the windows of a great Cathedral, drab and lifeless when viewed from without, gloriously illumined from the interior; thus the retreatant is one who has come within, from the very fact of his presence in Retreat. As the daylight transfigures the stained glass, so the Light of Christ transforms those who look to Him. The six windows are illustrative of the Incarnation and Childhood; Christ the Teacher; Christ the Healer; Christ the Rescuer; The Cross and the Sacraments; The Glorified Life.

As an appendix there is a paper on the "Need of Retreat," a persuasive appeal for the use of the Retreat as a needed dynamic for the rebirth of the spiritual sense, "giving it another chance" to flower amid the wilderness of the world.

The addresses are informal in style and are full of incisive and homely phrase and illustration. Wit and humor sparkle throughout: ". . . the ox of passion and the ass of prejudice; animals which take up a lot of room and which I suppose most of us are feeding on the quiet;" "chewing the evangelical cud"; "cosy religious exclusiveness"; "God does not want you to be one of those lanky plants that can't . . . do without a stick. . . . 'Dear Father So-and-So is such a support to me!'"; "a square meal of pure truth." She gives the mystery in and with the homeliness.

For the habitual maker of retreats these fresh and deeply perceptive addresses will bring illumination and renewal; to the unaccustomed they will be a revelation of what a retreat can mean to the overdriven or impoverished spirit. And for conductors of retreats they will furnish an example of what the Light of Christ can do when refracted through a fine and disciplined intelligence, at once docile and adventurous, attuned to the great rhythms of life, a truly lovely instrument of the Divine Will.

Evelyn Underhill spoke of the deep things of the spirit with the quiet assurance and suavity of one who knew. On the mantelpiece of her study was a panel with the one word Eternity. Driven as she was between the life of the scholar and the spendthrift gift of herself to others, she found serenity in that great Verity. We feel the immensity of that concept in her life and in her writing.

VIRGINIA E. HUNTINGTON.

The Way of the Cross

BEYOND PERSONALITY. By C. S. Lewis. Macmillan. Pp. 68. $1.00.

Again the reading public is indebted to the creator of *Screwtape* for a popular book in the field of religion. Please notice that I have not said "a book in the field of popular religion"; for the religion which Lewis presents and illuminates is the hard way of the Cross, not an easy approach to amiability. But here is a book that will have a great popular appeal, like the author's earlier ones. I am convinced that one reason for their appeal is that they are couched in the medium of the broadcast; and there is no medium which makes a greater demand for simplicity and succinctness.

Previous books by Professor Lewis have dealt with Christian ethics and Christian sociology and Christian apologetics. *Beyond Personality* is straight theology. It tells what the Christian religion is, and does so in terminology that almost anyone can understand with ease. As one might expect it is liberally sprinkled with the parable, analogy, and illustrative material with which Lewis is so abundantly gifted, to the envy and despair of any preacher who reads him.

HEWITT B. VINNEDGE.

Reissue

THE MAKING OF EUROPE. By Christopher Dawson. Sheed and Ward, 1945. Pp. 317, plus maps. $3.00.

This is a reissue, apparently with no changes, of a book which was first published in 1932 and which has been too long out of print. When it first appeared it was widely reviewed in most of the scholarly journals and generally approved as a valuable and discerning introduction to the study of that period, so obscure to most modern people, which is ordinarily called "the Dark Ages," the centuries from the fifth through the tenth, the period of confusion and slow reordering between the influx of the barbarians and the rise of the Medieval Unity, the rise of "Europe." Any extended review at this date would be superfluous; but it may be as well to recommend the book again, especially to those who have come of age since the former edition was exhausted. The book should be in the history section of almost any reputable library, public or private; and it forms fascinating reading, especially in these days when that Europe, the integration of which Mr. Dawson deals with, is apparently ending before a new barbarian invasion which comes partly from without but mostly from within. Certainly every *Christian* student would be well to know just what it is that today is perishing in Europe, since Europe and Christendom have for nearly 1,000 years been almost synonymous terms. Mr. Dawson was lecturer in the History of Culture at Exeter University in England when this book was written; he is today the distinguished editor of the Dublin *Review*.

BERNARD IDDINGS BELL.

FAITH

DEAR Lord, tho' sky is grim and harsh winds blow,
May I, in quietness, clear courage know:
And as established hills, unfathomed deep,
I, too, serene, a steadfast vigil keep
Whatever loss or pain tears heart and soul,
Thy certain, healing power shall make them whole.
No doubt nor fear can live beyond pure prayer:
Divinely sheltering wings reach everywhere.

In Thee I find all good in boundless store,
For Thou and I are one, forevermore.

MIRA CHAMBERLIN.

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An Anglo-Catholic Looks at His World*

By the Rev. Hewitt B. Vinnedge, Ph.D

Professor, New Testament Languages and Literature, Nashotah House

DOES Anglicanism (especially Anglo-Catholicism) have any message for a world on fire in the crisis and the tragedy of these times? The simple answer is: Yes; it has the same answer as the Church has always had: Christ has died for sinners and has been raised to give them the new life of justification. Sinners may still meet Him at the Cross, and there keep their everlasting tryst with Him. There to meet Him and to know Him is to be saved from hell on earth and hell in the world to come.

It is my considered view that the Church's message is still one of reconciliation; its task is still the conversion of men and women (together with the institutions which they have built) to the way of Jesus; the method which it suggests for this end is still repentance. To utter anything less than this is to be recreant to our divine commission. Anything more than this ought to be simply extension in degree, and in specific application.

A second question at once arises: Do we of the Anglican communion have any monopoly on this message or task or method? My answer is No. Nevertheless, while we have no such monopoly (and to claim one would be to sin against humility and charity), we do believe that we have the means of grace, in all their fulness, to proclaim the message, to labor at the task, and to implement the method.

Much has been said and written recently to the effect that neither we nor any other part of the shattered body of Christ can speak commandingly to the world, simply because the body is not One. There seems to be an impression that if only all the separated religious bodies (churches, if you will) could get together, then the voice of Christianity would be so powerful that the world would have to listen and obey. Hence persons who hold this view would postpone utterance until somehow some sort of unity can be patched up, and the sooner the better. To this opinion I should like to make a reply in two parts. In the first place, I doubt that Almighty God is so puzzled and confused by organizations as men are. I think He would not exempt any part of His Son's body from setting forth truth, merely because it is only a part. For the second part of the reply I would direct attention to certain phases of medieval history. None can deny that in Western Europe during the Middle Ages there was Church unity. Was a united Church able to speak in terms that compelled obedience? Let us see.

It is clear that the Church exercised influence upon social, economic, and political matters during the later and cultivated period of medieval civilization, as well as during the semi-barbarism of the early Middle Ages. The sanction for this exercise was the firm conviction of the dignity and worth of every individual human soul. All persons (even serfs) were at least theoretically regarded as one in the body of Christ, partakers in common of the love and the mercies of the Master, brought into being by the same God, and redeemed by the same Saviour. Therefore, the Church sought to do away with the destructive strife of competition in commercial and industrial enterprises. There was in the canon law the principle of the "just price" and its corollary, the "just wage." The former principle means that, regardless of supply and demand, it is contrary to the Christian law of love to receive more or to offer less than such price as reflects genuine value; that it is not brotherly to fleece or trick a fellow-Christian. The principle of the just wage means that it is un-Christian for a worker to receive more than the fair worth of his labor, and that it is unfair to give a Christian worker less than he legitimately earns. So spoke the undivided Church. Yet there were instances of social inequalities and economic injustices in the Middle Ages.

The Truce of God

The undivided Church had something to say also on the question of war and peace. Thus, at times, the papacy sought to become recognized as an inter-state tribunal, contending that all disputes between Christian sovereigns properly belonged within the scope of the Christian canon. It held that such violation of the peace of Christian men was a sin which the Church might properly intervene to prevent. Moreover there was an institution known as the Truce of God, which tried to mitigate the evils of private warfare, an activity which was almost chronic and widely prevalent in medieval Europe before the development of strong national monarchies in England, France, Castile, and Aragon. While it is true that only the fighting feudality (not more than 7% or 8% of the population) took part in this major outdoor sport of the Middle Ages, yet the poor people frequently suffered from having their fields ravaged, their crops burned, and their livestock stolen or killed. Certain clergy, notably in France, could not view with equanimity the spectacle of supposedly Christian persons slaying their fellow-religionists. Hence the Truce of God, which attempted to limit what might be called the open season for private warfare. Here is the text of a typical compact declaring the Truce:

"1. We command all to keep the truce from sunset on Wednesday to sunrise on Monday, and from Christmas to the octave of Epiphany, and from Septuagesima Sunday to the octave of Easter.

"2. If anyone violates the truce and refuses to make satisfaction, after he has been admonished three times, the bishop shall excommunicate him and shall notify the neighboring bishops of his action by letter. No bishop shall receive the excommunicated person, but shall confirm the sentence of excommunication against him in writing. If any bishop violates this decree he shall be in danger of losing his rank."

The diocesan assembly was the body which enacted the Truce; the bishop and councils of prelates were the agencies of enforcement; the feudal barons were bound by oath to observe its provisions; the sole means of coercion was excommunication. While it did tend to render private warfare somewhat more difficult of prosecution, it was not sufficiently effective against the brutality of a semi-barbarous feudality. It never reached any degree of importance outside of France.

Toward the latter part of the 11th century the idea of the Truce was expanded into the institution that was called the Peace of God. Again it was only in France that any degree of success was reached, or indeed any serious effort made. Here again the bishops were the directive agencies of the movement, each diocese being the heart of a little league to enforce peace. Each of these leagues was supposed to be in a state of what we might now call armed neutrality. Each had its statutes regulating warfare; each had its little "army of the peace," which was charged with the task of maintaining or restoring order and of using temporal punishment and coercion against such of the feudality as broke the statutes of the league. A baron who violated the restriction of his league was summoned before a tribunal consisting of the justices of the "association of peace," which was the juridical body of the organization and over which the bishop presided. If the erring noble proved to be remiss in accepting the decree of this tribunal, he was excommunicated by the bishop and proceeded against by the league's army of peace, which took the field under the insignia of the diocese. In many districts of France the institution was fairly successful, but in others the reverse was often true. If the bishops had been able to enlist the loyal service of the nobility in punishing a recalcitrant baron, all might have gone well; but it was difficult to persuade the members of the feudality to take up arms to punish one of their own number for an offence in which they could see no actual wrong and in which they might at any time be engaged themselves.

I have cited these pronouncements of the medieval Church because it was precisely an undivided Church. Apparently, then, the union of the religious bodies of Christendom will be no formula for the pronouncement of an utterance that will automatically command and enforce social justice and peace on earth. The undivided Church failed to bring these about. Is that to say that the Church in the Middle Ages would have done well to refrain from such utterances? By no means. It is evidence solely of the fact that even long before there was widespread schism in

* An address to a regional conference of the American Church Union in Milwaukee, Wis., April 23d.

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Christ's body, men and women were still largely unconverted to the way of Jesus. And so, we are in no sense obliged to keep silence because we are only a part of Christendom, or to wait for a magic reunion. But it seems that our primary responsibility is to try to convert more men and women. The guarantee of a response to a social message from the Church is not its organizational unity but an overwhelming majority of converted souls who are capable of responding. We must preach Christ's Gospel to people and to institutions, and not try to patch up a world which hated Christ and gave Him a Cross. We cannot hope to make a godly compact with paganism; we have to love pagans to death, that is, to the death of paganism.

Yet we can be tolerant of evil in institutions no more than in persons. We must follow the example of the medieval Church in trying seriously to redeem social practices. As Catholics we cannot relegate any expression of human activity to a place beyond the purview of our interest or the region of our love. As Anglicans we are compelled by our basic appeal to think and work in terms of society. Our communion has always appealed to antiquity and to the practices of the primitive Church. We have the three-fold ministry because we believe that it was divinely instituted in and for the primitive Church. We believe that the primitive Church did transmit the ministerial *charisma* through the apostolic order of Bishops; the primitive Church did have a seven-fold sacramental life; it did have priests with authority to absolve; it did not have one-man control or sovereignty. The Anglican communion has always striven to hold fast to the practices of the ancient and primitive Church. What, then, of our attitude toward society and social institutions? Look to the primitive Church.

The first apostolic miracle in the record was what might be called a piece of social service. When the cripple at the Beautiful Gate of the Temple sought an alms gift from Peter and John, St. Peter said: "Silver and gold have I none; but such as I have give I thee," and cured his lameness. Again, consider Acts 4: 32-35:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Here were the members of the primitive Church dwelling together in unity. The grace of giving was accompanied by the preachment of the Word, by united praying, and by the enablement of the Holy Spirit. This combination made up an inseparable fellowship. Within that fellowship they held all things in common. That is not to say that private property was abolished; it was held as a trust for the well-being of all. Those that had great possessions did not hoard: hence no man lacked. If we Anglicans really mean our appeal to antiquity and the primitive Church, we must be socially minded in our religion; for the apostolic Church had a strong social consciousness.

Economic Matters

Just as surely as the primitive Church treated the possession of property as a stewardship, just as surely as the undivided Church of the Middle Ages legislated concerning the just price and the just wage, so may we Anglo-Catholics have something to say about economic and industrial matters. For, though we are a small portion of the divided body of Christ, we have the fulness of the means of grace as surely as did the primitive and the medieval Church. We shall probably have to speak at greater length than they, for social and economic life has become more complex. We may, and we must, speak against such practices as that requiring women and children to work 12 to 15 hours a day in the mines of China and India and Africa, for example; complacently seeing the result of this labor go to the enrichment of persons of allegedly Christian communities, communities which perhaps "generously support" the Anglican Church. We may, and we must, point out that unwholesome physical conditions in industry, sinister moral conditions, unscrupulous blacklisting and unwarranted strikes, greed and cheating in the exchange of securities (whether within or without the letter of the law) are incompatible with the way of Jesus. Our own General Convention in 1931 declared that the "high productivity of the modern machine demands a more equitable distribution of income"; that the economic order ought to move forward with due reference to ethical and religious sanctions. It declared that the "conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standard of Christian idealism." Along the same lines the House of Bishops' Pastoral Letter of 1933 attributed to "apostasy, and the neglect of fundamental Christian principles . . . a selfish and soulless individualism" which has impaired our security and "wrought havoc in our social and economic life." The letter went on to condemn every experiment that seeks the betterment of one class as opposed to another, on the ground that all human beings are equally precious. We may, and we must, translate such utterances into concrete Catholic action in industrial and economic matters.

War and Peace

We Anglicans ought to have something to say on the issues of war and peace also, no less surely than that part of the medieval Church which tried to institute the Truce of God and the Peace of God. Here again we can make the appeal to the primitive Church. It was an Apostle who said that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Perhaps St. Paul dreamed of a time when, in subjection to the Prince of Peace, men and nations would be working, striving, building in sympathy and understanding, with helpfulness as their object, tolerance as their attitude, and love as their dynamic. Many centuries have passed since these words of Paul were spoken, then written down; and they have been read by thousands. Yet the world is still a great distance from attaining his vision and from reaching the eminence from which he was able to gain the view. Today once more the nations are "snarling at each other's heels"; and men still regard themselves and others as superior or inferior on the basis of an accident of geography. The mystical body of Christ (and surely our portion thereof) must witness to the fact that God has made all of one blood. It would be a travesty of the word *Catholic* to give aid or comfort to any less inclusive ideal, to any compartmentalization of humanity. Just as certainly is it our Catholic function to show that God has also, in principle, redeemed all through One Blood, the Precious Blood of the Divine Son. We may, and we must, witness to God's horror at fratricidal strife, and to His will for peace among nations.

Again let me remind you that Anglican precedents are not lacking. The Lambeth Conference of 1930 affirmed that "war as a method of settling international disputes" is "incompatible with the teaching and example of Christ." It went on to say that "as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of man." Our own General Convention in 1931 condemned the narrow and aggressive nationalism which ignores the rights of other nations in seeking its own. It declared that the risk involved in trusting one another is less grave than the inevitable consequences of mutual distrust. It deplored the old slogan, "In time of peace prepare for war," and substituted for it "If you want peace, prepare for peace." The 1933 Pastoral Letter spoke of "our duty as disciples of the Prince of Peace to insist on policies consistent with equity and fair dealing among races and peoples," and of our "solemn obligation to wage unremitting war against war." It said that "love of country must be qualified by love of all mankind; patriotism must be subordinate to religion. . . . In any issue between country and God, it is the clear duty of the Christian to put obedience to God above every other loyalty." We may, and we must (may I say again?) translate such utterances into action and continuous teaching. It is hard to hold to these principles when once the drums begin to roll, the flags begin to wave, the guns begin to fire, and propaganda is turned out to whet our fury. But Catholics know that what is true once is true for all times, in all places, for all persons.

Clearly, then, it is our duty to support any proposal that honestly seeks a lessening of strife and stress, whether it be a Truce of God, a Peace of God, or God's own peace—or just Dumbarton Oaks. This brings me to a consideration of one of the most serious criticisms that men of good will have hurled against contemporary proposals. They allege that God has been left entirely out of the picture. We have all read that none of the current plans is to be trusted because they do not specifi-

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cally assert that the desire and the purpose behind the proposals is to seek and do the will of God. I think such criticism is quite unrealistic and exhibits a pathetic faith in mere formula. I wonder if such critics would be better pleased if the Dumbarton Oaks plan or the Act of Chapultepec or the document issuing from San Francisco should contain some such phrases and clauses as the following:

"In the Name of the Most Holy and Indivisible Trinity. . . . In view of the great events which the last . . . years have brought to pass, . . . and in view, especially, of the benefits which it has pleased Divine Providence to confer upon those states whose governments have placed their confidence and their hope in Him alone; . . . having acquired the intimate conviction of the necessity of settling the steps to be observed . . . upon the sublime truths which the holy religion of Our Saviour teaches; they solemnly declare . . . their fixed resolution both in the administration of their respective States, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely the precepts of justice, Christian charity, and peace . . . conformably to the words of Holy Scripture. . . . In consequence, the sole principles of action, whether between the said governments or between their subjects, shall be that of doing each other reciprocal service, and . . . to consider themselves all as members of one and the same Christian nation; . . . looking on themselves as merely delegated by Providence to govern branches of the one family . . . thus confessing that the Christian world, of which they and their people form a part, has in reality no other sovereign than Him to whom all power really belongs."

How does that seem? Certainly no one could accuse the high contracting parties of leaving God out of the picture. Certainly here is no banishment of God from an international agreement. But perhaps these might be holier-than-thou nations; perhaps they would confine God to those states that drew up the treaty. Not so; they wanted all to join. Consider this:

"All the powers who shall choose solemnly to avow the sacred principles which have dictated the present Act . . . will be received with equal ardor and affection into this Holy Alliance."

In that last phrase I have given away the source of my quotations. It is the treaty of the Holy Alliance signed in September, 1815, by the Emperor of Austria, the King of Prussia, and the Tsar of Russia. It was later agreed to in principle by the Prince Regent of Great Britain, and signed by the governments of Naples, Sardinia, France, and Spain. The Austrian chancellor, Metternich, used this agreement to unite the powers in support of absolutism and reaction everywhere. For years every movement in Europe that looked toward freedom and social betterment was ruthlessly crushed, in the name of the Holy Alliance.

I have cited this to indicate that it is unrealistic to trust in formula. Our prayers and our good will should be directed in support of every honest effort to lessen strife and stress; and we must not hold out for a form of words. The substance of intention is far more important.

We have no less clear a duty to prophesy against iniquities and injustices which stem from racial prejudice. Our Lord faced the matter of racial prejudice in His time. And with what result? He found greater faith in a Phoenician woman than in Israel. He was willing to go to the home of a "foreigner" who was a centurion in the Roman army. He made a Samaritan the hero of His great parable on self-giving helpfulness. His body (and our part of it) must go and do likewise. Do we feel superior and pious when we think of the caste system in India? Do we fly into a rage when we think of the Japanese attitude toward the pariahs in that land? Are we nauseated at the Nazi treatment of Polish Jews? Well, how do we feel about the Jews in New York and Peoria and Milwaukee? What do we do about American Negroes and Amerindians? They ask only equal opportunities in education, in economic and spiritual aspiration, in elemental human kindness and decency. By what right can we brand them unfit for these things and still make Christian pretensions?

One in Christ

If Catholicity means anything, it means being at one in Christ Jesus. We may, and we must, labor for this if we would be loyal followers of the One whom we call Lord. He is the "Firstborn of many brethren"; and brotherhood demands mutual courtesy, and equal access both to the means of grace and to the means of making a living; equal access not only to the divine Bread of Life but also to the human ways of earning one's daily bread. Every time we say the *Our Father* we symbolize (shall I say, we set forth sacramentally?) our brotherhood and our oneness under God. The Son of God had all-embracing manhood. In His body there can be no discrimination. Then we may be free to recognize differences, for we have that which transcends them all; the humanity which He Himself shared and dignified, and redeemed.

Do we Anglicans have a message for a world on fire? Yes: Christ has redeemed us, and He wants every one of us to appropriate that redemption to ourselves and our institutions. Anglicans have not been inarticulate in these matters. Let me quote again from the 1933 House of Bishops' Pastoral Letter:

"Our power to help in times of confusion and change lies in our grasp on things unchanging and eternal. . . . Are we followers of Jesus Christ or not? That is the final question. Let us show people around us that we care, that our Christian religion really works. . . . Take the Christ way. We must dare to discourage any other. Buy and sell on the basis of the law of love. . . . Let us not be misled by the false slogan 'My country right or wrong.' Dare to meet intolerance with good will. Christ's way is the only way for a Christian, and the only way for a world in need. Stand alone if we must. Be counted as a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for."

Those are stirring words. That is the authentic voice of prophecy. We may, and we must, translate it into action. Especially must we "practice what our religion stands for." How can we summon a world that despised and rejected our Lord to the way of Jesus, that is, to the way of salvation and justice and peace and charity and good will, if these things are not evident in our lives? In the days of the primitive Church many conversions were directly attributable to the cynical worldlings' astonishment over how those Christians loved one another. Do our attitudes and our actions make a like appeal to the cynical pagans of our day? Do we love to the glory of God, to the conversion of men, and to the redemption of institutions? Is our separation from pagan ways so clearly defined that people marvel at the difference? Or do they see us behaving like worldings? Do they see us bickering? Do they see clashes of person with person, party with party, faction with faction, until they may well wonder whether we have anything to offer?

EDGE

WHERE angels wake, there I have been,
Lifted from out this drying pod;
I was my soul that dreaming lay
Where they spoke the tongue of God.

The angels spoke and I knew their words,
Though I cannot say them now;
They hovered close beside my sleep
And touched my dreaming brow.

A child beside me came awake
And rose, flushed, from her dreaming place;
As angels took her by the hands,
Lo—such a peace as bathed her face.

Yet still I lay soft-wrapped in time;
I heard God speak kindly and low
To those who watched beside my sleep,
"She must have time to grow!"

BERNIECE BUNN CHRISTMAN.

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Why Not an Ascetic Christ?

By the Rev. Robert Findlay Thomas

Rector, St. John's Church, Huntingdon, Pa.

"For John came neither eating nor drinking, and they say, He hath a demon. The son of man came eating and drinking, and they say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners!" (St. Matthew 11:18-19.)

OUR LORD seldom took notice of the efforts of His enemies to slander Him. When He did, it was only because misinterpretation of His words or actions threatened to impair the usefulness of His ministry. It was for this reason He here drew attention to criticism of Himself and St. John Baptist. He revealed the inconsistency of the critics. Because St. John neither ate nor drink, they regarded him with dark suspicion. One would have thought, then, that the critics would have eagerly welcomed Christ, who ate and drank. But no. Christ was regarded with even more suspicion.

What was at the root of this paradoxical antagonism toward *both* prophets? Apparently hostility toward the message of repentance both preached. Indeed the Church has found it ever thus. In criticizing her, those who seek to justify their own indifference to religion have a remarkable capacity for peevish inconsistency. Is a bishop humble and unassuming? Then he lacks dignity! Or does he legitimately claim the proper privileges and prerogatives of his office? Then he is an autocratic egotist! Is a priest's demeanor austerely pious? Then he is regarded as a quaint Victorian relic. Or is he conspicuously human? Then he is scandalously worldly!

Respectable Reasons

In other words, when men do not like the message, then nothing the messenger does or says is right. The excuses we give for opposing someone are seldom our real reasons. We don't give our real reasons; we invent more respectable ones! Make no mistake about it, had St. John Baptist and our Lord preached only what was pleasing to men's ears, then the former would have been lauded for his austerity, the latter praised for His affability. Instead one is regarded as mad; the other called a glutton and winebibber.

But if hostility will always find a way, so, fortunately, will devotion. In the same acts in which hate finds a basis for scandal, love will find an excuse for praise. So it is with our Lord's enjoyment of simple earthly pleasures, with His friendship for publicans and sinners. For these things His enemies condemned Him. For these things we adore Him.

And, unblinded by prejudice, we see value in the ascetic example of the Baptist. Austere piety has challenged the courage of many faithful Christians, who, like St. John, have found asceticism the way to godliness. They have found inward peace only in completely renouncing the world, in becoming monks or nuns. And there will always be those who, for themselves, find this to be true. Their own type of temperament forces them to choose between stern discipline or none. The conflict between the world and the spiritual life becomes a matter of all or nothing. If they are to follow Christ at all, strict vows must, they find, reinforce their intention. Indeed, more than once in her history the general health of the Church has depended upon the fact that monastic orders flourished. Monastic discipline will not lose its appeal while the Church lives; there is always a certain proportion of Christian men and women whose loyalty to the Church and love for Jesus can be expressed best, or can be expressed only, through asceticism.

Christianity vs. Puritanism

But while asceticism is a thoroughly normal expression of the Christian life, we must pause to distinguish it from Puritanism, which is not. Puritanism would compel piety by enforcing the austere code upon all. This attempted compulsion has never worked; and in so far as it survives today in certain Christian bodies, it remains largely fruitless. Officially the average person may subscribe to a Puritan code. Practically, he has no serious intention of obeying it. Hence his whole Christian profession becomes an anomaly.

And if the Puritan Christ is not taken seriously, is it not simply because He is unreal? He is fiction, historically and theologically. He is not the Christ of the Catholic Church. He is not the Son of Man, who came eating and drinking. He is not the Jesus who is with us in weariness as in worship, in play as in prayer.

Puritanism is a distortion of the Gospel. Asceticism is a wholesome expression of the Gospel. But even asceticism is not a goal. It is only a means to a goal (piety), and it is not the only means. Most of us will do well to make some use of this means to piety, especially as a Lenten exercise. But few of us will wholly commit ourselves to the ascetic life.

It was doubtless for this very reason that our Lord did not so commit *Himself*. For unlike St. John the Baptist, Jesus was the ideal man, the universal pattern. Apart from sin, His manner of life and circumstances of life had to approximate, as nearly as possible, the average.

To the fact that His personality was not of the austere pattern we must attribute, humanly speaking, much of Christ's personal magnetism, much of the appeal He held for the Twelve. John could not have been to them what Jesus was. Even while acknowledging the Baptist's genuine godliness, they, being average men, would have regarded him as apart from themselves. They would have thought of Him as belonging to only one department of their lives—the religious department. In his presence they might have given respectful lip-service to St. John's stern code; but only perhaps to abandon, in his absence, all pious discipline. We see illustrations of the same reaction when children reared in unreasonably strict homes repudiate, in maturity, any standard of self-restraint.

A Human Christ

Since our Lord, however, was not an ascetic, He appealed to the disciples as human. He seemed to be like them. He seemed to be one of them. And so He was able to capture their loyalty and win their hearts. We ourselves, enlightened by the Church, see Jesus first as "God of God, Light of Light"; but, even for us, does not the human appeal remain?

And what a paradox it is that the Son of Man who came "eating and drinking," who appeals to us as so profoundly human, leads us ultimately not to the discipline of mere asceticism, but beyond it—to the very discipline of divinity!

It is a miracle of divine subtlety. Our Lord's participation in the natural pleasures and gayety of life does refute Puritanism, does sanctify natural pleasure and gaiety, does draw us to Himself in sympathetic kinship. But it does more. It implies that the Lord Jesus Christ means to be inescapably present in every single activity of our lives. It implies that what should not be done in His presence simply should not be done.

Like the Twelve we come to discover that this profoundly human Christ is going to demand of us not less than the ascetic St. John would demand, but far more. Against our desire to hold back, however, there is love's own compulsion. *Sharing* our life, the irresistible Christ also claims it. Whereas objective asceticism would only repel our pleasure-loving souls, the Saviour's love compels their surrender. The Christ who participated in the gaiety of a wedding feast by miraculously providing wine, later sanctifies wine as a Sacrament of our participation in His Cross. Drawn to Him in human kinship, we cannot but go with Him through Gethsemane to Calvary; and find, in the utter denial of self, the fullness of life with God.

CHURCH CALENDAR

June

3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. St. Barnabas. (Monday.)
17. Third Sunday after Trinity.
24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

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Army-Navy "Protestantism"

AFTER long resistance, we have come to the conclusion that the classification of Episcopalians in the armed forces as "Protestant" is a serious handicap to the welfare of Churchpeople in military life, and that the Church ought to notify the government that this classification must be discontinued.

Just in passing, let us make clear the fact that the classification of any religious group is done not by the government but by the religious group. The government has no shadow of right to place any religious body in a class which it rejects, nor to expect of it any theological beliefs or liturgical practices which it does not freely undertake. If we are "Protestants" in the armed forces, it is our own fault. If we do not (as we should) have a military jurisdiction of comparable efficiency on its own scale to the Roman Catholic, that is also our own fault. If our servicemen are lost in the anonymous mazes of pan-Protestantism, or despairingly accept Romanism, that is our own fault too. And it is happening all over the world.

There are many worthwhile interdenominational activities in which the Episcopal Church participates under the label of "Protestant." We stand for definite religious values which we share with the Churches of the Reformation. While the mainstream of the Church's life is Catholicism, its constitutional limitations, its freedom of scholarship, its social conscience, its lay priesthood, and other cherished marks of Episcopalianism spring from our "Protestantism"; and even more to the point, we are able to coöperate with Protestants on many civic and social matters, and to engage in certain religious activities with them without violation of conscience or effort to proselytize. Hence, although at every point we rather feel that permitting ourselves to be called "Protestant" is fruitful of misunderstanding, there is some historical, intellectual, and practical justification for the term.

In the days when Protestant bodies in general had clear-cut convictions and made more than formal profession of adherence to their theological and canonical standards, the difficulties involved in the "Protestant" classification were inconsequential. However, the alarming loss of conviction which characterizes present-day Protestantism has given rise to a new situation.

In this new situation, the acceptance of designation as "Protestant" means to many Americans — ministers as well as laymen — that one does *not* adhere to the standards of one's own Church, but on the contrary may flit in and out of communion with it and join oneself to the nearest "Protestant" congregation. In fact, it means to many that emphasis upon "denominational ties" is, in some vague way, disloyal to one's "Protestant" profession.

The headquarters of the chaplaincy, both army and navy, have struggled manfully to win toleration for those Protestants who remain loyal to the laws and teachings of their own Churches. But we have seen, again and again, overwhelming evidence that this struggle is unavailing.

On March 9, 1944, for example, the Navy Chaplains' Office sent out the following memorandum on Religious Ministry to Naval Personnel:

Chaplains' Division
Pers-7-RDW/JL
9 March, 1944
To: Commandant, Fifth Naval District.
Subj.: Religious Ministry to Naval Personnel

1. It is requested that the following information concerning special religious ministry to naval personnel be placed in the hands of all Commanding Officers, and that the District Chaplain be informed and directed to consult with commanding officers and chaplains attached to the respective activities with regard to this matter.

(a) Groups exist within some Protestant denominations which feel they cannot participate in the celebration of the Lord's Supper—Holy Communion—unless the Sacrament is administered by a clergyman, minister, priest or chaplain of their own respective denomination.

(b) This Sacrament holds a most important place in the religious life of the professing Christian. It is the desire of the Bureau of Naval Personnel, therefore, that naval personnel belonging to any such denominational groups as are able to receive the Sacrament only from their own clergy be provided in so far as circumstances permit, a ministry such as will meet their respective needs. On some stations no problem exists, due to the fact chaplains are on duty who are qualified to take care of such groups. Where, however, such chaplains are not on duty it may be possible to invite a chaplain from a nearby station or a local clergyman to come on board for the purpose of conducting such special communion services for those who desire same.

(c) Since any such arrangement is made solely for the purpose of taking care of the needs of particular individuals, who because of conscience and in accordance with the practices of their particular respective denominations feel they cannot accept the sacraments from chaplains or clergymen other than their own particular denomination, care should be taken to see that all such special communion services are announced specifically as such. For example: "On Sunday morning, March 26th, at 8:00 a Protestant-Episcopal clergyman (or chaplain) will conduct Holy Communion in the Station Chapel." This form of announcement will let all hands know the type or nature of the service and the denomination conducting same, which is exactly what is desired. Naturally, other personnel will not be denied the privilege of attending, if they desire to attend and circumstances permit.

(d) Under this arrangement and form of announcement, the

The Collect

Second Sunday after Trinity — *June 10th*

"FEAR AND LOVE." The phrase "vicious circle" is familiar, but today's collect might serve as an example of a "righteous" circle as we note the twice found words "fear and love." If we are steadfast in our fear and love of God He never fails to help and govern us. That protection will draw us on to greater love which in turn will bring us more help and guidance. God's love is expended freely on those who fear and love Him utterly. Our love of God must be such that there is in it a fear of offending Him. That fear will impel us to greater love. Use His help in whatever form it may come and be ready to follow God's directions as they are made known. This is what God wants of us and we make it our prayer to be kept under the protection of His good providence, where He helps us grow into that love that shall finally cast out fear.

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DEAR FAMILY: The other day I read in a recent magazine issue a letter that has caused me quite a bit of thought. I can't quote it exactly, because magazines circulate out here from hand to hand until they disintegrate or disappear, and this one has disappeared. But it was from a serviceman — an Army lieutenant, I believe — writing from overseas on the subject of religious experiences in combat. And the gist of his letter, as I recall it, is that men who have experienced real religion out here will not have much to learn from the Church back home, and the members of the home parish had better look to their laurels if they are to hold these men on their return.

Now, there is a certain amount of truth in this observation. Dr. Bernard Iddings Bell and others have put the matter clearly and forcefully, from the standpoint of the home parish. There is no doubt that men who have faced reality on the battlefield will find it hard to get along in a smug self-satisfied parish; and the parish itself needs changing. But there is another side to the picture, too; and it seems to me that the lieutenant's letter unconsciously reflects an unfair attitude that returning servicemen are likely to find themselves in danger of adopting. It is, therefore, not to the folks at home, but to my fellow-servicemen that I should like to address just a word of caution.

It is true that many of us have "found God in a foxhole," or have undergone some religious experience that has strengthened and deepened our religious faith and life. I am reminded, for instance, of an example that came to my own attention on Iwo Jima. There were two young Marines who were close friends. They had met in boot camp, and somehow had managed to stick together through their training period and out into the combat zone. Both came from good Christian homes; but one of the boys was an active practicing Christian and the other was not. For convenience, let's call the practicing Christian Jim, and the one who was a sort of residual legatee of his family's religion, Joe.

On the way out, Jim attended services every Sunday and sometimes on week days. Once or twice he brought Joe with him; but, for the most part, Joe "couldn't see it." He was particularly scornful about prayer. If there was a God, Joe contended He would not be interested in one individual, specifically himself. Certainly He would not "interfere with His own creation" (Joe's phrase, not mine) to answer the prayer of Joe or Jim or anybody else. Jim argued unsuccessfully with his friend; and finally predicted that the time would come when he, Joe, would see for himself what prayer could do.

Jim's prediction came true, sooner and more dramatically than he anticipated. It happened one of the first nights on Iwo. Jim and Joe found themselves at dusk in an exposed position, with no facilities for digging in properly for the night. The best they could do was to scoop out small adjoining foxholes, a few feet apart. They had no sand-bags or other protection on the sides or overhead.

It wasn't long before things began to happen. Enemy artillery found the range of their outfit. Joe began to shiver, with that helpless feeling that comes to a fighting man when he is pinned down and can't fight back with his own weapon. And pretty soon he realized that he was just plain scared. He called over to Jim, but got no answer. Finally he decided to abandon his foxhole and crawl in with his friend. Choosing his moment carefully, he ran across the intervening space and dropped down beside Jim.

Now, changing foxholes in the middle of the night isn't usually a very healthy practice. If you don't get hit along the way, there is always the chance that your mate will take you for a Jap. The usual procedure in such a case is to shoot first, and ask questions afterward. But fortunately Jim (who was also plenty scared) recognized his friend.

"Jim," said Joe. "Never mind my arguments on the ship. Show me how to pray now." Jim did, and together the two friends prayed that, if it were God's will, He would spare them that night. While they prayed, there was a particularly close burst, and the two were showered with dirt. . . . When morning came, they found that Joe's foxhole had received a direct hit, probably at the very moment that the two were praying in Jim's foxhole.

To use a bit of service slang, literally true in this case, that incident made a Christian out of Joe. He is firmly convinced that God saved him because of the prayers of Jim and himself. So far, so good.

But here's the rub. The story was told to me, and to others, not by Joe but by Jim. Joe did not seem to feel under any compulsion to share his new-found faith with anybody. And I fear that he may be one of those who are saying that the Church at home had better be on its good behavior if it is going to appeal to him on his return. I hope I am doing him an injustice; if so, I beg his pardon.

The point is that a single swallow doesn't make a summer; and a single religious experience, however powerful, doesn't make a religion. There is plenty that Joe still has to learn about the Christian Faith. When he gets home, his own rector can teach him a lot — even though he may have been too old to serve as a chaplain. And if Joe comes home with the idea that he has the real goods in religion, and that his parish is behind the times, it won't do either Joe or the parish any good. And Joe's last state will be worse than his first one.

What I'm driving at is that the returning serviceman has a duty to his parish, just as the parish has a duty to him. It is not his privilege to stand off and criticize. It is his duty to pitch in and help. And if he is wise, he will realize that, while he should have a lot to give to the parish as a result of his experience, he also has a lot to learn. If he doesn't realize that, and is content to take a critical attitude, he is in danger of falling into spiritual pride. And spiritual pride is one of the deadliest of sins.

CLIFFORD P. MOREHOUSE.

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gular Protestant Divine Services will be conducted on the ation at the usual time—with no intimation or feeling on the art of anyone that the special communion services referred to ove were intended to or have taken the place of the regular rotestant services, and communion services which may be nducted as part of same.

S. W. SALISBURY,
Acting Director, Chaplains' Division,
BuPers.

This memorandum went out more than a year ago. Yet tions contrary to it continue to be reported from all over the United States. For example, a chaplain at a Naval Training School wrote on May 15, 1945: "I am sorry that the set-up in the Navy does not provide a separate Sacrament to the Episcopalians. There are three recognized groups in the Chaplaincy of the Navy, namely, Catholic, Protestant, and Jews. I believe the Episcopalians come under the second or Protestant group. . . . This one request for a seaman of your constituency to attend communion outside the station while she is in training, I am afraid cannot be granted. We welcome her to our [Protestant] Communion service each Sunday morning at 0700 and feel that we shall all grow through

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emphasizing our oneness rather than those things which seem to separate us."

In April, 1945, the senior chaplain at a Naval Training Center did not permit a regular 8 o'clock Sunday celebration of the Holy Communion to be announced as "Episcopal." An Episcopal chaplain, explaining the stand, writes under date of April 19, 1945, "It is not announced as Episcopal in the notices as the Senior Chaplain feels that to say this would tend to prohibit others from attending. . . . The general attitude in the Navy is that if they do this for Episcopalians there is no reason why they should not do it for Lutherans, Presbyterians, Baptists, and so on, with the resultant division of Protestant ministrations.

"The Senior Chaplain feels that they are going a long way in permitting this strictly Episcopal service. Actually, he is most coöperative in facilitating the Episcopal Chaplain's ministry to Episcopal men, within those limits set up as general policy by the Chief of Chaplains."

From the same station the Senior Chaplain wrote: "The Center Commander stated that in view of the fact that we have represented here on the Center such a large number of Protestant denominations; and, taking into consideration the policy of the Navy Department, which is to administer to the spiritual needs of the Navy Personnel on the broad basis of Jews, Catholics, and Protestants; he is of the opinion that the schedule of services now in effect on this Center and the method of publicizing these services is meeting the needs of our personnel in the best possible manner."

At this center, the Christian Science services were given a separate listing in spite of the supposed "broad basis" of the Navy Department.

These are only two of the many violations of the Navy Department memorandum.

The conclusion is obvious: That the constitution and canons of the Protestant Episcopal Church in the USA, and full adherence to the Book of Common Prayer are *not* being tolerated in the armed forces. As we said above, the central offices of the Army and Navy chaplains strive to win us this toleration, but our acceptance of the designation "Protestant" under the existing circumstances places us in the position of appearing to agree with the general "Protestant" policy of ignoring the laws and teachings of the home Church. It is we who are at fault, in failing to make clear the fact that our formularies are living expressions of our existing beliefs, binding on the consciences of loyal Churchmen wherever they are; just as everybody knows that Christian Scientists and Roman Catholics really believe in the doctrines they profess.

There are many situations in which the acceptance of classification with Protestants is advantageous at least in some respects; if it did not, in the armed forces, carry with it the implication of disloyalty to our formularies, a very good case could be made out for continuing its use — even though it may mean that some men die in battle without the Last Sacrament which our canons consider so important that no sentence of excommunication can prevent its ministration. But since the term automatically means to many Protestant senior chaplains and many commanding officers that we waive the right to our own Church ministrations, we feel that the Church owes its servicemen the clarification which can only come by withdrawing itself from this category.

This would appear to us to be a pressing item on the agenda of our Army and Navy Commission. Can the understanding be generally disseminated that our servicemen have a right to the ministrations of their Church even though (perish the thought!) other Churches might assert the same right, which Roman Catholics and Christian Scientists already enjoy? Can the placement of Episcopal chaplains be so managed that they are distributed equitably over the areas where servicemen are deployed? Can respect and tolerance be won for the position of our Church so that intinction is not illegally urged upon us and our men in hospitals, etc., are brought to the attention of our clergy? And can all this be done while the Church continues to accept the designation of "Protestant"? If so, we are not going to press for a purely verbal point.

Under present circumstances, Episcopal Church chaplains have the duty of ministering to all the men in their units with particular emphasis on those who are non-Roman Christians. This is as it should be; we do not intend for a moment to suggest that we advocate that our chaplains confine their ministrations to Episcopalians. Nor are we attempting any such nonsensical step as a denial of the Evangelical values in the Church's life which were won with such great effort in the Reformation. However, we feel that the Church has the duty to register its most emphatic protest at the erastian idea that, because we have been classified with a certain group we must be bound by the customs of that group rather than our constitution and canons.

As a Church which is both Catholic and Protestant, we are inadequately classified by any one term which includes other Churches. May it not be that the intelligent thing to do is, like the Christian Scientists and Jews (neither of whom, if by "Jew" one means an adherent to a synagogue, are as numerous as Episcopalians), to explain to the military authorities that such a classification is more fruitful of trouble than of efficiency?

The separate classification of Anglicans might, we should think, simplify the policy of the Churches which remain within the "Protestant" classification in the armed forces. Intercommunion and mutual recognition of ministries within the Protestant group would be virtually complete, and no longer a delicate subject. The concept that the Protestant believers who are together in one place form the Protestant Church of that place would be unchallenged. "Protestant" would mean all that the average Protestant or Romanist senior chaplain and the average commanding officer think it means.

These proposals are made, not for the sake of our chaplains nor for the sake of advancing a particular interpretation of our Church's position, nor even for the sake of securing adherence to the laws and teachings of the Church; but chiefly so that loyal Churchmen and Churchwomen who know what their Church stands for may worship God and receive the gifts of His grace in accordance with their conscientious convictions. Their right to do so is being hampered by a widespread misunderstanding of the Church's teaching; and is it not the responsibility of the Church, through its Army and Navy Commission, to come to their assistance?

Victory Service

WE DON'T want to start a "peace scare," but we still do have a few thousand copies of the Service of Thanksgiving for Victory which we urge the clergy to obtain now so that they may be prepared for the end of the war with Japan. The service, as readers will recall, was prepared by the Anglican Society and published by THE LIVING CHURCH to fill the need for a service making use of the Prayer Book resources and approaching its literary and liturgical standards

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The Men of Bataan and Their Chaplains

By Chaplain (Colonel) Alfred C. Oliver, Jr.

¶ In a memorandum released by the Headquarters Army Service Forces, Office of the Chief of Chaplains, is told the story of the prisoner of war camp in the Philippines from a Protestant Army chaplain's point of view.

The soul of nations is expressed best through music, that common tongue of all men regardless of race or creed. The period between world wars was not one in which American patriotism was worn like a shield of valor. One of the first things to indicate a change in social sentiment, an evergrowing need for expression of patriotic unity, came with the wholehearted acceptance of a new patriotic song. During the World's Fair in San Francisco the National Composers of Music held a concert at Treasure Island. For the final number a small insignificant member of that race which Germany and Japan have so cruelly persecuted stood before the loud speaker and with tears streaming down his face sang, in a voice filled with emotion, his own great composition, "God bless America." In tribute the audience rose as one man. The memory of that moment sustained some who were present through the long months of Japanese imprisonment and torture.

No one then could know that the next time we would hear this great American song freely sung would be while walking out through Jap-held territory after being freed by that famous band of superb fighters, the Rangers. Then, group after group of Philippine women and children joyfully waved two fingers at us in token of victory and sang over and over again the refrain of this inspiring song.

The Japs had not permitted any patriotic songs for three years. This policy of repression was typical of their attitude toward all religious services which chaplains tried to hold in the various prison camps in the Philippine Islands. Upon the arrival of American troops in Camp O'Donnell on April 11, 1942, while the march of death was still in progress, a letter was written to the Japanese commander of this camp by the senior chaplain. In it he requested permission to hold both Protestant and Catholic services. On April 13, 1942, this permission was definitely refused.

All the prisoners from Bataan were assembled in this camp and within the first six weeks 1,700 died. Each one received a Christian burial, but the Japanese commander never authorized the holding of any religious service other than the one at the grave. By the fifth of June, 1942, all but 150 of the most seriously ill had been transferred from Camp O'Donnell to Camp No. 1 which was nine kilometers east of Cabanatuan and in East Central Luzon. Here these were soon joined by the Americans who had surrendered on Corregidor. This brought the total number of American prisoners in this camp to nearly 14,000. Camp No. 1 remained the control camp of all outside work camps in the Philippines; that is, records of American prisoners were kept here and from this camp prisoners were sent to work as slaves on the Luzon air strips—at Clark Field, Nichols Field, Neilson Field, Los Pinos Field and Lipa Field, also the field at Port Au Prince on Palawan and the field near Davao on the Island of Mindanao. From Camp No. 1 details were sent also to work in the mines in Manchukuo and in Japan.

The policy of the commanding officer of Camp No. 1 was far stricter than that at Camp O'Donnell, especially in the first three months. During this period he would not permit the chaplains to hold any religious church services; he would not permit them even to bury the dead. Approximately 1,800 of the 2,700 soldiers who were buried in this camp died between June 1 and August 31, 1942. It is difficult to picture the conditions that existed. There were nearly 7,000 sick men or 90% of those then at Camp No. 1. American doctors seggregated 2,500 of the most seriously ill in a hospital area. Wards 0, 1, and 2 were death wards. Only three men ever came out of 0 ward alive. The Japanese had ordered this hospital area established because they themselves were desperately afraid of amebic dysentery and diphtheria and took every precaution for their own protection, even to wearing masks, when near any of us who might be a possible source of infection.

Those prisoners designated for the isolation hospital were lined up in front of American headquarters each day at 1:00 P.M. and disconsolately began their trek across the fields to this place of death. It was during the tropic rains. Few of these men had clothes or raincoats for protection. Many were so ill they had to be carried by friends. It was heartbreaking to see them disappear from view in the mists, perhaps forever. During July, 1942, seldom a day passed without at least 100 men being thus transferred. Each one felt it was his death sentence and bade his friends goodbye, leaving messages for loved ones at home.

The situation in Camp No. 1 was most critical because all of these men were slowly starving to death; the weight of those in the hospital area ranged from 70 to 110 pounds. All were living skeletons. In addition to combating malnutrition, our American doctors had no medicine with which to fight dysentery, malaria, pellagra, and diphtheria. The Japanese camp doctor had the necessary medicines to treat these diseases but would not release them for American use. Conditions were horrible and hopeless. The chaplains daily went from man to man giving what spiritual help and consolation they could. When death occurred these poor emaciated bodies were stacked in a small morgue where each morning, at the risk of their lives, the chaplains held appropriate religious services. The chaplains were not permitted to go out with the bodies to hold burial services but had to stand sadly by and watch a detail of American prisoners load these naked skeletons on bamboo litters.

Near the morgue there was a field of coarse cogan grass which the bearers would pull, trying to cover the emaciated bodies of their comrades. Then hoisting them on their shoulders they would proceed under Jap guards to the cemetery, a gruesome horseshoe-shaped theater about one kilometer outside the wire inclosed camp. Around the base of this amphitheater a stream ran. Unbelievable as it may seem the first few hundred bodies were buried so close to the banks of the stream that the water constantly washed away their earthly covering. The bodies were piled in narrow graves head to foot like cordwood, as many as 46 in a grave. The final covering of soil was so thin that arms and legs were soon exposed by the incessant rain. During the month of July, 1942, over 800 American soldiers were thus buried. Often their comrade grave diggers would return to Camp No. 1 sickened with horror because roving dogs had been tearing and eating the exposed flesh.

Policy Change

Along in the fall of 1942 there was a change in Japanese policy. Chaplains were permitted to bury the dead but in order to hold a religious service the chaplain was required to present to the Japanese a copy of the sermon to be delivered not later than Thursday of each week. Often the Japanese censor would cut out great portions of the sermon and there would be no time to rewrite. What was approved had to be delivered exactly as written. At that time all services were held out in the open from a stage erected for camp entertainments; by the spring of 1943 the chaplains were permitted to use two-thirds of the camp library building for religious services. A schedule was established so that denominational services did not conflict. In spite of an apparently more relaxed attitude of watchfulness the Japanese censorship persisted. Time after time an interpreter would walk down to the front of the building where services were being held and sit there with a copy of the approved script in his hand. Only a minister can realize how hard it is to deliver a sermon under such conditions. The hymns to be used also had to be approved. On the Sunday nearest to July 4, 1943, the Protestant chaplains took a chance and had the congregation sing "God bless America." The next morning the Japanese camp commander called the American camp commander to account for this breach in orders, warning him that a repetition of this incident would bring severe punishment on the chaplains. The song had been used as the closing hymn of the service. How the Japs learned about it will ever remain a mystery.

Early in 1943 an accurate religious census of the entire camp was made. This

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showed that 26% of the men were Roman Catholics and the remaining 74% divided among the Hebrew and Protestant faiths. By this time the Catholic chaplains were holding an average of six Masses each morning and three Rosary services each evening. The Protestant chaplains were holding eight regular preaching services on Sundays and four prayer meetings week days. At a meeting of the Protestant chaplains it was determined to organize a Protestant Church representing all the denominations in camp. This church was patterned after the one instituted at Army Medical Center, Washington, D. C., and grew rapidly until it had a membership of around 1,500. It was the first church of this scope and character in the history of the world. Hundreds of men who never before had taken a stand for Christ, acknowledged Him and were baptized by a chaplain of their own faith, then publicly received into the Church membership. When doing this each soldier made a definite promise that, when the war was over, he would affiliate himself with a denomination in his home town and would actively take part in some Christian service. In addition hundreds of other men who belonged to churches already, affiliated themselves with this organization in order that they might put the weight of their influence behind this spiritual movement. The good this unique organization accomplished is beyond human estimate.

The Japanese would not permit the chaplains to leave camp either on local details or under permanent transfer until the middle of 1944. Constantly groups of men, as high as 800 at a time, were sent out to work on local air fields and before June, 1944, thousands were sent to Japan or Manchuria. Every time a group left the chaplains appealed to the Japanese commander by letter and word of mouth for permission to go along and care for the spiritual needs of these men. In each instance the appeal was denied. The Protestant camp church met the challenge by training laymen for spiritual leadership through Bible study. One man in each outgoing group was appointed religious leader. He was furnished with as many copies of the New Testament as could be spared, a supply having been sent from Manila by the American Bible Society. These were insufficient and had to be distributed sparingly. Each leader was also furnished copies of the baptismal and burial services. It was learned later from sick and injured men who returned from these details that these services held by the laymen were a source of great consolation and strength.

On Memorial Day, May 30, 1943, the Japs permitted camp services at the cemetery. Every man in camp wanted to attend this special ceremony but only 1,500 were allowed to go. All but a small group of chaplains were lined up outside the cemetery fence. A chorus sang "Rock of ages" and "Sleep comrades sleep." Prayers were read by Protestant and Catholic chaplains and a Jewish cantor gave part of the Jewish burial ritual. One could hardly recognize this plot as the cemetery of 1942. At that time mud was shoetop deep, bloody water stood in the ditches and the air was full of the stench of rotting bodies. Now, the ant hills which had infested the cemetery had been destroyed. Graves had been built up and leveled off; paths had been made; the entire area had been ditched; the stream controlled; and white crosses with the names of the 2,644 who had died there, erected. Those attending the service returned to camp with thankful hearts that in these small ways loved ones had been cared for.

In order better to understand the Japanese attitude toward religion the following must be borne in mind. The Japanese Imperial Army has a peculiar kind of chaplain—men whose primary duty is to arouse their troops to fanatic endeavor. They do not understand or believe that chaplains are used by Christian nations only to uplift soldiers spiritually. Their own chaplains carry arms and act as combat officers. The Geneva Convention specifies that chaplains are noncombatant and shall be treated as such. The Japanese ignored all of these mandates. Consequently, the American chaplains serving with troops in the Philippine Islands were treated with no respect but often used worse than other officers as they were held under suspicion of being dangerous army and navy propaganda agents.

When details were called upon for work, chaplains were included. They worked on the farms planting, hoeing, and harvesting. They planted rice, cut wood and grass, they dug latrines and, in fact, participated in every camp activity. It moved other prisoners deeply to see these men of God go out barefoot to perform such details as cleaning out the Japanese latrines, then spreading this fecal matter over some of the farm area.

Every working day one or more American soldiers were beaten at Camp No. 1, sometimes severely. Frequently fanatical Jap work bosses, for no reason other than to show their authority, would attack two or three men with pick handles and beat them insensible. Often arms and legs were broken. The chaplains were not exempted from these beatings but all endured this form of brutality. An outstanding example were the three chaplains who, for helping to smuggle medicines in to camp, were taken to the Cabanatuan jail where the senior one was beaten cruelly three times. Forced to kneel on three saplings, one under his knees, one half way down his leg and one on top of his instep he was then beaten with a 5-foot 1½-inch-thick piece of green bamboo until almost insensible. When revived he was questioned as to what men in camp were in touch with the civil population. This procedure was repeated three times without the persecutor learning the desired information. When this inhuman treatment failed, the chaplain was placed in solitary confinement and forced to sit on the floor of a narrow cell, entirely without exercise or the privilege of speaking. This he endured for three months before illness and exhaustion forced his inhuman captors to send him to the camp hospital. Such actions are not those of a civilized nation. America should realize that the Japanese hated and feared all Americans, especially the chaplains as leaders of the people.

Christianity avers that faith in God is the one essential thing in life. Without it all else is valueless. Germany, in order to set up a superstate, repudiated all things Christian. She deified her own state, indoctrinated her people with false principles and nominated a layman as the divine savior of her race. A civilized nation in appearance, the resultant fanatical culture still bore outward resemblance to other fraternal races. Japan, even nominally, never embraced Christianity. Her soldiers still daily face the rising and setting sun, bow three times, and bark out undying allegiance to their divine emperor. In fact and in principle this blind fanaticism created a race of supersavages whose lack of ethical principle is the more marked because of their physical imitation of Christian peoples. These two allied ideologies destroy all that Christianity has contributed to our contemporary civilization.

Christianity reveres God as the only beneficent spiritual force in life, placing the value of the individual above that of the state. Sustained by their belief in these principles and an undying conviction that their fate was the fate of the Christian world itself the prisoners of Bataan endured unbelievable hardships and disgrace with a stoicism that only a Christian soldier could have borne.

On the now famous 25 mile hike to liberty the little band of American prisoners straggled quietly along through Japanese-held territory in East Central Luzon. One weary soldier drew near a chaplain for companionship, walking in silence for awhile. Barefoot, without shirt or hat, his entire covering consisted of a pair of patched pants. Finally, out of thoughts evidently far away he spoke slowly, not looking at those near him. With head uplifted and eyes on the fading stars of the western sky he said, "You know, chaplain, I lost everything back there in that hell hole of a prison camp, every earthly thing including my health—but I didn't lose God." He said no more and together he, the ragged soldier, and the worn chaplain moved forward toward freedom and Christian liberty.

DILEMMA

IF THERE were none to whom I might impart
The gratitude which rises in my heart —
If, when I kneel, the Lord should not be there
To open wide His own heart to my prayer —
I would be borne down with the great distress
Of uncommunicated thankfulness.

ISABEL M. WOOD.

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KENTUCKY

Church of the Redeemer, Louisville, Consecrated

On the afternoon of Whitsunday, May 20th, Bishop Clingman of Kentucky consecrated the Church of the Redeemer, Louisville. This fine Gothic structure, one of the most beautiful in the diocese, was erected in 1939-40. It is a source of gratification to the congregation that they have been able to liquidate the entire indebtedness within the space of five years, the building project having been financed by the American Church Building Commission over a ten year period.

The Church of the Redeemer was organized in the western section of Louisville in 1922 and began with a combination church and parish house. The growth through the years has been slow but steady. The communicant list now numbers 210 while the property consists of a church, a complete parish house, and a modern rectory, a total valuation of about $40,000. The Rev. W. F. Rennenberg has been in charge of the work since its beginning.

LONG ISLAND

"Right Living Based On Right Believing"

"Men need to know and to believe the truth if they are in deed to do righteousness. Righteousness is right living based upon right believing. This is no time for the Church to squander its time and effort flirting with a theology which is the offspring of the modern temper. This is a time for the Church to rely on Jesus Christ and the age-long experience of those who trod His way before us." So spoke Bishop DeWolfe to the 78th annual convention of the diocese of Long Island, which met May 15th in the Cathedral of the Incarnation, Garden City, N. Y.

In several revisions of the diocesan canons, one change allowed women to be parish and mission representatives at archdeaconry meetings. An attempt was made to exclude the Hare system of balloting from use for the election of deputies to the General Convention, but failed.

Announcement was made to the convention that the chancellor, the Hon. Jackson A. Dykman, had been made legal advisor to the Presiding Bishop.

ELECTIONS: Standing committee, Rev. H. Olafson, F. Gulden, Rev. J. Sherman. Diocesan council, Rev. Messrs. G. Gillett, C. Hubon, J. Mills; Messrs. L. Butler, J. Roeser, F. Yates. Provincial synod, Rev. Messrs. H. Olafson, H. C. Benjamin, C. T. Knapp; Messrs. E. Denton, F. Yates, R. Barker.

WESTERN N. C.

23d Annual Convention

There was a full attendance of clergy and lay delegates at the 23d annual convention of the diocese of Western North Carolina, which met on V-E Day, May 8th, at St. James' Church, Hendersonville, N. C., of which the Rev. J. P. Burke is rector.

Business meetings of the one-day session were held at the Skyland Hotel, where breakfast and luncheon were served to the delegates. Holy Communion was celebrated at 8:30 A.M., with Dean Farnum of St. Mary's, Asheville, the celebrant.

In his address to the convention, Bishop Gribbin said in part: "God and man in our thought must be inseparable. God comes first. We cannot be right with God without being right with our fellowmen. We cannot be right with our fellowmen without being right with God. . . . For many years the popular idea was that it did not matter what a man believed. The essential thing was that man's conduct be correct. The world has now had a demonstration so vivid and so costly that surely so long as man remains on the earth he will never forget that it does matter and that nothing else matters so much as what a man believes."

ELECTIONS: Standing committee, Rev. Messrs. G. F. Rogers, A. W. Farnum, G. M. Jenkins, J. P. Burke; Messrs. W. L. Balthis, Haywood Parker, F. P. Bacon, A. B. Stoney. Executive council, Rev. Messrs. I. N. Northup, G. M. Jenkins; Messrs. E. S. Kemper, Allan Brocks. Provincial synod, Rev. Messrs. G. M. Jenkins, C. G. Seavell, D. J. Stroup, B. M. Sackey, A. R. Morgan, I. N. Northup; Messrs. A. B. Stoney, W. H. Stewart, F. P. Bacon, J. E. Schley, DeWitt Clark.

W. MASSACHUSETTS

Convention Discourages Mixed Marriages

Resolutions hitting strongly at mixed marriages were passed at the 44th annual convention of the diocese of Western Massachusetts, held in Christ Church Cathedral, Springfield, on May 16th.

Bishop Lawrence presided, and in his annual address pleaded for a return of the "family pew" and a better program of Christian education in the home and in the church. He also urged more personal interest in the servicemen and chaplains. He noted a 40% increase in gifts to the General Church in the last eight years, while total indebtedness decreased 40%.

Two missions, St. Barnabas', Springfield, and St. Andrew's, Longmeadow, were received as parishes "in union" with the diocese. The Rev. Jack Malpas is rector of St. Barnabas', and the Rev. Hadley B. Williams of St. Andrew's.

The resolution on mixed marriages stated in part: "We recommend that wherever possible, mixed marriages be discouraged, especially when the ceremony is to be performed outside the Episcopal Church. We wish to state our conviction that our Church does not recognize the right of its members to sign away the privilege and responsibility for the Christian nurture of children who may be born to them as a result of mixed marriage."

ELECTIONS: Standing committee, Rev. Messrs. A. D. Snively, R. H. Hayden, G. G. Monks, A. V. Bennett; Messrs. A. W. Rice, F. P. Hawkes, F. E. Punderson, W. H. Clark. Diocesan council, Rev. Messrs. G. StJ. Rathbun, D. J. Campbell, R. R. Carmichael; Messrs. D. M. Dougherty, F. C. Ober, R. B. Jackson. Board of missions, Rev. Messrs. S. C. Shirt, R. G. Preston, J. R. McKenzie; Messrs. R. M. Blackall, H. C. Bartlett. Provincial synod, Rev. Messrs. W. B. Sperry, R. N. Rodenmayer, G. E. Keith, R. R. Carmichael; Messrs. R. C. Wight, H. A. Weaver, W. C. Root, G. E. Bosworth.

WYOMING

St. Mark's, Casper, Consecrated

St. Mark's Church, Casper, Wyo., was consecrated by Bishop Ziegler of Wyoming on May 20th.

In the fall of 1890 Bishop Talbot visited Casper, then a small town on the Platte River, whose inhabitants were interested in sheep and cattle. Envisioning the future importance of this area, he raised the money for a small frame church, where services were begun in 1891. Great oil deposits discovered in 1912 brought about rapid development and in 1924 the old church property was sold and a very beautiful new church built in the residential section.

St. Mark's, the largest and the finest in beauty of the churches in Wyoming, has labored under a heavy debt, which was being only slowly reduced. But under the able leadership of the present rector, the Rev. Marcus B. Hitchcock, the entire indebtedness has been liquidated, and the service on Whitsunday fittingly marked this accomplishment.

MILWAUKEE

Council Meets on V-E Day

The council of the diocese of Milwaukee opened on May 7th, the same day on which the Associated Press announced the surrender of Germany.

Bishop Ivins of Milwaukee offered prayers for peace in a service at All Saints' Cathedral, Milwaukee, on Monday evening and over the radio on Tuesday morning. Delegates to the diocesan Woman's Auxiliary meeting attended V-E Day services at St. Paul's Church, where they had assembled for their annual meeting.

Speculation regarding the peace gave way for the most part to the business of hearing reports and adopting the diocesan budget. Allowance for diocesan administration amounted to $14,762; for missionary work, $36,112, of which $12,100 will go to the National Council and $24,012 will be used in the diocese. Missionary giving in 1944 increased $5,900 over 1943.

The 98th council was also noteworthy because it marked the 20th anniversary of the consecration of Bishop Ivins. A reception for the Bishop and Mrs. Ivins was held the evening of May 7th at the Wisconsin Woman's Club.

The Rev. Edwin A. Batchelder was appointed by the bishop to be in charge of the Every Member Canvass for the reconstruction and advance fund of the general Church. The Rev. Kenneth D.

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Martin will be in charge of special gifts for that fund.

A new mission at Shullsburg, Wis., was received into the diocese. A new archdeacon, the Ven. C. C. Jones, was appointed for Madison.

Bishop Page of Northern Michigan addressed a capacity crowd of men and women delegates at a luncheon at St. Paul's on the second day of the council. Discussing the mission of the Church in the war and reconstruction, Bishop Page stated that the Church is in a position to help bring order out of chaos because fundamentally the problems are moral and spiritual.

PENNSYLVANIA

Admit Two Negro Parishes

Two Negro parishes were admitted in the diocese of Pennsylvania on May 1st, in Holy Trinity Church, Philadelphia, at the 161st convention. They are the Chapel of St. Simon the Cyrenian, and St. Michael and All Angels, both of Philadelphia.

Singularly enough, these two Colored churches were pastored over by father and son, respectively, the Rev. John R. Logan sr., and the Rev. Thomas S. Logan.

St. Simon the Cyrenian, Chapel of the Holy Apostle and Mediator parish has the fifth largest Negro membership of any Colored church in the country and has been under the able leadership of the Rev. Dr. John R. Logan sr., for 36 years. In his stay at St. Simon's, he has baptized over 2,500 persons and presented over 1,900 for Confirmation.

St. Michael and All Angels' Chapel, a chapel for Colored cripples, under St. Mark's parish, is the third oldest Colored Episcopal church in Philadelphia. Serving the congregation only five years, Fr. Logan has baptized 406 persons, presented 262 for Confirmation, married 31, and buried 69.

Now in the diocese of Pennsylvania there are six Colored parishes—more than any other diocese in the country: St. Thomas', Crucifixion, St. Barnabas, St. Augustine, St. Simon the Cyrenian, and St. Michael and All Angels.

FOND DU LAC

71st Council Expedites Routine Business

Routine business of the 71st annual council held at All Saints' Church, Appleton, Wis., on May 8th was expedited by placing in the hands of the clergy a few days in advance copies of all reports usually given on the floor of the council. Consequently, more time was given to religious education, laymen's work, and the Reconstruction and Advance Fund.

Over 250 men and women, representing every parish and mission in the diocese attended the luncheon. Brief talks were later given by Mrs. H. W. Whinfield, diocesan president of the Woman's Auxiliary; Dr. Nathan Pusey, president of Lawrence College; and Chaplain Crawford W. Brown. "The Insufficiency of Humanism in the Affairs of Mankind," was the subject chosen by Dr. Clark Kuebler, president of Ripon College, for his address. Bishop Sturtevant stressed the reality of the Ascension with all its implications.

Officers were generally reëlected. New members of the standing committee: Ven. E. C. Lewis, D. B. McIntyre, Dr. Clark Kuebler. The Bishop and executive board: Ven. E. C. Lewis, B. F. Miller, J. N. Taylor, and Rev. Tom C. Hanna.

ALABAMA

Trust Fund in Son's Memory

A trust fund of $25,000 has been established by George H. Dunlap 3d, a communicant of Christ Church, Mobile, Ala., in memory of his son, George H. Dunlap 4th, who was recently killed in action in the war. The income is to be used to provide scholarships at the University of the South, with first choice going to members of Christ Church. The Bishop of Alabama is to have appointing authority.

WEST MISSOURI

Bishop Spencer Addresses Large Ecumenical Service

At the first ecumenical worship service held in Kansas City, Mo., on May 20th, Bishop Spencer of West Missouri in his address compared that service to the meeting of the ancient races at the first Pentecost.

Rectors of 18 churches took part in the Pentecost observance at the Linwood Boulevard Methodist Church. Another 18, some wearing academic robes, took part in the procession led by flag bearers and buglers. The congregation of 500 persons heard a 200-voice choir sing Handel's *Hallelujah* chorus from the *Messiah*.

"As they came to that earlier Pentecost, so they went away, and so shall we, not nationally or organically united in one particular body, but hearing the rush of the same mighty wind and seeing the same leaping flames, and awed in worship at the wonderful works of God," Bishop Spencer said.

At the close of the service, benediction was given in seven languages: Chinese, Italian, Swedish, Persian, Mexican, Polish, and English. The joint worship service was patterned on that used by the United States Army and Navy, and sponsored by the Kansas City Council of Churches.

IOWA

Convention Stresses Mission Giving

Declaring that the Church understands the sanity of missions and that the work in mission lands must be reconstructed and reorganized after the war, Bishop Haines called upon the diocese of Iowa to undertake the raising of $25,000 to-

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wards the national Reconstruction and Advance Fund in his address to the annual convention meeting in St. Thomas Church, Sioux City, Iowa, on May 14th and 15th.

The convention authorized the Bishop to appoint a committee of seven clergymen, seven laymen and seven laywomen to plan the ways and means of raising the amount, over and above the regular giving for the Church Program budget.

Funds will be raised by special gifts in 1945 and a diocesan canvass in 1946.

Other business of the convention included the adoption of a proposed budget for the Church's Program of $38,100, the adoption of 15 pages of diocesan canon law.

ELECTIONS: Rev. G. D. Clark was elected treasurer. Standing committee, Very Rev. R. F. Philbrook, Rev. Messrs. L. H. Matheus, F. G. Williams; Messrs. V. M. Hancher, W. P. Peterson, H. Van Metre. Diocesan council, Rev. Messrs. C. J. Gunnell, F. B. Shaner, G. V. Smith, S. M. Fullwood, L. H. Matheus, C. B. Whitehead: Messrs. C. A. Edmonds, L. R. Lyle, H. Soper, O. F. Sulley, C. O. Powers, A. J. Robertson.

VIRGINIA

150th Annual Council Stresses Missions, Church Unity

The chief interest of the 150th annual council of the diocese of Virginia, meeting in St. Paul's Church, Richmond, May 16th and 17th, was in missions and Church unity. Next in line came the commemorations of the 150th annual council and the 25th anniversary of the formation of the Church schools system in the diocese. The address at the special service for the Council was made by the Presiding Bishop.

The council voted to add $40,000 to this diocese's estimated share in the Reconstruction and Advance Fund for advance work in the diocese. In addition to this campaign, the usual program of the diocese and General Church was approved providing for a budget of $137,700 in 1946.

A resolution was adopted expressing the council's "heartfelt desire that organic union be achieved between the Episcopal Church and the Presbyterian Church in the United States of America" and the hope that this union would eventually include other communions.

Support of the Federal Council and the Provisional Committee of the World Council of Churches was urged for the members of the Church.

In speaking at the commemoration of the 25th anniversary for the Church schools in the diocese, Lewis C. Williams, one of the original members of the School Board, pointed out that the system now has seven schools with 1,500 pupils.

On recommendation of the Commission on a See for the Presiding Bishop, the council voted to offer to the General Convention a section of the diocese to be under the ecclesiastical jurisdiction of the Presiding Bishop.

The Chapel of St. Clement, Alexandria, that held its first service on Easter Sunday, 1944, was admitted as a self-supporting church.

Plans were approved for establishing a home for aged men, and the executive committee of the diocesan Missionary Society was instructed to look into the question of establishing summer camps for boys and girls.

The council voted to establish a laymen's organization to be known as the Episcopal Churchmen of the Diocese of Virginia.

ELECTIONS: Standing committee, Rev. C. J. Gibson. Committee on Finance, W. F. Powers. Executive committee of the Missionary Society, Rev. Messrs. W. L. Ribble, E. E. Tate; Messrs. F. C. Cochran, B. T. Newton, members at large; members from the six convocations, Rev. Messrs. A. Hamilton, D. C. Loving, J. A. Figg, D. W. Betts, J. S. Bond jr., F. J. Warnecke; Messrs. I. F. Lewis, T. Atkinson, T. C. Hudson, W. A. Homes, W. W. Craigie, J. R. Mayne.

NEW YORK

New Youth Service Center Opened

A new branch service center of Youth Consultation Service of the diocese of New York, Inc., is to be opened on June 4th. It will be located at 384 E. 149th Street in what is known as the "Hub of the Bronx."

Up to this time the agency has maintained two service centers, one in the old Trinity rectory, at 27 West 25th Street, and the other in White Plains. In the last 18 months the number of applicants living north of 110th Street has enormously increased. The new center is intended to meet the needs of these young people. Following the established policy of the agency, the new service is planned for both white and Negro girls and will have white and Negro case workers on its staff.

This project has been endorsed by the convention of the diocese and is to receive financial assistance through the program of the Church.

A special committee appointed by the board of directors developed and carried out the plan for the new center. Serving on this committee are George W. Van Slyck, chairman; Mrs. Fannie Pitt Gross, vice-chairman; Bishop Gilbert, Henry Craft, Mrs. Nan Delaney, Clarence G. Michalis, Miss Mary D. Payne, Mrs. Mabel K. Staupers, and Robert Worthington.

Children's Annual Offering Service

The annual service for the presentation of the missionary offerings of the children of the diocese of New York took place on Saturday afternoon, May 19th, in the Cathedral of St. John the Divine. Because of rain, the children were not able to have their customary procession through the Close and their review by Bishop Manning on the terrace before the Bishop's House. Restrictions on transportation made it necessary that parishes outside the city be represented by delegates; but 4,000 boys and girls were present. Of these, 1,000 were members of the choirs of their several churches; and, as usual, these children in their vestments—some blue, some scarlet, some grey, some purple—made a vivid picture in the Cathe-

CRUSADE FOR FREEDOM

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken for granted but can be regained, post-war, through concerted effort.

In this crusade men and women in all walks of life are joined. Great associations of educators, lawyers, physicians, business men, farmers and clergymen are all allies. Responsible labor leaders are increasingly concerned because of the collectivist, stateist trend which began before the war.

That Spiritual Mobilization operates through the clergy of all denominations is not a happenstance. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights of man by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom under the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

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dral. Bishop Gilbert received the children, for Bishop Manning.

The total amount of the offering was $33,920.26, as compared with a total of $30,566.20 for 1944. Eleven certificates of honor were awarded to the Church schools showing the best percentage of attendance in the year just ended. Six beautiful embroidered banners were awarded for the largest percentage of offerings.

VERMONT

Champlain Conference

The annual Chaplains Conference of the diocese of Vermont, will be held this year at the Rock Point School for Girls, Burlington, Vt., from June 17th to 22d. It is possible to limit this conference to 50 by requesting that Churchpeople outside Vermont do not attend this year.

The Rev. Charles S. Martin, rector of St. Paul's Church, Burlington, will be the director. The Rev. Robert Rodenmayer, rector of St. John's Church, Northampton, will be chaplain; and the Rev. Harry H. Jones, rector of St. Stephen's Church, Middlebury, will be dean of studies.

The theme of the conference will be the Church's work in rural areas. Clergy who attend will discuss this work with a member of the National Rural Work Commission and Bishop Van Dyck. For laypeople a member of the faculty at the Agricultural School of the University of Vermont will give the rural background of Vermont.

Music will be directed by Vernon Detarre of the Church of the Ascension, New York City. Church school work will be taught by the Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., and Mrs. Helen Hogue will give courses on the family. Mrs. Hogue is director of the Girls' Friendly Society.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Paschal D. Fowlkes, Priest ☆

The Rev. Paschal Dupuy Fowlkes, chaplain in the United States Army with the 507th Parachute Infantry of the 17th Airborne Division, was killed in action in Germany March 24th.

Chaplain Fowlkes was born in Nottoway County, Va., in 1915. He graduated from the University of Virginia in 1936. After one year in business, he entered the Virginia Seminary. Upon being ordained deacon in 1940, he became deacon-in-charge, and later rector, of St. John's Church, McLean, and Holy Comforter Church, Vienna, Va.

He was appointed chaplain in 1942. After serving in the North African Campaign and part of the Italian Campaign, he was transferred to England and assigned to the Airborne Division. At the time of his death he had the rank of a captain. In 1940 he married Elizabeth Rives Williams of Richmond, Va. They have two children.

A memorial service for Chaplain Fowlkes was held in St. Thomas' Church, Richmond, on April 15th.

Raymond D. Holmes, Priest

The Rev. Raymond Davis Holmes, priest in charge of St. Luke's Church, Seattle, Wash., died May 16th in a Seattle hospital at the age of 49.

Born in Milwaukee, Wis., on July 22, 1895, he attended Milwaukee Normal College, later receiving his degree from the University of Washington.

The librarian of the Seattle *Post-Intelligencer*, Mr. Holmes served as lay reader in charge of All Saints' Church, Seattle, from 1931 to 1938 when he was ordained deacon by Bishop Huston. As a boy, he was leading soloist for St. James' Church, Milwaukee. His radio recitals and lectures on music and drama were nationally known. He was ordained to the priesthood in 1943.

Surviving him are his widow, Constance Lillian Holmes; two children, Constance Elizabeth and Thomas Tyler Holmes; three brothers, Ralph S., Bremerton; Allen R., Tacoma; and Harold, Milwaukee; and two sisters, Mrs. G. A. Astord, Seattle; and Mrs. Ruth Pfeil, Milwaukee.

Herbert Warren Hunter, Priest

The Rev. Herbert Warren Hunter, retired priest of the diocese of Harrisburg, died at his home in Pine Grove Mills, Pa., May 3d, at the age of 68. Retiring from the active ministry because of ill health in 1927, he had been quite ill for some time, with death due to a cerebral hemorrhage during his sleep.

Born in Newport, Pa., on January 6, 1877, he graduated from Geneva College and from Drew Theological Seminary and was ordained deacon in 1918 by Bishop Reese, and priest in 1919 by Bishop Vincent. He married Miss Elta J. Parshall in 1899.

He served as priest in charge of Trinity Church, Bellaire, Ohio; rector of St. Peter's, Carson City, Nev.; chaplain of the Senate, the House, and the State Prison; vicar of St. Paul's, Virginia City, Nev.; vicar of All Saints, Dayton, Nev.; vicar of Grace Church, Silver City, Nev.; missionary to Indians, Stewart, Nev.; rector of Trinity Church, Renovo, Pa., 1924-1926; and rector of St. John's, South Williamsport, Pa. He was at one time a director of the Church Temperance Society. He was the author of *An Episcopal White Book*.

Survivors include his widow, two sons, two daughters, and a brother.

The burial service was read by the Rev. John N. Peabody, vicar of St. Andrew's, State College, Pa., May 6th, and the interment was at Pine Grove Mills Cemetery.

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EDUCATIONAL

SEMINARIES

Nashotah Commencement

The annual commencement exercises of Nashotah House were held May 23d and 24th, opening with a Mass offered on behalf of the work of the alumni, at 10: 30 A.M., Wednesday, the celebrant being the Rev. Dr. Killian A. Stimpson, rector of St. Mark's, Milwaukee, and president of the alumni association. This was followed directly by the annual meeting of the association at which Dr. Stimpson was re-elected president.

Principal speakers at the alumni banquet were the Rev. Dr. Gregory Mabry, rector of St. Paul's Church, Brooklyn, N. Y.; the Very Rev. E. J. M. Nutter, dean of Nashotah House; and Bishop Ivins of Milwaukee.

At 7 o'clock Thursday morning the traditional Requiem for departed alumni was celebrated in the little old "Red Chapel," built of rough boards in 1843, the seminary's sole place of worship during the first 16 years of its history. The celebrant was the Rev. Charles H. Graf, rector of St. John's-in-the-Village, New York, and warden of the eastern convocation of Nashotah alumni.

Commencement proper was in the chapel of St. Mary the Virgin at 10:30 Thursday mornin. Twenty-one men received the diploma of the House, some of whom had completed their work last September, some in January, and some this month. The degree of Master of Sacred Theology was conferred on two alumni, and 10 men received the degree of Bachelor of Divinity. The Very Rev. E. J. M. Nutter, dean of the seminary, was celebrant at the Solemn High Mass that followed the conferring of degrees and diplomas. Dr. Mabry was the commencement preacher.

Commencement at GTS

Thirteen men were graduated from the General Theological Seminary at the commencement exercises on Wednesday morning, May 23d. They came from 11 dioceses, namely: Bethlehem, Connecticut, Kentucky, Long Island, Maine, Maryland, Michigan, New Jersey, New York, Ohio, and South Florida. They were graduates of 13 colleges and universities, namely: Bloomfield, Colby, Florida, Hamilton, Harvard, Kenyon, Lehigh, Louisville, Michigan State, New York University, North Carolina, Queens, and Yale. These men received diplomas. Bishop Budlong of Connecticut gave the diplomas.

Seven graduates of former years, having fulfilled the requirements and done the additional academic work necessary for that degree, received the degree of S.T.B. (Bachelor of Sacred Theology), namely: the Rev. Joseph Hall jr., rector of Grace Church, City Island, New York City; the Rev. Charles C. Liggett, curate of St. Luke's Church, Germantown, Philadelphia; the Rev. Stiles B. Lines, rector of Galilee Church, Virginia Beach, Va.; the Rev. Arthur H. Mann, curate of St.

POWER!

We're not electrical engineers, but we do know enough about electricity to know that in order to get the power that is being generated away back there on the wires somewhere, there have to be the proper contacts. We know that if these contacts are broken in even the slightest way whatsoever, we are not only devoid of power, but we are peculiarly helpless and utterly separated from that vast reservoir of power which has been generated for us at the source. What a helpless feeling we have when we are without light and heat and transportation, and suddenly how completely bereft we feel.

It's the same way about God and us. Did you ever realize that? When we are hand in hand with God, when we are attuned to His will for us, and are working *with* Him, working *for* Him, loving Him, praying to Him, then we are conscious of a definite sense of power. We *know* it, we *feel* it, and all is well with us. We have a deep sense of spiritual well being, don't we?

But we all have had those times when suddenly—strangely—we are conscious that there is something all wrong with us. We seem *not* to have (or even *want*, in the sadder instances) that old sense of contact with God. We definitely *know* that none of His power is flowing through to us, and an aching misery sets in. We are truly bereft. We are truly isolated from the source of all our spiritual power, and we are all old enough to know enough about spiritual power lines to know and realize that something has gotten into the line somewhere between God and us, and has caused a short circuit, or a blown fuse. We are without spiritual power —*utterly!* And we know what it is that has caused the blown fuse. It is simply some pet sinful hankering, a creeping up on us of our own peculiar, personal, never-really-sleeping besetting sin; some meanness of thought, word, or deed (and by meanness we take in *all* that 's dirt). But it is SIN, never forget that, for that is the ONLY, ONLY thing that can possibly separate us from God, EVER!

Those who strive to live the Catholic Religion know when to get the damage to their power lines repaired. It is such a simple, yet oh such a hard effort at times, *but the damaged line can be repaired at once if you want it to be.* Those of us who live by the Sacraments taught us by Our Church, slip away quietly to the Trouble Station, Our Parish Church. There in its great shadows we come up quietly and reverently to where there sits God's repair man, our parish priest—waiting, waiting, waiting, ever waiting, ever ready for just such emergencies; to that quiet cassock-clad figure with his violet stole for penitence about his shoulders. We tell him in earnest, contrite confession of *that thing* that has separated us from the power and love of God. No matter what it is, we have to get it out of us, and then, when we have torn, veritably perhaps, that evil thing from us, after a space we hear those age old words that always cause the tears of penitence, pardon, and peace to come to our eyes. We slip into another quiet corner to gladly do our penance, go out walking on air, with a joyful sense of the old power again fusing through us, and that greater joy that comes from sin forgiven.

We Episcopalians need never do without spiritual power, but if through sin we ever do block God out and away from us, never forget that God's repair man—our priest—is at our call day or night for an emergency as great as that, for it *is* an emergency when a soul senses its hands no longer clasp God's.

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EDUCATIONAL

Paul's Cathedral, Oklahoma City, Okla.; the Rev. Harris J. Mowry jr., rector of Christ Church, Springfield, Ohio; the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York City; and the Rev. Carl E. Wilke, assistant at St. Mark's Church, Milwaukee, Wis.

One man, the Rev. Maurice G. Foulkes, curate of St. John's Church, Stamford, Conn., received the degree of S.T.M. (Master of Sacred Theology).

The honorary degree of S.T.D. (Doctor of Sacred Theology) was conferred upon five men, namely: Bishop Boynton, Coadjutor of Puerto Rico; Bishop Pardue of Pittsburgh; Bishop Voegeli (*in absentia*) of Haiti; the Rev. William R. Watson, rector of St. Peter's Church, Bay Shore, Long Island, N. Y.; and the Rev. Charles E. Young, professor of Biblical Literature in the Bishop Payne Divinity School. The dean of the Seminary, the Very Rev. Dr. Hughell E. W. Fosbroke, conferred all the degrees.

The commencement address was delivered by Everett Stanley Wallis, Ph.D., professor of Organic Chemistry in Princeton University. Dr. Wallis had for his subject the newer aspects of the relation between science and religion. Both, he declared, stand for truth, and that there should have existed—and still does exist—a cleavage between them is tragic. While every year adds to our knowledge of the physical world, there is yet a tragic inability to order our own lives. The reason for this fact is that man cannot live by scientific truth alone, since science has no moral technique. Science should be the servant of humanitarian endeavor. In coöperation with theology, science reaches the greatest heights in value to the life of man. To attain such coöperation, science must needs be taught by experts, as theology also must be so taught. The layman in either field should not try to function as a teacher. The duty of both science and religion is to show to the world the divine power in the world, and the law of love and of hope in the life of man.

Baccalaureate Sermon

Bishop Gilbert, Suffragan of New York, preached the Baccalaureate sermon at the General Theological Seminary, on Monday evening, May 21st. Taking as his text II Corinthians 5:19-20, "God was in Christ, reconciling the world to Himself . . . and hath committed unto us, the work of reconciliation," he said in part:

"The world is no longer startled by the Gospel message. Few people are afraid of it any more—a fact that should have its disturbing significance, perhaps. . . . Those who might have reason to fear the effect of Christian ideals upon the life of our world are no longer troubled. The Church, they conclude, is harmless and they know that there are plenty of timid, self-satisfied Christians who would prefer to keep it so. Nothing is going to happen—nothing will be allowed to happen—to disturb the old order of things.

"But you and I know that something has happened. And something is happening. This world knows no power that can undo the Incarnation. God was in the world in

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Christ, reconciling the world to Himself. And we know that against His redeeming, saving purpose even the powers of hell can never prevail. . . .

"Let us remember that 'He hath given unto us this ministry of reconciliation.' There is something we have to do about it. It comes to us loaded with compelling, overwhelming responsibility. . . . For us, the Church stands as the instrument which our Lord Himself has designed and equipped for this saving task. . . . What then shall we say of the place of the Church in the world that we face today?

"Obviously it is not the function of the Church to draft blueprints of the new world order for which we all long and pray. Nor is the Church competent to express judgments upon intricate political and economic details of world organization. But that does not mean that the Church's voice may not be heard or the influence of its conscience exerted in forthright and determined insistence upon those standards committed to us by the Christ whom we profess to serve. . . .

"Who or what shall be equal to those things? Experience should have taught us that we may not rely upon treaties or covenants or leagues, however nobly conceived. They prescribe the method. They may define the object. But you and I know that the thing will not live or move until somehow God, through the service and influence of those who owe allegiance to Him, breathes into it the breath of life."

Dr. Henry S. Coffin to Retire

The retirement of the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary's faculty for 19 years, was the focus of many activities of the seminary's commencement program May 13th to 16th.

Thatcher M. Brown, president of the seminary board of directors, disclosed that the board had voted to name the seminary's main building, "The Henry Sloane Coffin Administration Building," in honor of Dr. Coffin who will retire June 30th after 41 years as a member of the seminary faculty.

At a dinner on May 15th attended by 225 distinguished guests and again at an alumni luncheon on May 16th, Dr. Coffin was honored. In introducing Dr. Coffin, Mr. Brown, who presided at the dinner Tuesday evening announced that the $500,000 Henry Sloane Coffin Fund was nearing completion.

Of this fund, the directors have designated $175,000 for the Henry Sloane Coffin Chair in Homiletics at the seminary. Dr. Coffin expressed the hope that $100,000 of it be set aside by the directors as the Clarence and Helen Dickinson Endowment in Sacred Music to be used for support of the seminary's School of Sacred Music.

Dr. Coffin, speaking of the contributions of the seminary to the religious life of the country, said, "This seminary has stood for solid learning. I think it is no exaggeration to say that its faculty and graduates through the years have contributed more books of first rate value for the enlightenment of all the churches than any other seminary in the country."

COLLEGES

Religious Speakers Scheduled for Carleton Commencement

Two distinguished religious leaders from the East will give the principal addresses at the two main convocations of the commencement program at Carleton College on June 3d and 4th.

Dr. Phillips E. Osgood, rector of Em-

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BOOKS WANTED

WANTED TO BUY Mortimer's Catholic Faith and Practice. **Rev. James D. Moffett, St. John's Church, Worthington, Ohio.**

CAMPS

BOY CHOIR training course for Choir Directors at Camp WA-LI-RO, July 9-13 by T. Tertius Noble, Harvey B. Gaul, Walter Blodgett. Address Paul Allen Beymer, Christ Episcopal Church, Shaker Heights, Cleveland, Ohio.

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LIBRARY OF ST. BEDE, 175 East 71st St., New York 21, N. Y. will close June 15th for the Summer and re-open October 1st.

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RETREATS

SOCIETY OF THE COMPANIONS of the Holy Cross Summer Retreat for Companions and friends, Adelyrood, South Byfield, Mass., July 7 to 9. Conductor, the Very Rev. Charles L. Taylor jr., D.D., dean of Episcopal Theological School, Cambridge. Further information sent upon request made to **Miss Winifred E. Hulbert, Westwood, Mass.**

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address **Acting Warden.**

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THE LIVING CHURCH

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manuel Church, Boston, Mass., will preach the baccalaureate sermon on June 3d, at an 11 o'clock convocation in Skinner Memorial Chapel. Dr. Osgood was for some years rector of St. Mark's Church, Minneapolis, and has served as a member of committees of the Carleton board of trustees for a considerable time.

DR. WEIGLE TO SPEAK

Dr. Luther A. Weigle, dean of the Divinity School of Yale University, will be the speaker at graduation exercises on June 4th. Before assuming his present position at Yale, Dr. Weigle was professor of philosophy and dean at Carleton College.

Approximately 85 students, of whom only seven are men, will be granted degrees at the 71st annual commencement at the college.

SECONDARY SCHOOLS

Rev. J. P. Moulton to Become Chaplain of Iolani School

The Rev. John P. Moulton, son of the Bishop of Utah and rector for the past three and a half years of Grace Church, Norwood, Mass., has accepted the position of chaplain and head of the Department of Sacred Studies in the Iolani School, Honolulu, beginning September 1st. Mr. Moulton is resigning from his Norwood parish June 1st and with his wife and family will spend two months in Utah before sailing for Hawaii on August 1st.

During his ministry in Norwood, he brought the parish from the status of aided mission to that of an independent parish in union with the convention and relinquishing all diocesan aid. Before coming to Norwood, Mr. Moulton was rector of Trinity Church, Milford, Mass., for five years.

St. Helen's Hall, Portland, Adds Board Members

St. Helen's Hall in Portland, Ore., has amended its by-laws so as to enlarge its board membership. Appointment of five members, chosen by Bishop Dagwell, has been approved by the board: Frank W. Parr, secretary of the Oregon Teachers' Association; Russell M. Colwell, vice-president of the First National Bank of Portland; Mrs. Charles A. Hart; Mrs. David B. Charlton; and Mrs. Thomas Sharp, executive secretary of the extension division of the University of Oregon.

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.

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MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
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UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 2[illegible] W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & F[illegible] 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
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Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5:6 and 7:30

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CHANGES

Appointments Accepted

Heck, Lt. Col. Lewis Owen, formerly chief of the Security and Intelligence Division at Aberdeen Proving Grounds, Md., became rector of St. James' Church on My-Lady's Manor, Baltimore County, Md., the end of May.

Muller, Rev. Albert C., rector of Trinity Church, Arlington, Va., will become rector of the Church of the Ascension, Richmond, Va., on July 1st. Address: 110 W. Franklin St., Richmond 20.

Ross, Rev. Arnold M., vicar of St. Luke's Chapel, Katonah, N. Y., has been appointed vicar of St. Augustine's (Col.) Mission, Yonkers, N. Y., and will organize a Colored mission in the town of Greenburg, N. Y. Temporary address: 3 Hudson St., Yonkers, N. Y.

Ziegler, Rev. Harry R., formerly priest in charge of the Church of the Nativity, Maysville, Ky., became missionary at St. John's, Munising, Mich., on May 1st.

Changes of Address

Damrosch, Rev. Leopold, recently returned from the Philippine Islands, may be addressed at St. Paul's Rectory, Doylestown, Pa.

Marriages

McWilliam, Rev. J. Raymond, priest in charge of Holy Trinity Church, Hicksville, N. Y., was married to Miss Rosalind A. Secor of New York City, on April 14th.

Retirements

Somers, Rev. Charles L., retired from the active ministry on April 30th. Since 1925, he has had charge of Colored congregations in the diocese of Southwestern Virginia: The Chapel of the Good Shepherd at Lynchburg; St. Philip's at Bedford; St. Luke's Mission at Roanoke; and later, St. Paul's Mission at Martinsville.

Meredith, Rev. Elliott B., formerly rector of St. Anne's Church, Glendover, Va., retired on June 1st. Address: Scottsville, Va.

Stockett, Rev. Martin S., will retire June 1st after 39 years as rector of the Church of Our Saviour, Camden, N. J. The Rev. Mr. Stockett, who has been elected rector emeritus, will reside at 59 Kendall Blvd., Oakly Manor, N. J.

Military Service

Hutcheson, Rev. William B. L., formerly rector of Grace Church, Casanova, Va., became an Army chaplain on May 4th. Address: Army Chaplains' Training School, Harvard University.

Waterhouse, Rev. Wilfred T., formerly rector of Bromfield Parish, Washington, Va., became an Army chaplain on May 5th. Address: Army Chaplains' Training School, Harvard University.

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Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.
Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion, 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers.
Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

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manuel Church, Boston, Mass., will preach the baccalaureate sermon on June 3d, at an 11 o'clock convocation in Skinner Memorial Chapel. Dr. Osgood was for some years rector of St. Mark's Church, Minneapolis, and has served as a member of committees of the Carleton board of trustees for a considerable time.

DR. WEIGLE TO SPEAK

Dr. Luther A. Weigle, dean of the Divinity School of Yale University, will be the speaker at graduation exercises on June 4th. Before assuming his present position at Yale, Dr. Weigle was professor of philosophy and dean at Carleton College.

Approximately 85 students, of whom only seven are men, will be granted degrees at the 71st annual commencement at the college.

SECONDARY SCHOOLS

Rev. J. P. Moulton to Become Chaplain of Iolani School

The Rev. John P. Moulton, son of the Bishop of Utah and rector for the past three and a half years of Grace Church, Norwood, Mass., has accepted the position of chaplain and head of the Department of Sacred Studies in the Iolani School, Honolulu, beginning September 1st. Mr. Moulton is resigning from his Norwood parish June 1st and with his wife and family will spend two months in Utah before sailing for Hawaii on August 1st.

During his ministry in Norwood, he brought the parish from the status of aided mission to that of an independent parish in union with the convention and relinquishing all diocesan aid. Before coming to Norwood, Mr. Moulton was rector of Trinity Church, Milford, Mass., for five years.

St. Helen's Hall, Portland, Adds Board Members

St. Helen's Hall in Portland, Ore., has amended its by-laws so as to enlarge its board membership. Appointment of five members, chosen by Bishop Dagwell, has been approved by the board: Frank W. Parr, secretary of the Oregon Teachers' Association; Russell M. Colwell, vice-president of the First National Bank of Portland; Mrs. Charles A. Hart; Mrs. David B. Charlton; and Mrs. Thomas Sharp, executive secretary of the extension division of the University of Oregon.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.

ST. PAUL'S CHURCH
WINSTON-SALEM, N. C.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 2[illegible] W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & F[illegible] 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & Th[illegible] days 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5-6 and 7:30

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CHANGES

Appointments Accepted

Heck, Lt. Col. **Lewis Owen**, formerly chief of the Security and Intelligence Division at Aberdeen Proving Grounds, Md., became rector of St. James' Church on My-Lady's Manor, Baltimore County, Md., the end of May.

Muller, Rev. **Albert C.**, rector of Trinity Church, Arlington, Va., will become rector of the Church of the Ascension, Richmond, Va., on July 1st. Address: 110 W. Franklin St., Richmond 20.

Ross, Rev. **Arnold M.**, vicar of St. Luke's Chapel, Katonah, N. Y., has been appointed vicar of St. Augustine's (Col.) Mission, Yonkers, N. Y., and will organize a Colored mission in the town of Greenburg, N. Y. Temporary address: 3 Hudson St., Yonkers, N. Y.

Ziegler, Rev. **Harry R.**, formerly priest in charge of the Church of the Nativity, Maysville, Ky., became missionary at St. John's, Munising, Mich., on May 1st.

Changes of Address

Damrosch, Rev. **Leopold**, recently returned from the Philippine Islands, may be addressed at St. Paul's Rectory, Doylestown, Pa.

Marriages

McWilliam, Rev. **J. Raymond**, priest in charge of Holy Trinity Church, Hicksville, N. Y., was married to Miss Rosalind A. Secor of New York City, on April 14th.

Retirements

Somers, Rev. **Charles L.**, retired from the active ministry on April 30th. Since 1925, he has had charge of Colored congregations in the diocese of Southwestern Virginia: The Chapel of the Good Shepherd at Lynchburg; St. Philip's at Bedford; St. Luke's Mission at Roanoke; and later, St. Paul's Mission at Martinsville.

Meredith, Rev. **Elliott B.**, formerly rector of St. Anne's Church, Glendover, Va., retired on June 1st. Address: Scottsville, Va.

Stockett, Rev. **Martin S.**, will retire June 1st after 39 years as rector of the Church of Our Saviour, Camden, N. J. The Rev. Mr. Stockett, who has been elected rector emeritus, will reside at 59 Kendall Blvd., Oakly Manor, N. J.

Military Service

Hutcheson, Rev. **William B. L.**, formerly rector of Grace Church, Casanova, Va., became an Army chaplain on May 4th. Address: Army Chaplains' Training School, Harvard University.

Waterhouse, Rev. **Wilfred T.**, formerly rector of Bromfield Parish, Washington, Va., became an Army chaplain on May 5th. Address: Army Chaplains' Training School, Harvard University.

LIVING CHURCH RELIEF FUND

St. John's Church, Kunming, China

Emily A. Southmayd $5.00

China Relief

Mrs. Delora H. Engert $5.00

CHURCH SERVICES

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

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Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

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THE BEGINNING OF DEMOBILZATION

means that men who have been in the Armed Forces will be entering the seminaries.

They must not find that the preparation given them for their sacred calling is less careful and complete than that given for military service.

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The Cathedral and the Future

Bishop Manning

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War Prisoners Aid

Dr. D. A. Davis

Page 16

The Children's Service

A Memoir of Dr. Ogilby

Page 11

Clergy School

News

Elizabeth McCracken

Page 5

THE RT. REV. ARTHUR B. KINSOLVING, II

New Bishop of Arizona

(See page 5)

STATE HISTORICAL SOCIETY
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LETTERS

Judgment at the House of God

TO THE EDITOR: I am glad to say that the copies of THE LIVING CHURCH containing the article by Chaplain Albert J. Dubois, USA, reached me. This article descibes so startingly a duplicate experience to mine as a priest of the Church in the Navy that I feel impelled "to break into print" on the subject. A group of us felt so keenly the conditions, similar to those described by Chaplain Dubois, in the naval service that we readily signed a statement of conviction on the subject some months ago. Having heard nothing further on the subject I had begun to hope we had been a little too perfectionist or had been placed in particularly bad spots, although my own experiences continued along the same tenor on two foreign stations where I served after leaving one of our largest naval establishments in the USA where the orginal impression was gained in nearly a year's work. Now there comes this witness from the Army which I am sorry to say would not be exaggerated if written about the Navy.

Evidently the chaplains of the Church in the services are seeing a picture which the leaders of the Church, with the shining exception of the Rev. Dr. B. I. Bell, do not seem able to see, perhaps because of the dust raised by the fox-hole and rubber raft stories. There is nothing wrong with our American youth—they're a grand lot—except they have no notion of the Christian faith and that is scarcely their fault. Somebody has failed them. The "religion of decency and good morals" is now seen for what it is—worthless. In so far as the Protestant Church has had only such religion to offer, it is utterly irrelevant to the men's lives, and the chaplains find themselves facing one of the most amazing conditions of godlessness, immorality, and confused standards imaginable.

So far as the men of our Church are concerned, it is a sad picture of the results of a sinfully defective educational system within the Church. It is encouraging to hear that the Bishops at Birmingham at least took cognizance of something lacking there. It would be more encouraging to learn that heed is being given by the Church to such statements as that of Chaplain Dubois, that of the 100 chaplains, and the repeated and cogent remarks of Dr. B. I. Bell on the subject. The Church can beat this problem, but first of all she must face it realistically through her leaders.

(Rev.) ALBERT R. STUART,
Chaplain, USNR.

Europe.

TO THE EDITOR: I have read and reread with great care, Chaplain Dubois' article *Judgment at the House of God*. I agree with him in many respects, but can't help but feel the writer makes out too strong a case for the Anglo-Catholic position. The evangelical wing of the Church has not been any more at fault than the high Church element. Is there not a danger in too much emphasis on ritual, vestments, and ceremony? Would not a great emphasis on the finished work of our great High Priest on the Cross be the means of turning people to the real source of spiritual power?

(1) Why so much emphasis on sacramental penance and auricular confession? Why not more emphasis on the great truth that no man cometh unto God but through the merits of Christ?

(2) I tried to be Anglo-Catholic in my sympathies. I asked why Morning Prayer and Evensong were neglected; in fact in one parish were not used at all. I was given a makeshift answer which made me feel that after all our Church is divided on secondary considerations and no longer speaks with a united voice. If Jesus Christ is our only mediator and advoeate why emphasize sacramental penance and confession? The Anglo-Catholic wing professes to stand for the Book of Common Prayer. Well and good, but why not make more use of it and stop trying to be so Romish in practice. If more of our clergy would emphasize the fact that we are never for a moment removed from the real presence of the Holy Spirit and that our only hope is in the Crucified, a new surge of power would come into our Church.

(3) Hasn't history shown us that in days of spiritual decline there is always a tendency to emphasize ritualism as a substitute for life?

KENNETH M. STEWART.

Los Angeles.

Editor's Comment:

We are sure Chaplain Dubois would agree with us that the trouble with Evangelicals is that they are feeble Evangelicals, just as the trouble with Anglo-Catholics is that they are superficial Anglo-Catholics.

On Mr. Stewart's other points:

(1) Fr. Dubois devoted about six times more space to the "Evangelical" emphasis on obedience and devotion to Christ as our sole mediator and advocate than to sacramental penance. In a Church which makes such perfunctory use of Christ's command to absolve the penitent, this would seem to be moderate! Any church which makes a more than perfunctory claim to the designation "Evangelical" must recognize that God "hath given power and commandment unto His ministers" to forgive sins in His name.

(2) The priest who, except for grave cause, neglects to say his daily office hardly deserves the designation of either "Catholic" or "Evangelical." However Morning and Evening Prayer are of doubtful value as a daily diet for the laity. A truly Christian Sunday, as envisaged by the Prayer Book, would presumably begin with Morning Prayer, continue directly into the Holy Communion, and conclude with Evensong at nightfall; but we don't envy Mr. Stewart the task of stirring up the laity in general to attend all three services. In view of the practicalities of the situation the first step would appear to be the encouragement of 100% attendance at the Lord's own service. The idea that Morning Prayer can be a *substitute* for it is, of course, simply ridiculous.

(3) No.

Praise, Praise, Praise

TO THE EDITOR: Chaplain Farrell's letter [L.C., December 31st], and the comments by William J. Fitzpatrick in [L.C., April 1st] in the same vein, represent rather interesting opinions. I can scarcely

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agree that THE LIVING CHURCH is "dull," and a "mere shadow of what it was four years ago"; but if such is the opinion of these correspondents, they have, of course, a right to hold it.

However, I protest when these correspondents equate your editorial policy of comprehensive Churchmanship with "appeasing Rome." Are we to assume that our duty as Churchmen is to attack other Christian bodies? Is Christian charity equivalent to "appeasement"?

I suppose there *is* a sense in which tolerance and Christian charity are "dull." From this viewpoint, an article in a recent issue of another Church periodical (the one that is, and yet ain't) certainly couldn't be called dull. The author appeals to all those who share his own narrow prejudices to get together *and force their intolerant views on the whole Church,* "dissolving," among other things, "all monastic orders," and disband acolyte guilds.

Commenting upon another letter in your April 1st issue, you ask, "Is there anyone left who feels that the Episcopal Church has a God-given task of reconciling the positive elements of both Catholicism and Protestantism? . . . And that to succeed in it requires forbearance, mutual trust, and love . . . ?" Let us pray that the emphatic answer is *yes;* that a decided—if inarticulate—majority in our Church is impelled to such conviction, and does not rejoice in destructive recrimination and partisan carping.

So THE LIVING CHURCH stands indicted on the count of Christian charity. But I should go further. I should charge you with: steadily improving year after year; covering the news of the Church with remarkable efficiency; providing, editorially, an intelligently penetrating—and often inspired—analysis of the issues and problems of Christian Churchmanship; and, finally, breathing the spirit of both practical and spiritual devotion to our Lord and His Kingdom.

Let THE LIVING CHURCH remain, then, "dull," if that is synonymous with such qualities; one can't be all things to *all* Churchmen. And, after all, those who crave constant editorial sniping at another Christian communion can easily find that sort of thing in your "supra-denominational" contemporary.

(Rev.) ROBERT FINDLAY THOMAS.

Huntington, Pa.

Editor's Comment:

We like Fr. Thomas' articles, too.

"Feed (the) Sheep"

TO THE EDITOR: This is to hope that THE LIVING CHURCH will exert its powerful influence when the revision of the Epistles and Gospels is made to give us a Palm Sunday story to read on Palm Sunday, and to eliminate the passages for the fourth Sunday in Lent and the 13th and 15th Sundays after Trinity which convey very little to the average congregation. There are many other changes to be made. Perhaps the millenium will dawn sufficiently to put on the Commission someone who knows how little time we have—one Sunday a month—to reach many of our people and how good it would be to give them the finest and best of our Biblical literature, instead of ancient controversy. With honored reference to the past, my family has 300 years of Anglican tradition, but I still think it is necessary to follow Our Lord's command to "Feed (the) sheep." Perhaps the main trouble is that some of our clergy have never outgrown the theory that every part of the Bible is of equal value.

(Rev.) WILLIAM J. H. PETTER.

Greenville, Texas.

Why Special Vestments for Holy Commnion?

Here is another one of those little things in The Church which upsets many uninformed people unnecessarily, and which has a deeper basis of meaning than simply to denote some differences in churchmanship. These "little things," so called, make for too many sharp dissensions within The Church, so that they become not "little things," but things to be taken up for serious discussion and teaching.

We have seen Episcopal people come into a parish church where Eucharistic vestments were being used, take one look, and make for the door, not too softly murmuring on the way out that they wanted an *Episcopal* Church and not a Roman one. Just another unfortunate soul who had been allowed to develop simply a personal bias through not having been properly taught in the first place.

Let's talk out, simply and naturally, the very real, honest, basic reasons for priests vesting themselves in the lovely, colored Eucharistic vestments. Do they do it because they themselves are of the so-called High Church group (Heavens, how we hate that grossly misused term!, and because they have a flair for ceremonial, for color, for pomp, and, aye (as a lot of you continue to aver, because they have a leaning toward Rome? Is it because, especially in parishes which have not previously used Eucharistic vestments, some new rector introduces vestments *just* to "step the parish up?" Is all this a part of an underlying scheme of trying to make the parish "High Church?" (We use the term again *only* because a lot of you do. We never care to use it ourselves, anymore!) Well, sorry to say, there may have been priests who proceeded along such lines and for such reasons, but *NOT MANY.* A really consecrated priest of The Church of God (that's the basic name of The Episcopal Church) wears vestments for the following reasons:

The Holy Eucharist is not only a Thanksgiving, but also a very definite form of Sacrifice. There, at the Altar, again and again is not only Our Blessed Lord offering Himself up for the sins of the world—but, listen: "—and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto Thee,—". The beauty of color and vestments used by the priest in this, our very own sacrificial offering, represents the beauty, the richness, and the fullness of those lives of ours which we are offering to God. There's nothing very terrible in that, after all, is there —certainly no worse than having colored Altar hangings, for instance.

In the very earliest days of The Church, priests originally performed their sacred duties in their ordinary dress, with all its variations of personal taste, color, and circumstance. Along about the 4th Century, garments of all white became general in use—white being symbolical of purity and Christian joy. St. John, in the Book of The Revelation, describing the worship of the redeemed in Heaven, speaks of them as being "arrayed in white robes" which they have washed and made white in the Blood of The Lamb. Again, there we have the sacrificial note. To the pure white vesture of alb and amice was added the girdle (the cord about the waist), also white, symbolic of the girding up of one's loins for service, of holy power, and of continency. How thoroughly logical and appropriate!

As the years went by, there was added, as a distinctly Eucharistic garment, the Chasuble, colored in accordance with the Church Seasons during which it was used. The Chasuble used in the Episcopal Church is, because of its shape, termed a Gothic type Chasuble. It might cheer, comfort and reassure those dear souls in our own communion, who view vestments with resentment or concern, that our brethren in the Roman Church are more and more beginning to use OUR Gothic vestments to displace their own old Latin vestments, as better representing the "feel" of the modern church.

When you who are not accustomed to Eucharistic Vestments encounter them in your own or some other church, won't you just be still within yourselves, and ponder a bit over the use of them: symbolic, worshipful, appropriate, and traditional? The Altar is a place of Sacrifice—the Priest, YOUR priest, is there offering up himself and us to God through Christ.

There are so, so many controversial LITTLE matters, such as this, within The Church, which need simply to be explained plainly and naturally, we believe, in order that our people may begin to realize that what has seemed a mountain of controversy is only, in very truth, a mole-hill of common sense beauty and appropriate fitness.

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The Question Box

CANON MARSHALL M. DAY, EDITOR

• *Why do so many clergy use white for funerals? Does not this give a false teaching about the nature of sin, or the impression of a local canonization of the person buried?*

The traditional color for funerals and Requiems is black, the color of profoundest sorrow. It symbolizes the nature of the average Christian's death as his final and greatest act of penance for sin. There seems to be an impression current that violet, the ordinary penitential color, can be substituted, but I have not been able to find any authority for this. Naturally other memorial services are "Offices of the Dead" and should follow the normal custom of that Office, both as to using black vestments and to the omission of blessings, etc.

White is used for children dying before the age of seven years. Its use at a funeral symbolizes the childish innocence of the person being buried. Used however, at a memorial service apart from the actual burial it certainly gives the impression that one is celebrating the feast of a saint. White does not have a neutral, but a joyful symbolism, and indicates that the congregation is celebrating something it is glad to have happen. So the Church wisely has limited it to the burial of innocents. Even the saints were buried with the ordinary penitential service, except perhaps martyrs, but in the days of the martyrs there were no liturgical colors.

Those clergy who use white probably do so to emphasize the Christian faith in the Resurrection, and with a thought to the depressing effect the black may possibly have on the mourners. I do not think any of them really desire to teach either that sin does not exist, or does not matter, or is immediately absolved by death, though that is the liturgical significance of their action.

• *Why should Requiems and funerals not be held on Sundays? Should not this apply to other "Memorial Services"?*

Sunday, the weekly festival of the Resurrection, is a day of obligation for all members of the congregation. If a Requiem Eucharist would prevent the celebration of that of the Sunday, tradition forbids it, even in the presence of the body. This applies also to days of obligation other than Sunday.

There are certain exceptions to this rule. But there must always be serious necessity, such as seldom arises under modern conditions, and in no case may the service of the Sunday be impeded. In general, consideration for the clergy and others professionally involved would forbid Sunday funerals. In some cities they are prohibited by the rules of the hack-drivers' and other labor unions concerned.

Other Requiems, and memorial services not the actual funeral, would come under the usual rules for votive services, and should not be held on Sundays or greater feasts.

• *What is the origin of the black-letter feast of Saint John Before the Latin Gate?*

There is a tradition, accepted as historic by Tertullian and Eusebius, that St. John was taken to Rome during the persecution in the reign of Domitian, and there plunged into a cauldron of boiling oil. After he had come safely through this, "as if emerging from a refreshing bath," he was banished to the island of Patmos. There is in Rome a church dedicated to St. John supposed to be on the site of this attempt at martyrdom near the ancient Porta Latina, the gate on the road to Latium.

• *Why is not "foot-washing" observed as a Sacrament of the Church, since it was instituted by Christ and commanded by Him to be observed? St. John 13: 14-15.*

Foot-washing is a ceremony, not a Sacrament, as there is no inward and spiritual grace connected with it. Its observance has never completely ceased in the Catholic Church. But the Church has the right to prescribe the manner in which ceremonies are carried out, and from quite early times it has been customary to treat this observance as the practice of persons highly placed in the Church or the community. It is performed on Maundy Thursday by the Pope and by the Patriarch of Jerusalem, and by many archbishops and abbots.

It was also practiced by kings and emperors. The last English sovereign to do so was King James II, and some vestiges of it still remain in the court ceremonial for Maundy Thursday. The kings of Spain kept it up until 1931.

• *What is the meaning of the priest holding the thumb and forefinger joined and the remaining three fingers extended during the consecration at Mass?*

The keeping of the thumb and index-finger joined, after handling the Blessed Sacrament, is a utilitarian, not a symbolic ceremony. It is to make sure that no tiny particle, which may cling to the finger-tips is allowed to fall. For this reason the two fingers are kept joined, except when it is necessary to touch or to take up the Holy Body, until they are washed at the ablution of the chalice.

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VOL. CX

The Living Church

NO. 23

SECOND SUNDAY AFTER TRINITY

GENERAL

CONVENTION

To Meet in Philadelphia, September 4 to 14, 1946

The triennial General Convention of the Church, previously announced to be held in San Francisco, in October, 1946, will meet instead in Philadelphia, September 4 to 14, 1946, according to a statement released by the Presiding Bishop.

Transportation difficulties and hotel accommodations made it necessary to abandon the idea of holding the convention in San Francisco. Bishop Tucker explained that, even if the war in the Pacific were over by that time, San Francisco will continue to be a tremendously busy center for the return of troops.

The earlier date was made necessary by the fact that only for that period can the Philadelphia Convention Hall be secured.

EPISCOPATE

Dr. Kinsolving Consecrated Bishop of Arizona

The Rev. Dr. Arthur B. Kinsolving II was consecrated on May 29th in Calvary Church, Pittsburgh, Pa., Bishop of the missionary district of Arizona to succeed Bishop Mitchell, retired.

He is the third generation of an old Virginia family to serve in the Church's ministry and the second generation to become a Bishop. The son of the Rt. Rev. Lucien Lee Kinsolving, Bishop of Brazil, the Rev. Arthur Kinsolving was born in Rio Grande do Sul, Brazil, September 13, 1894. He attended Episcopal High School, Alexandria, Va., and the University of Virginia. On graduation in 1917, he enlisted as a private in the French Army, serving as an ambulance driver. On the entry of the United States in the war, he transferred to the United States Ambulance Service, and was subsequently commissioned a first lieutenant, and was awarded the Croix de Guerre. Soon after the end of the war he entered the Virginia Theological Seminary, and was graduated and ordained in 1924. In 1927 he married Edith Wharton Lester. They have three children. He received the degree of Doctor of Divinity from New York University in 1937. He has served as assistant minister of St. Paul's Memorial Chapel, University of Virginia; as chaplain at the Military Academy, West Point, N. Y.; as dean of the Cathedral of the Incarnation, Garden City, Long Island; and since 1940 as rector of Calvary Church, Pittsburgh.

The Presiding Bishop acted as consecrator, with Bishop Tucker of Ohio and Bishop Mitchell, retired, of Arizona, as co-consecrators. Presenting Bishops were Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri. The Rev. Richard H. Baker of Baltimore, classmate and friend of Dr. Kinsolving, and the Rev. Dr. Arthur Lee Kinsolving, of Princeton, N. J., a cousin of the Bishop-elect, were attending presbyters. Dean Zabriskie of the Virginia Theological Seminary took part in the ceremony, as did representatives of the diocese of Long Island, where Dr. Kinsolving had served as dean of the Cathedral, and Dr. Ivy Lewis, dean of the University of Virginia; Chaplain John B. Walthour represented the United States Military Academy at West Point, where the Bishop-elect served for seven years. Dr. George Wieland of the National Council was also present. Bishop Powell of Maryland preached the sermon.

GIFTS

Dr. Kinsolving was presented with the episcopal ring belonging to his father, Bishop of Brazil, who left the ring to his grandson and namesake, Lucien Lee Kinsolving II, now serving in France with the American Field service, who stipulated that should his uncle become a bishop, the ring should go to him. Dr. Kinsolving's brother, Charles M. Kinsolving, presented it to him at the ceremony.

The Bishop's robes were presented to him by the congregation of the Cathedral of the Incarnation, Garden City, Long Island. Calvary Church, Pittsburgh, presented him with a pectoral cross after a model suggested by Dr. Kinsolving. It is taken from crosses that are part of the blue field of the Church flag. Each arm of the cross has a crosspiece forming another cross. The missionary implication is that wherever one cross is planted, others begin to form and multiply.

After the service a small luncheon was served for visiting clergy in the parish house of the church. Bishop Kinsolving bade farewell to his Calvary congregation on Sunday, June 3d, when he confirmed the class that had been prepared in his own parish. He and Mrs. Kinsolving planned to leave for Prescott, Ariz., on June 7th.

THE MINISTRY

Rev. Samuel M. Shoemaker On His Clergy School

By ELIZABETH MCCRACKEN

Great interest has been aroused in the theological seminaries of the Church, among the clergy in active work, and in the laity by the announcement that the rector of Calvary Church, New York City, had practically completed plans for the opening of a school for newly ordained clergy. The school will have its quarters in Calvary parish house, and will begin its first academic year on September 15th. So many questions were asked about the project that it seemed best to get direct answers from Fr. Shoemaker himself, just two days before the public launching of

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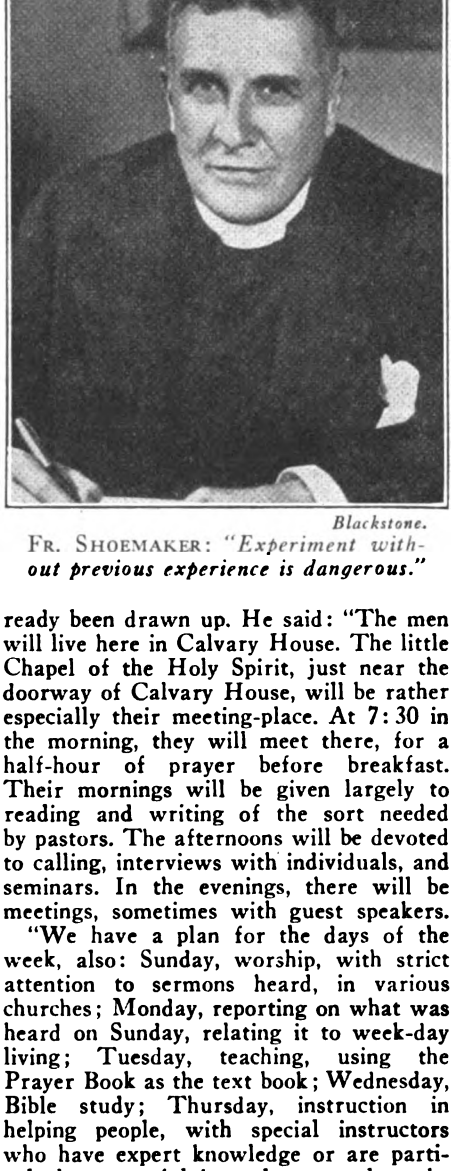
the plan. Full of enthusiasm for the school, Fr. Shoemaker consented to an interview and replied with zest to questions.

The first question had to do with what had led him to see the need for such a school, immediately after the graduation of men from a seminary. He said: "The school will be an 'internship,' similar to the 'internship' of a doctor, just out of medical school, in a hospital. I have seen several 'needs,' in addition to the fact that many of our young clergy lack experience and knowledge of pastoral work. Many of them also have little experience of team-work with each other—they tend to be 'lone wolves.' Then, too, the art of personal counseling is only learned by experience, and that is best imparted by living and working in a real-life situation, like a parish, alongside experienced older men who do know how to do it. Experiment without previous experience is dangerous in the spiritual as well as in the medical field. Something is terribly needed to bridge the gulf between the essential academic training in the seminary (as in the medical school) and the individuals and groups to whom a man is later to minister."

It was suggested that men serving their diaconate and young curates ought to get this experience from their rectors. Fr. Shoemaker cited the reasons why this does not, and, perhaps, cannot be expected to happen, saying: "That is what the Church envisioned, but it is seldom carried out. Rectors are so very busy that they have little time to train an assistant, even when they have the skill. They want his help, and they trust to his 'learning by doing.' Of course, the novice does learn a good deal just by watching the rector, but not enough. Then, many men go to small parishes, straight from their ordinations. They have no one then, to advise or help them—no one to watch, even. At best, what they get is haphazard. What we plan to give them here in the school is one academic year (ten months) of systematic internship before they begin their ministry. They will learn by directed watching and doing."

Asked next about the regular, daily procedure as to life, work, and study for the "interns," Fr. Shoemaker laughed and said: "We shall and wait and see about that, mapping it out as we progress. At Princeton [Fr. Shoemaker's university], whenever they put up a new building, they would wait about laying the flag-stones for the path to the other buildings until they saw which way the students took to get to the other buildings. As soon as a path was worn, then they would lay the flagstones. It was not accidental; there was nothing go-as-you-please about it. The thing was that the students took the shortest way to their objective. They knew where they had to go, and they went the quickest way. We shall do something like that here, about the way. But the objective will be set: learning how to minister to people, capturing the spirit of fellowship of the Upper Room, of Pentecost, and making it available to modern men, women, and children."

Fr. Shoemaker added, however, that an actual daily and weekly schedule had already been drawn up. He said: "The men will live here in Calvary House. The little Chapel of the Holy Spirit, just near the doorway of Calvary House, will be rather especially their meeting-place. At 7:30 in the morning, they will meet there, for a half-hour of prayer before breakfast. Their mornings will be given largely to reading and writing of the sort needed by pastors. The afternoons will be devoted to calling, interviews with individuals, and seminars. In the evenings, there will be meetings, sometimes with guest speakers.



Blackstone.

FR. SHOEMAKER: *"Experiment without previous experience is dangerous."*

"We have a plan for the days of the week, also: Sunday, worship, with strict attention to sermons heard, in various churches; Monday, reporting on what was heard on Sunday, relating it to week-day living; Tuesday, teaching, using the Prayer Book as the text book; Wednesday, Bible study; Thursday, instruction in helping people, with special instructors who have expert knowledge or are particularly successful in such personal work; Friday, preparation for Sunday, whatever each man is to do on that day; Saturday, rest and freedom to use the day as each may decide. Of course, this plan leaves the proper room for adaptations. It is a frame-work."

Admission Requirements

The next question had to do with the recruiting of students: where would they be found, who would recommend them, and what would be the conditions for admission? Fr. Shoemaker spoke most earnestly on this subject, saying: "The chief requirement for admission is a sense of need. We want no men who would like to fill up a year before beginning work; but we want any man, almost, who would like to fill up an empty soul. Preferably, most of the men would be right out of the seminaries, having completed their studies and been ordained. But at first, and especially in wartime, we must take men who are free to come and would like to come. Some will be men who are dissatisfied with the spiritual results of their ministry and will take a few months to deepen their experience. Some may be returning chaplains, whose contribution to us may be greater than ours to them. Some may even be laymen seeking their vocation. Men will be recommended by their own ecclesiastical superiors or their spiritual advisers, or they may propose themselves. I hope that the seminaries will be our good friends in this venture and help us. Many professors in seminaries have spoken enthusiastically of the plan. The support of our Presiding Bishop, of the Primate of Canada, and of many other leaders is very heartening."

About numbers, Fr. Shoemaker said that 20 or 25 could be in residence in Calvary House, not only having rooms there but also having their meals in the common dining room. Local clergy and others would be welcome at certain open sessions, such as those on how to lead groups, and other general subjects.

He added: "But we shall not have any day-students. All must be resident; it is an essential part of the plan that the men should live together, as well as work together. We shall call on them to deal with some of the people who come into the parish house for help of various kinds. We shall help them to make contact with strangers in the church porch after services, and to follow them up with prompt visits. Some will be assigned a part of the parish to call on. Others will work in the Church school, and with young communicants and other youth groups. All this means that the school must be a close fellowship of people living together."

Pastoral Work

Fr. Shoemaker went on to say that there would be conferences under experienced leadership on pastoral work. He added that an effort would be made to draw in the creative and effectual personalities in the other communions in New York City, both clerical and lay, as well as the clergy and qualified laymen of the Episcopal Church, to take part in these conferences. He declared in this connection that he hoped that some of the students would be ministers of other communions, seeking a way to make their pastoral work better. He said here: "I like to think that each year a company of men will leave this place who know how to find out what the real problems in people's lives are, and to help them to find our Lord and His power to help them solve the problems; to weld into the spiritual fellowship of the Church and of some smaller company within the Church [the parish] where their growth may be assured; to work with other men in the ministry of very diverse points of view from their own; and to find the sources of power in our Faith and our Church, so that they may become clear and open channels of that power to others. We shall begin with a few, and go on from there."

The next question was about money: how was the venture to be financed? It was good to hear that already a little more than $10,000 was in hand for the work, the overhead cost of which will be $6,000 a year. Fr. Shoemaker hopes that $30,000, covering a five-year period, may be raised.

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In addition to the overhead, each student will need an amount to cover his room and board and provide him with a moderate amount of pocket money. It is hoped that rectors and bishops will stand behind prospective students in the matter of these expenses. Some scholarships are being given, among these several in memory of men who have died in the war. Fr. Shoemaker said in regard to finances: "We have no 'sugar-daddy millionaire' anywhere. The vestry at Calvary have gone into this with me as a venture of faith. Every single person to whom I have spoken of this plan (and there have been scores—bishops, clergy, and laypeople) has thought the idea a good one. Some have said that it was in the direction of the most advanced theological education. We do not set up to be educators, but simply to provide for the kind of training during such a period as the diaconate as the Church has always envisioned but has not always carried out. It is a venture of faith; and my experience has been that where a venture is prompted by the Spirit of God the wherewithal is sure to follow."

Naturally, Fr. Shoemaker is not planning to carry the whole of the responsibility of the school alone. Associated with him in it will be the Rev. Canon Quintin Warner of London, Ontario, Canada, who will devote part of his time to the work of warden of Calvary Clergy School. Canon Warner was chaplain of the Royal Canadian Regiment, from 1918 to 1939. This is the regiment which has made so great a name for itself in the Italian campaign. For the past 28 years he has been rector of Cronyn Memorial Church, London, Ontario. He is retiring on July 1st. Still another associate is expected to take part in the clergy school; but his name may not yet be released.

EVANGELICALS

Ask Unity Report

A resolution expressing regret that no report of work accomplished since the 1943 General Convention has been made by the Joint Commission on Approaches to Unity and urging that such a report be submitted to the Church for study at the earliest possible moment, was passed at the regional meeting of the Episcopal Evangelical Fellowship at Old Swede's Church, Wilmington, Dela., on May 24th.

The major portion of the time of the conference was devoted to a discussion of the meaning of Christian Baptism after addresses by the Rev. Frederick C. Grant of Union Seminary and Prof. Reuel Howe of Virginia Seminary.

It was originally planned that the Very Rev. Alexander Zabriskie, dean of Virginia Theological School, would present and explain the proposals of the Joint Commission on the Approaches to Unity appointed at the 1943 General Convention at an evening meeting of clergy and laity. Because the Commission has neither made any proposals nor given the Church any report of its work to consider, the program had to be rearranged so that Dr. Howe spoke on the "Personal and Social Implications of Baptism" at the evening meeting and Dean Zabriskie talked informally on the significance of the ecumenical movement at the afternoon session.

On Thursday morning the Rev. Frederick C. Grant read a paper on "The Theology of Baptism" and the Rev. Beverley M. Boyd, special service secretary of the Federal Council of Churches, spoke on the proposed changes in the marriage canon and commended pamphlets which the Joint Commission on Holy Matrimony has had published by Dr. Easton, Dr. Grant, and Dr. Pottle. He announced that these pamphlets were available through the chairman of the Commission, Bishop Davis.

Commission Report Urged

Great regret was expressed both that the Joint Commission on Approaches to Unity had not presented any new proposals to the Church for study and if the Commission did not do so very soon, there would hardly be sufficient time for members of the Church to study the proposals and be prepared to act upon them at the next General Convention. The resolution was as follows:

"Resolved that the Episcopal Evangelical Fellowship at their regional meeting on May 24, 1945, regret that no report of work accomplished by the Commission on Approaches to Unity since the 1943 General Convention has been made. We respectfully request the Joint Commission on Approaches to Unity to publish at the earliest possible date the fruits of their labors since the last meeting of the General Convention so that material may be available for further study and an opportunity may thereafter be given the members of the two Churches to express their will in this matter for the guidance of their delegates to the next meeting of the General Convention."

FEDERAL COUNCIL

Executive Committee Meeting

Action taken by the executive committee of the Federal Council of Churches at its recent meeting includes an indorsement of the Bretton Woods monetary proposals, an appeal for rationing coöperation, and a request to the government that an international office of education be established.

Dr. Henry Smith Leiper was designated ecumenical secretary of the Federal Council. This title was created to clarify Dr. Leiper's relation to the Federal Council since its Department of Relations with Churches Abroad was disbanded.

Holding that "international economic coöperation is essential if the society of nations is to be knit together into an effective world community," the executive committee endorsed the Bretton Woods monetary proposals and the proposal for a United Nations Food and Agriculture Organization.

The committee stressed the need to avoid waste in homes; increase the production of food during this critical season; give up part of the protective foods available but in short supply, particularly meats, fats, and milk products, and use to a larger degree the more abundant foods; and to support more generously the agencies of relief, especially church agencies of relief and reconstruction.

The United States government was urged "to take an active part in the organization and support of an international office of education by the nations of the world for the purpose of promoting educational and cultural interests."

In another resolution, the committee endorsed extension of the Reciprocal Trade Act.

The Department of Research and Education was authorized to undertake special studies in the field of Christianity and the Economic Order "for consideration by the churches and as an aid in formulating policy and program."

PRESBYTERIANS

Bishop Keeler Addresses General Assembly

Commissioners to the 157th General Assembly of the Presbyterian Church in the USA, meeting recently in Minneapolis, were told by Bishop Keeler of Minnesota to "be patient, study and have fellowship" until negotiations for union of the Protestant Episcopal Church and the Presbyterian Church in the USA could be consummated.

Bishop Keeler was appointed by the Presiding Bishop as fraternal delegate to the Assembly.

One of the reasons for the apparent "slowness" in union negotiations, Bishop Keeler said, is the fact the Episcopal Church meets in national convention only once every three years. The General Convention of 1943, he said, "unanimously went on record as honestly desiring organic union."

"On polity, some Presbyterians are fearful of bishops," Bishop Keeler admitted. "However, there are bishops *and* bishops. I have seen some of whom I have myself been afraid. I believe with all my heart and soul that we can come to unity in polity quite as significantly as our unity regarding the word of God, the sacraments and in doctrine."

The hope of this world, religiously speaking, he said, is "a united Protestantism."

Among actions taken by the Assembly were the following:

Approved the raising of $27,000,000 for a five-year program of postwar reconstruction and rehabilitation of church properties and activities in Europe, Asia, and at home, wartime service work for men and women in the armed forces and to bolster the Church's pension fund.

Asked the Council of Theological Education to "devise some practical method of going into the colleges and seeking out the best possible material for the ministry."

Reaffirmed its conviction that Congressional action upon a postwar policy of peacetime military conscription should be deferred until after the war.

Voted to ease the pastor shortage by permitting any minister who retired prior to April 1st to supply vacant pulpits without imperiling his pension privileges, effec-

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tive until six months after the end of hostilities with Japan.

Referred to the General Council for report next year the proposal from the synod of New York that Presbyterian women, under certain conditions, be commissioned lay preachers.

Announced plans to appoint 100 new foreign missionaries during the current year. Approved expansion of work in the open areas of China, India, the Near East, Latin America, and Africa and to reënter fields in the Philippines, East China, Thailand, Korea, and Japan, as soon as conditions permit.

Delivered an official bulletin to the commissioners, declaring: "Second only to the menace of fascism as a threat to inter-American harmony is the evidence, widely published, of concerted action on the part of the Roman Catholic hierarchy in Latin America (which stems from Spain and Portugal) to make religion a determining factor in the political situation.

"A recently published pastoral letter by the Bishops of Peru, openly calling for an anti-Protestant campaign, and similar letters circulated by the Bishops of Argentina, Mexico, and Colombia, should remove any lingering doubt as to the official character of this manifestation."

WORLD COUNCIL

Belgian Group Joins

The Union of Protestant Evangelical Churches of Belgium has accepted an invitation to join the World Council of Churches, now in process of formation, it was announced at the Council's headquarters in Geneva.

With this addition, membership in the Council totals 88 communions in 29 countries. Belgium is also represented by the Eglise Chretienne Missionaire Belge, a small missionary church.

VISITORS

Dr. Visser 't Hooft Makes First New York Address

Dr. W. A. Visser 't Hooft, who came to America with the Bishop of Chichester and Dr. Marc Boegner as a deputation from the World Council of Churches, made his first speech in New York at the 129th annual meeting of the American Bible Society held in the Fifth Avenue Presbyterian Church on May 10th. A large audience gathered, in spite of a storm of wind and rain. Dr. Visser 't Hooft, who is the general secretary of the World Council of Churches, said:

"The Bible work for prisoners of war has been one of the most satisfying works of the World Council of Churches. We of the World Council have become partners with the Bible Society in this work—so thoroughly ecumenical in character. The Bible Society helped the World Council work with prisoners by sending us Bibles and Testaments in many languages, asking no questions. The work is ecumenical because we work for Christians of all denominations and ecclesiastical customs. For instance: you sent us Russian Bibles. The Germans refused to let them go to Russian prisoners of war. The Bibles went from New York to Geneva, where the central office of the World Council is. From Geneva they went to the Netherlands Bible Society. They got them to Russian prisoners who were forced laborers in the same factories with the Dutch.

"The demand for the Scriptures is remarkable among prisoners of war. They begin to think, and they ask for Bibles. I say 'Bibles,' because we have a little quarrel with the Bible Society. You send too many Testaments and Gospels. They want the whole Bible. They want to study it all. Chaplains fresh from prison camps say that this is still true. Right up to the last in prison camps, people studied the Bible. This was true not only of the Allies. A request came for 500,000 New Testaments for German prisoners. There was a demand for them from German prisoners. The inner break-down of National Socialism left an emptiness which desires to be filled. There is a deep spiritual curiosity among them now.

"Among other people—in the YMCA, the YWCA, and in many other youth groups—there is much studying of the Bible. They want a firm place to stand. In the occupied countries the only spiritual food given is found in the Bible—only there. The result is seen in the sermons heard. These are now Biblical sermons, expositions of passages from the Bible, and not lectures on any and every subject with a text attached as an afterthought. The people in the occupied countries saw that they could not resist evil unless they had something to resist with.

"The Nazis have really rendered the Bible Society a service, by their fight against the Bible. People felt that a book so violently attacked must have dynamite in it. So they got it and read it, and read it again.

"The European Continent today is deeply sick. The Nazis have succeeded in creating chaos, inner disruption. They have made an awful void. But with a void there is a chance of filling it. What shall we put in there? The message of the Bible: that must fill that void. But we must be quick. Now is the time. Help the European Church in every European area, and all points of life will be touched. To do this, by giving them the Bible is no less important—it is more important than what they are talking about in San Francisco."

Another speaker at the meeting was Chaplain H. E. P. Pressey, recently returned from two years in the South Pacific. Major Pressey ratified all that Dr. Visser 't Hooft said.

Report of Society's Work

Impressive figures of the year's work were announced. Bibles, Testaments, and Gospels to the number of 306,109 were sent to prisoners of war on all fronts. These went to practically all British, American, Serbian, Dutch, French, Belgian, and some Polish prison camps in Germany and German-occupied territory; to German prison camps in Europe, North Africa, and the United States; and to Japanese prison camps in the United States and abroad. All the books are sent free of all charges.

To the men in the armed forces 7,170,669 Bibles, Testaments, and Gospels were sent in 1944; and 3,615,020 were sent to Latin America. The demand for the Bible far exceeded that for any other book.

Bishop of Dalmatia At New York Cathedral

Bishop Iriney, Serbian Orthodox Bishop of Dalmatia (Yugoslavia), was the preacher on May 20th in the Cathedral of St. John the Divine, New York City. He said in part:

"No true Christian will deny that Christianity of our times stands on the cross roads and is badly in need of the apostles and of the faithful of the type of St. Paul, to whom 'Christ is life' and 'all in all.' . . . Why have I chosen to speak to you today on St. Paul's intimate religious life? Because we have lately celebrated the Resurrection of Christ and today is the Day of the Holy Ghost. I did so in order to think with you of the most wonderful servant of God, whom Christ had chosen from among the bitterest persecutors of His Church and whom the Holy Ghost had spiritually shaped and richly endowed with His gifts and powers, not only deeply mystic but also most practical ones; that he may help us as a living model can help, to meditate of ourselves; of the state of the contemporary world at large; of the place of Christ and His Church among men and nations, facing the vital problems that nowadays confront Christendom and reviewing the quality of our faith in God and His Christ, together with the types of the Apostles, their apostolate, and their followers in our generation. It is vitally important to see how many of us could rightly say with St. Paul: 'We have the mind of Christ.' . . .

"Try to make a review of the contemporary world at large in order to test the role and the strength of religion. Ask each Christian man and woman what it is for him or for her to live. Ponder the answers and you will see that most of them are as pagan in substance as if Christ never lived, nor was ever preached on this earth. Nevertheless, it is undeniably true that all of us, without exception, sincerely long for a better, juster, nobler, happier and more Christ-like world. But we are at the same time so tragically forgetful of the words of Christ: 'Without me ye can do nothing.' . . . Still, Christianity is not hopeless about the world. On the contrary, it is the most optimistic of all religions. A better, nobler, and a truly Christian world is not only badly needed and very urgently wanted, but is also quite possible."

Bishop Iriney is visiting America at the invitation of the Episcopal Church and the World Council of Churches in the interest of closer coöperation between the Churches. He is the organizer and president of the Society of the British and Anglo-American Friends of Yugoslavia and vice-president of the Anglican and Eastern Orthodox Churches Association.

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ARMED FORCES

Chaplain Wood Officiates at Concentration Camp Burial

Funeral services were held on V-E Day in front of the Ludwigslust Lutheran Church in Germany for 200 starved victims of a German concentration camp. The citizenry of the city attended, in addition to several hundred American soldiers and a representative group of German prisoners, including several general officers. Citizens of every social stratum and occupation dug the graves and removed the bodies from the concentration camp and prepared them for burial. The following outline of the purpose of the ceremony, prepared by Maj. George B. Wood, division chaplain, was read in English and in German:

"We are assembled here today before God and in the sight of man to give a proper and reverent burial to the victims of atrocities committed by armed forces in the name and by the order of the German government. These 200 bodies were found by the American army in a concentration camp four miles north of the city of Ludwigslust.

"The crimes here committed in the name of the German people and by their acquiescence were minor compared to those to be found in concentration camps elsewhere in Germany. Here there were no gas chambers, no crematoria; these men of Holland, Russia, Poland, Czechoslovakia, and France were simply allowed to starve to death. Within four miles of your comfortable homes, 4,000 men were forced to live like animals, deprived even of the food you would give to your dogs. In three weeks 1,000 of these men were starved to death; 800 of them were buried in pits in the nearby woods. These 200 who lie before us in these graves were found piled four and five feet high in one building and lying with the sick and dying in other buildings.

"The world has long been horrified at the crimes of the German nation; these crimes were never clearly brought to light until the armies of the United Nations overran Germany. This is not war as conducted by the international rules of warfare. This is murder such as is not even known among savages.

"Though you claim no knowledge of these acts you are still individually and collectively responsible for these atrocities, for they were committed by a government elected to office by yourselves in 1933 and continued in office by your indifference to organized brutality. It should be the firm resolve of the German people that never again should any leader or party bring them to such moral degradation as is exhibited here.

"It is the custom of the United States army through its chaplains' corps to insure a proper and decent burial to any deceased person whether he be civilian or soldier, friend or foe, according to religious preference. The supreme commander of the Allied Forces has ordered that all atrocity victims be buried in a public place, and that the cemetery be given the same perpetual care that is given to all military cemeteries. Crosses will be placed at the heads of the graves of Christians and Stars of David at the heads of the graves of Jews; a stone monument will be set up in memory of these deceased. Protestant, Catholic, and Jewish prayers will be said by Chaplains Wood, Hannan, and Wall of the 82d Airborne Division for these victims as we lay them to rest and commit them into the hands of our heavenly Father in the hope that the world will not again be faced with such barbarity."

Army Needs 700 More Chaplains

More than 700 chaplains are needed immediately for ministry to soldiers shipped home from European fronts and to relieve battle-fatigued chaplains, the War Department has announced. Replacements are also needed for many overworked chaplains at United States stations.

According to Brig. Gen. Luther D. Miller, acting chief of chaplains, present requirements call for 100 chaplains to serve on returning ships; 400 for service commands; 100 for the Air Forces; and 147 for ground forces. The new chaplains will probably be asked to serve until six months after V-J Day.

PHILIPPINES

Miss Eliza Whitcombe Dead

A letter from Bishop Binsted to the Overseas Department, dated May 12th, contains the following passage:

"I have just received a report from Dr. Manalo, the director of Notre Dame Hospital, Baguio, in which Miss Eliza Whitcombe was a patient. He tells me that during the late fall of 1944 Miss Whitcombe failed to respond to treatments and gradually grew weaker day by day until she died a few days before Christmas of 1944. Before she died she was paralyzed in both legs. I am thankful that she was taken before the hospital was destroyed in the bombing. She was buried in the garden at the rear of the hospital in Baguio."

Miss Whitcombe was on the staff of Ságada School.

Good and Bad News

Good news and bad news come in the latest communications from the Philippines. The Overseas Department has a communication from Bishop Binsted indicating that during the Japanese invasion in 1942, the school buildings at Zamboanga were burned, leaving the hospital and the church standing. During the American invasion this year, all the hospital buildings and the church were burned. The nurses' dormitory is badly damaged, but part of it remains standing.

On the other hand, Mrs. George C. Bartter has had a letter from a Baguio friend reporting "your home at Baguio and the Church of the Resurrection are still intact, despite the general destruction in Baguio. I made a trip home immediately following the city's recapture and found the army moving in. I informed Bishop Binsted also that Brent School, which has been used as a Japanese hospital, and Easter School are practically undamaged. I doubt that any of these buildings contain anything of their prewar furnishings, however."

Bishop Binsted's House Is Home to Servicemen

Bishop Binsted has written to the National Council telling of work with American servicemen. "There is hardly an hour of the day when there are not several of them at the house with us, and although food is a problem, we usually have one or more at luncheon and dinner."

GERMANY

Bishop Sherrill Gives Views

Bishop Sherrill of Massachusetts, newly returned from visiting chaplains in England and at the military installations in Europe, held a press conference on May 31st in the diocesan house, Boston.

"Force will solve nothing," he said. "Please note that I am not talking sentimentally about a soft peace. I am not minimizing the atrocity camps nor the misdeeds of the Germans. Those responsible must be punished and Germany must be prevented from waging war again. But in the long run, the German people themselves must work out the destiny of their country. We must search out those elements in Germany desirous of building up that nation on Christian and democratic lines, and coöperate with them. It is impossible to conceive of a society of 90,000,000 people in the heart of Europe entirely isolated.

"One impression one carries away from Europe is the magnitude of the job ahead. For its execution, unity among the Allies is absolutely essential. A unity such as did not exist after the First World War is required."

Bishop Sherrill outlined three steps: military security must, of course, come first; but when that is assured, he expressed the hope that the rule against fraternizing with the Germans would be lifted. "You can't educate people if you are not going to have anything to do with them; moreover, the Germans are a law-abiding folk and when they see a rule not being obeyed, the effect is bad," he said.

The second step is strict punishment for the criminals; and the third is the realization that rehabilitation must come from within the German people themselves, and in that the German Churches which resisted the Nazi movement should be of great help.

The emphasis of the Bishop's talk was that the Church must not only face the present but consider the future and that rehabilitation of the Germans will be not a matter of force but of the Spirit, and demanding great patience and wisdom.

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RUSSIA

Church Delegation Leaves For Near East

Patriarch Alexei and 11 other high-ranking leaders of the Russian Orthodox Church have left for Jerusalem and other Near East areas, it has been disclosed by Georgi G. Karpov, chairman of the state council on Orthodox Church Affairs.

The delegation includes a group of three Church leaders, headed by Metropolitan Nikolai of Krutitsky, second-ranking Russian Orthodox prelate, who will later proceed to London at the invitation of the Archbishop of Canterbury.

After visiting Jerusalem, Patriarch Alexei will tour parts of Syria and Egypt, thus reviving an ancient custom in the Russian Church interrupted by the Revolution of 1917. The visits are being made in response to invitations extended by Patriarch Timothy of Jerusalem and other Near East Patriarchs who attended the Russian Church council in Moscow early this year.

In addition to Metropolitan Nikolai, the delegation to London will comprise Archpriest Nikolai Kolchitsky, manager of the affairs of the Moscow Patriarchate, and Archpriest Juvenarius. The Russian Churchmen are expected to attend official receptions in Canterbury and York and will remain in England until June 18th or 19th, when they will return to Moscow to officiate at Pentecost services. By that time, Patriarch Alexei will also have returned from the Near East.

KARPOV'S EXPLANATION

Visits by Russian Orthodox Church delegates to ecclesiastical leaders in other countries are intended merely to promote better interchurch relations and have no reference to plans for a pan-Orthodox federation or for unity with Protestant leaders in opposition to the Vatican. So stated Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs, in announcing the return from Rumania of a Russian Church delegation headed by Bishop Ieronimus of Kishinev.

Asked whether this and other recent visits to Yugoslavia and Bulgaria mean that the Russian Church is planning an Eastern, European, or world, union of Orthodox Churches, Karpov replied:

"Not at all. The trips by Church leaders have been undertaken merely to cement close fraternal ties between all Orthodox Churches and were made in response to invitations extended at the time of the general Church council in Moscow. It means the resuming of a practice followed for centuries before the Revolution."

Replying to another question—whether delegations to other Orthodox and Protestant Churches, such as that planned to visit England shortly, indicates an effort to offset Vatican influence—Karpov said:

"This is not the meaning of this trips. The position of Orthodox Church leaders was clearly expressed in an appeal to the faithful made at the *sobor,* in which the Vatican was condemned for its appeasement of fascism. No new steps have been initiated in this direction."

"However," Karpov added, "it must not be forgotten that the struggle of the Orthodox Church against the Vatican has lasted for many centuries and certainly will not stop."

Karpov reported that the delegation to Rumania spent a week as guests of Patriarch Nikodemus and was received by Prime Minister Peter Groza and by the Minister for Affairs of Religious Cults, Fr. Constantin Burducha. The group, which included Archpriest Alexander Smirnov, editor of the *Journal of the Moscow Patriarchate,* and Fr. Mikhail Zernov, also of Moscow, visited churches and monasteries and took part in religious services with Rumanian Churchmen.

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Plan to Open Eight Orthodox Seminaries

Eight new Orthodox seminaries will shortly be opened in Russia and occupied areas, it was announced in Moscow by Georgi G. Karpov, chairman of the Soviet Council on Affairs of the Orthodox Church.

Karpov made the announcement in reply to the question whether liberal policies adopted by the Soviet government toward the Russian Orthodox Church during the war will be continued in the future.

Recalling that seminaries are functioning at present in Moscow and Saratov, he stated that in response to requests by Church authorities, his council has given orders to local representatives to arrange for the opening by August 1st of other theological training schools in Leningrad, Minsk, Kiev, Odessa, Stavropol, Lwow, Latzk, and Tallinn. Courses will last two years and the first classes will average 40 students each. By next fall, Karpov predicted, more than 400 students will be enroled at the eight seminaries.

"Meanwhile," he stated, "the Moscow seminary is being expanded by the enlargement of courses and the provision of new buildings to accommodate more students."

Other evidences of the government's continued liberal attitude toward the Church, according to the Soviet official, are the number of new churches that have been opened and the facilities granted for Church publications.

"During the first five months of 1945 alone, 420 churches have been opened in Russia," he said, displaying a list of 51 churches which the council had ordered opened at its last meeting on May 23d. The council meets on an average of twice a month and at nearly every meeting reports are discussed from one or more of its regional representatives. Bulletins based on discussions of these reports are subsequently sent to all local agencies.

He reported there are now 89 monasteries in Russia, nine of which are in Kiev, including the Pokrovsky convent where there are 250 nuns. The monasteries were recently visited by Patriarch Alexei, who traveled in a special club car provided by the government.

Karpov revealed that the government has supplied the Church with a printing shop and six presses.

"The immediate results," he said, "have been an increase in the circulation of the *Journal of the Moscow Patriarchate* from 6,000 to 10,000 copies, and preparations for the printing of Bibles and prayer books. This work is expected to begin within six weeks, under the direction of Archpriest Alexander Smirnov, editor of the Moscow *Journal.*"

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ENGLAND

Parliamentary Election Will Cause Changes in Convocation

By C. B. MORTLOCK

The dissolution of Parliament involves election of proctors for the clergy in both Convocations, for they are the Commons Spiritual. As in the House of Commons, so in Convocation many changes are expected since it is nine years since the last general election and many proctors have announced that they do not intend to seek reëlection. Three of the most prominent of the Catholic party in the Lower House of Canterbury Convocation, Dr. Sparrow Spimson, Prebendary Merritt, and the Rev. C. E. Douglas are not standing again. The Prolocutor (Dr. Cranage, dean of Norwich) likewise will not again offer himself for election to the chair, though as a dean he will retain his seat in the House. About one-third of the membership is *ex-officio,* comprising all deans and provosts of cathedral churches and the deans of Westminster and Windsor together with the two senior archdeacons in each diocese. Bishops-suffragan, as such, have not seats in either House but a good proportion of them sit as archdeacons. One of the main issues of the election is likely to be South India, despite the fact that there seems little likelihood of the scheme coming before the Convocation in any direct way.

Appointments

The Rev. L. E. Parsons, director of the South African Church Institute, has been appointed to succeed Canon George L. Gosling as general secretary of the Society for Promoting Christian Knowledge, a Church of England organization. The appointment will become effective October 1st, when Canon Gosling retires after 35 years of service. An honorary canon of Capetown Cathedral, the Rev. Mr. Parsons was formerly dean of Capetown.

The Rev. Leonard Hurst has been named secretary for India of the London Missionary Society, succeeding the Rev. Norman Goodall. Fifty-one years, Mr. Hurst was for the past 10 years secretary of the London Missionary Society in Australia and New Zealand. He was also chairman of the Australian National Missionary Council.

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The Children's Service

A Memoir of Dr. Ogilby

DR. REMSEN B. OGILBY, late president of Trinity College in Hartford, Conn., spent his summers at Weekapaug, R. I. During these vacations he became a prominent and beloved member of the community, offering his services time and again to lead the religious exercises at the Weekapaug Chapel. He was commodore of the Weekapaug Yacht Club, spreading his influence for good among the many youthful members of this organization. The annual meeting of this club, held at the end of the summer season and conducted by Dr. Ogilby, was an event seldom missed by children or adults. His fun and philosophy of life made this event an occasion long to be remembered. Each summer one religious service at the chapel was devoted to the children. Those hundreds of students of Trinity College and the host of children who spent their summers at Weekapaug, many of them grown up and a large number serving their country at scattered places throughout the world, may discover in the recounting of this simple service some of the humor and withal the deep religious feeling of this man who has influenced their lives.

Dr. Ogilby died in the summer of 1943 during the successful effort to save the life of a young lady who had ventured beyond her depth while bathing in the ocean near Dr. Ogilby's summer home on the dunes at Weekapaug. This accident occurred on the day before Dr. Ogilby was to conduct the annual children's service of 1943.

The small chapel is delightfully situated among the red cedars, bayberry bushes, and wild roses so characteristic of this section of Rhode Island's coast line. The day chosen for this particular service was a gorgeous Sunday morning in July, just at the beginning of World War II. Fleecy clouds passed slowly before the sun, the waves lapped the nearby shore, the gulls flew lazily overhead and the distant sand dunes of Block Island and Long Island shimmered in the sunlight.

As we approached the chapel a song sparrow near by was pouring out his sweet notes to add to the joy of the morning and a catbird, that versatile songster of the north, added his joyful acclaim from his perch in a cedar by the chapel door.

In the chapel many children in their gay summer clothes occupied the front seats while the adults, who never fail to attend these services, filled the rear seats to overflowing. Dr. Ogilby had the happy faculty of using the subtlety of Kipling to philosophize with the adults, while still appealing to the children.

As Dr. Ogilby entered the children greeted him with happy "Good mornings." The service was opened by the singing of a hymn, one verse of which serves to supply the theme of the morning:

"People and realm of every tongue
Dwell on his love with sweetest song
And infant voices shall proclaim
Their early blessing on his name."

Next in unison the congregation read the 23d Psalm.

"Now," said the leader, "what was the subject of last year?" And from the children, "Noah's Ark." "Quite correct," said Dr. Ogilby. "The text for this year's service will be found in the 11th chapter of Genesis." This was read. "Then," said the minister, "what did they do?" From the children, "Built a tower." "Yes, they built the tower of Babel that they might go up to Heaven whenever they wanted. Let's build a tower; I want some good strong builders." Twelve or 15 children eagerly ascended the platform and with numerous boards and the shutters used to protect the chapel windows from the winter storms the building proceeded with remarkable expedition and with much enthusiasm on the part of the children. The foundation was finished and viewing the structure the leader said, "That is sufficient; the tower will hardly reach the roof, let alone Heaven, but a good foundation of a building or life is the most essential part of the structure." "Then what happened?" he asked. "God confounded their tongues," said the children.

Imitation of Babel

Then each child was dressed in a costume representing many nations of the earth, the garments coming from a trunk behind the pulpit in seemingly endless quantity. Each child was given a sentence in the language befitting the costume of the nation which he or she represented. Masks were applied to complete the picture and a grotesque yet delightful scene was depicted. There was a Russian peasant, there was a Filipino, a Jap, a Chinaman, and even the Lama of Tibet. The preacher announced that the symbols on the latter's hat meant, "May you be endowed with all the wished-for virtues." There was a Terrible Turk, the American Indian, and many others. There was also a Roman soldier with a sword. Lastly, one little girl was dressed as the Syrian damsel to represent the language used in the Bible and one of the earliest spoken tongues. After a short rehearsal of the words in many tongues to be spoken by each child the leader said, "Do you all know your parts? If you do, at a given signal, all speak at the same time and we will have an imitation of Babel." There was indeed a babel of sounds provocative of much amusement on the part of the children and adults.

After another trial or two the leader said, "What a scrapping among the nations; what a confusion of thoughts and ideas. The Bible tells us that they all went to different places with their new languages and even this did not stop the scrapping. They fought one another and even today nations continue to fight one another. What hope have we of stopping these quarrels and fighting among nations? We have tried many methods but all to no avail. The one and only hope we have is to tell them of the one person who teaches that all men are brothers."

"Now, we need a loyal group of missionaries to do something about it. We must send them forth to tell the people about this great man." "The impressive thing about a missionary is that he does things in a most unexpected manner." Dressing a boy in a college senior's gown he passed him a collar and said, "Wear this backward." The result produced a ministerial looking individual. "Sometimes missionaries need help; here, you be a doctor," he said to one boy placing a stethoscope in his hands. Reaching out he drew to him a smiling, curly-headed and brown-eyed child. "We need a nurse," and forthwith he attempted to fasten a nurse's cap on her, asking as many of us often have, "How do you fasten one of these things on?" "Now, the nurse must help the doctor; possibly some of these people need help." The stethoscope was applied to several and numerous imaginary wounds were dressed.

The babel of voices was tried again. "Poor people, how we need friends. Christian people in the back of the chapel, all these heathen are calling each other names; we need more help. You, doctor, and nurse, go among these people and take a collection. If you find a man trying to make up his mind, whisper in his ear and tell him that it is important; go also to the heathen here, they may have something in their pockets." The collection was taken during the singing of the doxology by the congregation.

Quiet reigned. The leader sat down beside the children. "Heathen," said he, "sit down while I talk to you. Sometime ago a college professor told me that a Japanese student came to him and said that he would like to know something about the Christian religion and that he would like to have the knowledge in one sentence. The professor was puzzled for a moment and then said, 'God so loved the world that He gave His only begotten Son that whosoever should believe in Him should have everlasting life.' Let's teach this to you heathen." The sentence was repeated solemnly by all the children, a verse so little heeded in this time of wars and rumors of wars.

"Children," said Dr. Ogilby, "that sentence contains the essence of Christianity. Let us examine the different words that we may catch the significance

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PREFACE TO PRAYER

I SHALL keep
A small anteroom
Of silence where I may pause
Before entering
God's presence.

ISABEL M. WOOD.

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of each one. There are four words which are important. The first one is *love;* God so loved the world. This is the greatest word in the Christian language; it is the guiding word of your whole life. The second word is *gave.* This is important for the giving of yourself to Christ is essential if you would become Christians. The third word is *believe.* This you must all do; if you would become Christians you must believe in Christ and all His teachings and you must also believe in God, our Father. The fourth word is *life.* Did you know that all life comes from God and that God is life itself and that we are promised life everlasting if we believe in Christ. Now, little heathen, if you will accept these four words and their vast meaning we have made you all Christians. Shall we all join in the Lord's Prayer?"

CLOSING HYMN

After the prayer the leader said, "Sometime ago when I was in Bermuda I heard a hymn which impressed me very much. I copied it and have placed copies in the back of the hymnals. Shall we sing it in closing? It is written to the tune of 'The Old Londonderry Air.'"

SAVIOR OF THE WORLD

I cannot tell why He whom Angels worship,
Should set His love upon the sons of men,
Or, why, as Shepherd, He should seek the wanderers,
To bring them back, they know not how or when.
But this I know that He was born of Mary,
When Bethlehem's manger was His only home,
And then He lived at Nazareth and labored,
And so the Savior, Savior of the World, is come.

I cannot tell how silently He suffered,
As with His Peace He graced this place of tears,
Or how His heart upon the Cross was broken,
The crown of pain to three and thirty years.
But this I know, He heals the broken hearted,
And stays our sin, and calms our lurking fear,
And lifts the burden from the heavy laden,
For yet the Savior, the Savior of the World, is here.

I cannot tell how He will win the Nations,
How He will claim His earthly heritage,
How satisfy the needs and aspirations
Of East and West, of sinner and of sage.
But this I know, all flesh shall see his glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendor,
When He the Savior, Savior of the World, is known.

After the singing there was a profound and respectful silence and then said the leader, "That is all." Quietly we left the chapel. Outside the sun shone brightly. The catbird and the song sparrow sang louder their joyful "Amen."

The Cathedral and the Future

An Address Delivered June 3rd

By the Rt. Rev. William T. Manning D. D.

Bishop of New York

IN MY own name as Bishop and in the name of the Cathedral Chapter and of the trustees of the Cathedral I am to speak today of two matters which are of great moment to all who realize what this Cathedral of St. John the Divine means to the Church, to the life of the community, and to the whole cause of religion.

I am to speak of a matter which is of high importance in the architectural development of this mighty edifice, and I am also to speak of the solemn obligation resting upon us to complete this great Temple of God which now stands noble but incomplete in this metropolis of our land.

Let me speak first of the architectural development which is now to take place.

After long and careful study, and with the approval of the architects of the Cathedral, it has been decided that the reredos which is behind and above the high altar of the Cathedral is to be removed.

The present reredos, erected in 1909, has long been felt to be unsatisfactory and quite inadequate for the great building which, under Dr. Cram and his associates, St. John's has become. The building of the nave, the raising of the choir and sanctuary to their proper height, and the opening of the entire length of the Cathedral, made this inadequacy more and more evident.

Dr. Cram made several drawings for a reredos that would be adequate in this vast building and the estimated cost varied from $500,000 to $1,400,000. Continued expert study, however, has shown that there ought not be any reredos in St. John's Cathedral and that by simply removing the present one a vastly finer architectural effect will be produced than even the finest reredos could give.

This change will leave the great altar exactly where it is and will make the altar itself the dominating feature, as it should be, and it will bring into view the majestic columns around the apse and the other noble features of the Cathedral structure which have been hidden by the reredos. It will open to view a magnificent vista back of the Cathedral altar including the great columns of the apse, the width of the ambulatory and the length of St. Saviour's Chapel, some 74 feet in all. The view from the west end of the Cathedral beyond the altar through to the window of St. Saviour's Chapel will be the longest unbroken vista in Christendom.

The whole architectural effect will be

Call for Nurses

By VIRGINIA H. HARRISON

THE President's call for nurses and the possibility of the passing of a Selective Service Act for nurses has dramatized, as never before, the enormous need of our war wounded. As members of the Episcopal Church, which maintains hospitals in all the major cities of this country, each one of us has a duty in this respect.

Nurses who have graduated from Episcopal hospitals where they assembled each morning in the chapel to prepare themselves for the activities of the day, are well qualified for a world-wide service to humanity. Hospitals are making an unprecedented effort to give adequate nursing care to their patients and are training students as rapidly as is consistent with efficiency. The drive for members of the summer and fall classes is being held

The source of supply for schools of nursing is rather limited. Because of the small pay while learning, many young girls are now securing better-paying industrial jobs, others are marrying and are unable to settle to work of a permanent nature. But the job of caring for the sick and helpless must be done, and it is the duty of all women to do it.

In those towns where there are Church hospitals, is it not the part of Church women to help in any way possible the nurses who are working against great odds? Should we not urge our daughters to enter schools of nursing in order that they may learn a profession of which they may be proud while rendering a service to those in need? Should we not impress upon our women the possibility of their doing volunteer Red Cross Nurses' Aide work, or joining the Civilian Defense helpers in hospitals? If there is no Church hospital in your town, do not hesitate on that account, but offer yourself, your soul and body, to be of assistance to those in need. You may be able to give only a few hours a day, but that will be greatly appreciated.

The United States Cadet Nurse Corps offers financial assistance to those who wish to enter the field of nursing. Salaries while learning, uniforms, books, full maintenance and tuition are supplied. Any girl interested should consult her nearest Church hospital.

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that which is seen in many of the finest cathedrals in Europe such as Amiens, Bourges, and Rheims.

It is an interesting fact that Canterbury Cathedral some time ago made the same change that is now to be made in St. John's, the reredos which had been erected was removed, thus restoring to view the superb vista back of the altar. And now let me ask you to think of the second matter of which I am to speak today.

The undertaking of this work at the present time is a reminder that the St. John's Cathedral building campaign has never been discontinued. The campaign has been quiescent during the war but it is in progress and must now be actively continued in order that the funds may be in hand to complete the Cathedral as soon as the war ends.

St. John's is the largest Cathedral by far on this continent, and is the second in size in the world. When finished, St. John's Cathedral will be more than one-third larger than St. Paul's Cathedral in London or Notre Dame in Paris. It is more than two-thirds built and there is no debt on it. It will take approximately $10,000,000 to complete its construction including the completion of the great arch in the crossing, the completion of the north transept which is already partly built, the building of the south transept, the completion of the two western towers which are built up to the height of the roof of the nave, the raising of the outer roof of the choir and sanctuary, and the building of the central tower to take the place of the present temporary and unattractive dome.

If you think $10,000,000 is a large sum for the completion of a Cathedral which will stand through the ages to the glory of God, let me say that it has just been announced that it will take $35,000,000 to repair the airplane carrier *Franklin* and we all of us fully approve that expenditure.

There are urgent demands upon us at this time. We must do our uttermost for the support of the war, we must do our full part for the Reconstruction and Advance Fund called for by the General Convention, we must meet any other needs and obligations, but this great House of God in the metropolis of our nation must not stand unfinished.

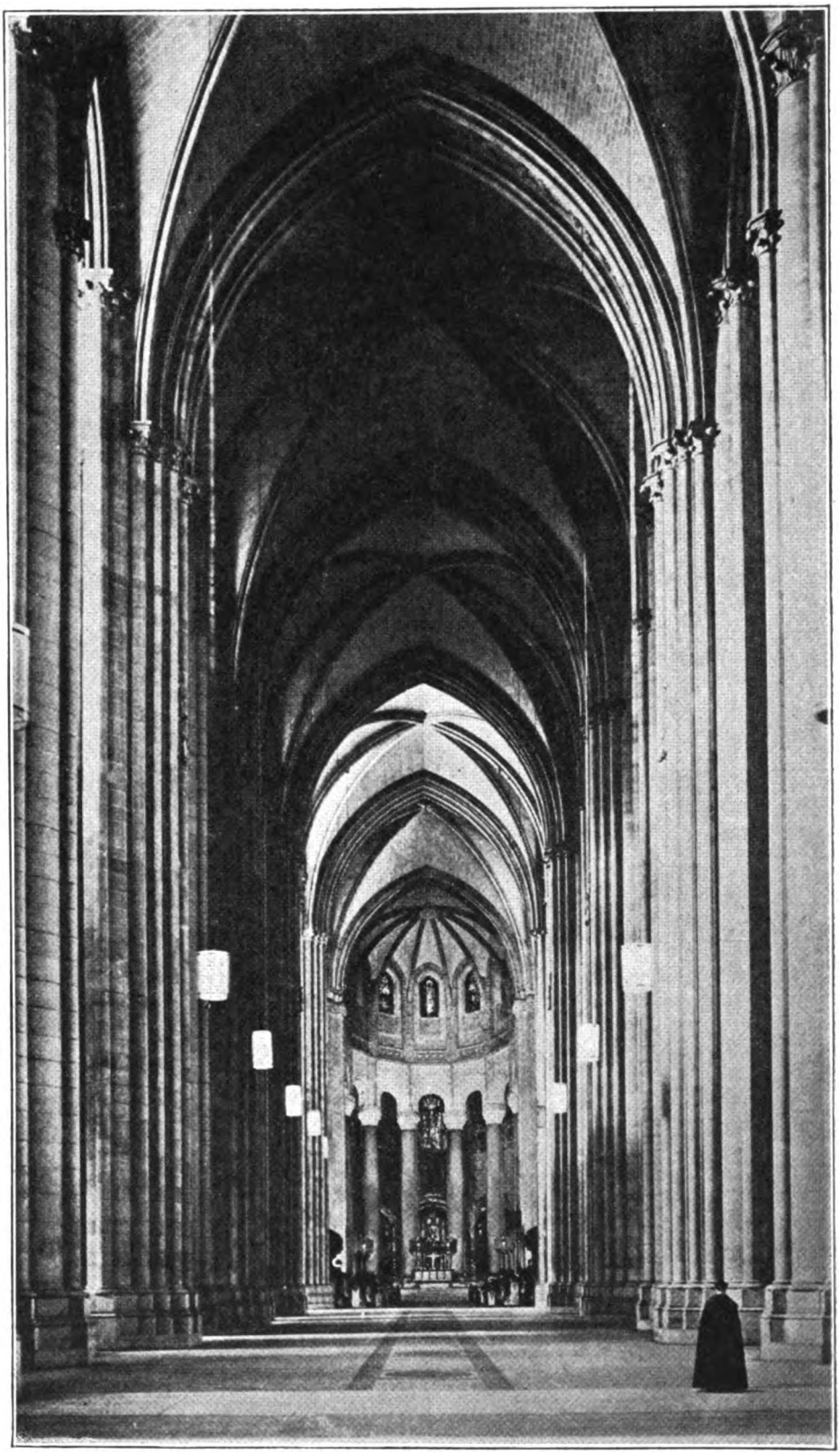
The vast congregations of people of every sort who gather at the frequent special services and also the great number of visitors from far and near at the regular services show the place which St. John's Cathedral holds in the public mind and its influence for religion. This great Cathedral in the City of New York is one of the mightiest visible witnesses for Christ and His Church and one of the most far-reaching centers of missionary influence in the world today.

Every gift which has been made for the building of this Cathedral is imperishably recorded in the Book of Remembrance now in preparation which will be placed in the Golden Shrine prepared for it in the nave.

And I can tell you that the names thus recorded represent gifts varying in amount from three cents to more than a million dollars. This great company of givers, already numbering almost 300,000, together with a still larger number of anonymous givers, are the true builders of this Cathedral.

You are asked to make it known as widely as possible that the campaign is in progress. Gifts large or small are welcome. May some of those who still have large wealth be moved to give it, or to bequeath it for this sacred and noble purpose! Some may wish to give a special part of the Cathedral as a memorial. Full information as to the building plans and as to the cost of the various units of construction will be furnished upon request.

It is hoped that gifts and bequests now made will make possible, as soon as the war ends, the completion of this great Cathedral as a thank-offering to Almighty God for the ending of war and the hope of just and world-wide peace, and in grateful memory of all those who in this fearful struggle laid down their lives in the cause of humanity and freedom.



THE CATHEDRAL OF ST. JOHN THE DIVINE: *The photograph has been retouched to show the striking effect achieved by removing the reredos.*

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Pointing to God

AMONG the towering buildings of New York stands one which points straight up to God. To be sure, every church in every city has this task. Yet the Cathedral of St. John the Divine, both by its size and grandeur and by the harmony of its vast conception, speaks to all the world for all churches. To complete the Cathedral will cost $10,000,000—a staggering sum. That vast amount, however, will not as some comments seem to suggest be merely frozen into stone. It will go to pay stonemasons and builders, designers and executers of stained glass, laborers and artisans and artists and architects who, in turn, will use it to buy food and clothing and fulfill the other needs and desires of their families.

Would you like to have a part in the physical work of building this symphony of stone and glass, this uttered prayer which will speak to God of man and to man of God for thousands of years? Would you be proud to think that your great-great grandchildren could say, "My great-great grandfather cut the stone for that arch, and set it in its place?" A thing of beauty is its own justification. A thing of beauty dedicated to the glory of God is almost the pinnacle of human endeavor.

Hence we do not begrudge the $10,000,000-worth of time which men and women will spend on building the Cathedral of St. John the Divine. Modern civilization has the time to spend praising God in glass and stone. And those of us who are not builders can gladly give of our substance so that the work may go forward.

Fr. Shoemaker's School

WE SHARE the general interest in the new school of clerical internship about to be opened in New York under the leadership of the Rev. Samuel M. Shoemaker. The essence of any school is its faculty; and we doubt that the most blase and case-hardened youth could fail to catch the enthusiasm, earnestness, and fire of Fr. Shoemaker. It will be a great thing for the Church to have the routine of parish work taught by one to whom it is the thrilling adventure of meeting human souls.

May God endow the school with every blessing, material and spiritual.

"Union Through Communion"

ONE OF the hardy perennials of the Question Box concerns the admission of unconfirmed persons to the Holy Communion. The definitive word on this subject, we are happy to report, has now been said by Mr. Spencer Ervin, well known Philadelphia layman, in a pamphlet entitled *Union Through Communion.** In the pamphlet, Mr. Ervin proposes a means of legalizing open Communion without undertaking the long and onerous task of amending the canons or the Prayer Book. The probable results of the very simple device he proposes are calculated to startle and amaze.

We won't say any more, because we don't want to spoil the effect of the pamphlet. But just one warning: Don't spend your nickel unless you have a sense of humor!

The Collect

St. Barnabas — *June 11th*

"SINGULAR gifts of the Holy Ghost." "Singular" here suggests "appropriate to him," not "strange" or "rare." St. Barnabas was not utterly different from all other people. The Holy Ghost gives His gifts "to every man severally as He will." We all receive most of the same gifts, plus whatever is most needed by us, our individual gifts. As we use today's collect we should pause and search our minds to learn what the Holy Ghost has given us, and in particular what very special power He has granted, that we may make all endeavor to use that gift always to God's honor and glory. We may not be fitted for nor expected to do the work St. Barnabas did, but we are called upon to do some particular (singular) work for God which no one else can do. Be it great or be it small, it is our personal work and our share in the fulfillment of God's will.

Third Sunday after Trinity — *June 17th*

AN HEARTY desire to pray. Is prayer something we desire from the heart or is it a troublesome duty? Do we really want to pray? It should be a relief to turn to God and talk with Him. There should be a sense of joy in approaching God and telling Him of our love, gratitude, and needs. If we think of prayer as a burdensome task and so neglect it, we are missing something of great value in our spiritual lives. We need to learn prayer's refreshing strength, finding in it a source of power and we must use prayer until we would miss its inspiration as much as we miss a regular meal or nightly sleep. Prayer keeps us in touch with God as we bring to Him the routine of our lives and not just the unusual need that shows us our helplessness. Prayer places us definitely on God's side, secure in His help to forestall the dangers and difficulties that come to the soul.

Anglican Theology Today

IN AN ARTICLE IN *Theology* (January, 1945) on the subject "What is Anglican Theology," A. M. Ramsay makes the following remarks on the present theological position:

"The Anglican use, methods, and direction discovered themselves in reaction from the pressure of Luther, Calvin, and Trent; and it is possible that in the reaction against misleading systems there was a missing of certain valuable elements which those systems contained. Thus, though the Anglican method led to a balanced use of Scripture as interpreted by tradition and to an escape from the lopsidedness of the Reformed scripturalism there may yet have been loss through the missing of the more 'dynamic' use of Scripture known amongst the Reformed. In other words our emphasis (right as it has been) upon the 'Word made flesh' may have led us to miss something of the meaning of the 'Word spoken' as Reformed Christianity values it. Similarly the reaction against Rome may have led to loss through our neglect of the angelic doctor, from whom Hooker himself had learnt not a little. The day of revenge has come. The catastrophic times through which we have been passing have exposed the contemporary weaknesses of the Anglican use. Can it offer the wholeness of system which the Thomist offers? Does it sufficiently understand the notes of crisis and judgment which the Confessional Protestant has been making his own? It has seemed that Anglicanism has had less to say and has said it less power-

*Union Through Communion; by Spencer Ervin; 5 cents; published by the author, 901 Provident Building, Philadelphia 3, Pa.

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Somewhere in the Pacific (Delayed).

DEAR FAMILY: This might well be entitled "The Most Unusual Service I Ever Attended."

The Iwo Jima campaign was over. As all the world knows, it had been bitter, bloody, and barbarous. Although relatively short, as compared with other campaigns, it was longer than we had anticipated, and all of us were pretty thoroughly tired out. We could scarcely wait until the time came to shake from our shoes the grainy black volcanic dust of the ugly little island.

So when, late one afternoon, the unit to which I was temporarily attached received orders to be prepared to shove off the next day, it was welcome news to all of us. We had had a comparatively easy time of it—not the gruelling hand to hand combat of the front-line troops—but the prospect of leaving certainly looked good to us. And when we crawled into our fox-holes for the last time that night, we came as near to being happy as one could on that tragic battle ground.

Next morning was devoted to striking camp and getting our gear in order to move. By noon we were on the beach, ready to board the small boats that would take us out to our ship. But loading our equipment took most of the afternoon, and it was late in the day before we got aboard the transport. First in the thoughts of all of us was a bath; next, hot chow. The Navy accommodated us in both of these basic desires, and by evening we felt like clean, respectable citizens, for the first time in weeks.

It was that evening that the service was held. It was an undenominational service, conducted by our enthusiastic young Baptist chaplain, and it was held in the ship's mess hall. As we gathered for it—mostly Marines who had just come aboard, with a sprinkling of the ship's company—there was nothing to indicate that it would be anything but an ordinary service of thanksgiving for our preservation during the campaign, and prayer for a safe voyage to our destination. The chaplain stood quietly beside his improvised altar, with two candles burning, one on either side of the cross, while the congregation took their places standing among the rows of tables.

But just as the chaplain uttered his opening sentences, a gong rang and the public address system sounded off: "General Quarters. All hands man your battle stations!" Instantly the sailors of the ship's company left to take up their positions for battle. Other men came rapidly through the hall on the way to their stations. Doors clanged as they were slammed and dogged down. In a matter of minutes, without haste or confusion, guns were manned, ammunition ready to load, and the ship was prepared for any emergency.

Meanwhile the chaplain continued his opening sentences. The Marines, who were passengers on this ship and therefore had no battle stations, remained and the service continued.

From the loud-speaker came a voice, and the chaplain paused. "This is the ship's captain," said a pleasant voice, in an easy, almost conversational tone. "Enemy planes are approaching. We're ready for 'em. For the benefit of those below decks, we'll let you know from time to time what's going on. If you don't hear anything, nothing's happening."

The chaplain announced a hymn, and we all joined heartily in singing it. As we sang, we heard a command over the speaker system: "Make smoke!" A few minutes later, smoke began to seep into the mess hall, as pots outside began to give off their dark fumes.

Now the skipper spoke again: "An undetermined number of enemy planes are coming toward us. Our own planes are up to meet them. Smoke is covering our ship and the entire area around us. They'll have a tough time getting to us, and a tougher time finding us if they get here. That's all for now."

The chaplain continued. "Lord, as this smoke envelopes us, let it remind us of the incense in thy temples of old. . . ." Not bad, I thought, though perhaps a little "High Church" for an evangelical Baptist! And the smoke really was getting thick now; you could hardly see the chaplain. It gave us a peculiarly safe feeling, as if we were putting on a mantle of invisibility. But this pleasant feeling was rudely shattered by a sharp command from the loud-speaker, drowning out the chaplain's voice: "Make more smoke! We're like a sitting duck in a mill-pond."

The chaplain announced another hymn. It was a long one, and while we sang it was difficult to follow the progress of events as they were relayed to us through the loud speaker. We finished the hymn, and the chaplain began his sermon. Don't ask me what it was all about; I doubt if he remembers, himself. There was something about the Israelites, with their pillar of cloud by day and their pillar of fire by night; but the ever-thickening smoke seemed much more real at the moment. Now it was so dense that you couldn't see the chaplain at all; only the glow of the two candles through the gloom. You knew the room was full of people, but you could see only the ones alongside you, or in the rows immediately before and behind.

Now came some real news over the speaker: "Our planes have found the enemy, 40 miles out. They've shot down one of the enemy bombers."

It was hard to refrain from cheering. The chaplain said: "Let us give thanks that our air screen is protecting us." I had a hasty and confused vision of the Israelites fleeing through the Red Sea, while Pharaoh's hosts were bearing down upon them in Zeroes as the sea opened to permit them to pass, and I remember idly wondering where Moses got his air screen.

"We got another!" came the skipper's voice again. "Two down, two to go." What was this—a church service, an air raid, or a football game?

The chaplain was speaking again. "I've kept you longer than usual. There's no place we can go anyway, and if the planes get through to us they might as well find us worshiping God. Open your books to the Navy hymn." We sang it with gusto, and a keen appreciation of the need of heavenly aid "for those in peril on the sea."

It was over soon. The planes didn't get through to us. Three of them were shot down by our air support, or by anti-aircraft fire. A fourth evidently thought better of it, and headed back toward its base. "Secure from General Quarters," came the word over the speaker. The air raid was over. So was the service. It's one I won't forget very soon, and neither will anyone else who was there. . . . But I'm still a little vague as to what the sermon was all about!

CLIFFORD P. MOREHOUSE.

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ully than these two theologies upon its flanks. Its members often ook to them rather than to their mother, and ask 'Has she a heology of her own?'

"But history may soon repeat itself, and, as in the latter days f the reign of Queen Elizabeth, Anglican divinity may soon ediscover itself and, while claiming to say far less than the choolman and the Confessionalist, may speak both *with* a wider uthority than they and *to* the whole man rather than to a part of him. For on the one side every sort of infallibilism demands an infallible logician, and this means an authority speaking to far less than the whole man. And on the other side Neo-Calvinism leads us to regard the use of our reason as a sinful titanism, and so dwells on our justification as to rob us of our sanctification through union with the divine life. If these judgments be true, the Anglican need not be too diffident or apologetic, though he may need to be more modest, in what he claims to say. . . ."

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War Prisoners Aid

By Dr. D. A. Davis

ON A HOT sultry day last year in the eastern part of Kueichow Province, two men were talking quietly. One, a Chinese officer, was very disturbed. He shook his head and sighed. The other man, a civilian, listened intently. The two were surrounded by barbed wire fences.

"I repeat, sir, those Japanese are absolutely incorrigible! They are 30 thorns in my side every day! They will not engage in recreation, studies, and as for religion . . . humph . . . *that* is something which will never enter their thick heads!" Finally the second man spoke up. He was a man who was well acquainted with such a situation as this and he was not in the least disconcerted. "Let me have a crack at your problem, commandant, maybe I can do something with these men."

And the civilian, a worker with the War Prisoners Aid of the YMCA, did do something. For six weeks he toiled with the Japs and at the end of that time he sent me a report which I quote in part: "The task was very difficult in the beginning, but gradually as I expounded the great teachings of the Christian truth, quite a few of the incorrigibles were spellbound since so much was contrary to their own ideas. It may be asked, 'Is it not unseemly to obtrude opinions among those who are imprisoned?' Perhaps, but my meetings were sponsored by the self governing committee and there is all the difference in the world between opinions spun like cobwebs from the brain or caught up at second hand; and those great basic principles of truth, morality, and right, which are witnessed by the conscience. And when you stand up for these, you do not seek to exalt your own goodness or win an advantage but simply try to raise the standard from being trampled in the mud."

The "Y" man then went on to say that he will never forget the solemn service when 30 husky Japs bowed their knees and received God's pledge of His unconditional favor.

German Coöperation

Have the Germans coöperated with the War Prisoners Aid of the YMCA? Yes, they have. They permitted the YMCA to send braille typewriters and phonographs to the blind Allied prisoners at Stalag, and also allowed a Presbyterian minister to travel clear across Germany to a prison camp in order to ordain a young man prisoner for the ministry. Another instance of coöperation was last Christmas when the commandant of Stalag Luft 4 gave orders that the barracks were to be unlocked Christmas Eve so the British and American prisoners could leave their barracks and assemble on the playground to sing Christmas carols. In the case of the ordination, the "Y" had cabled the presbytery in New Zealand to obtain the authorization for the ordination.

The War Prisoners Aid of the YMCA in its contact with prisoners follows the lines set down by Maj. Gen. Archer L. Lerch who recently stated that the prisoners are being treated firmly and fairly but are not being molly-coddled. He made this remark in his answer to critics who have demanded retaliation against German prisoners in this country because of the maltreatment of our boys in Germany. General Lerch said that we are or claim to be the leading Christian nation in the world. "If we as victors are now going to throw the Geneva convention out of the window, then I don't see why we should waste our time on Dumbarton Oaks and the San Francisco Conference." The general added that our fair treatment of prisoners paid off by helping to increase the volume of surrenders on the Western Front.

One of our many activities today is in connection with German theological students who are prisoners of the Allies in the United States and overseas. We have quite a few of those men in the camps and in order to aid them in their pursuit of their theological studies, we are setting up seminaries in the prison camps so as to provide the religious instruction required. At the beginning of World War II, Hitler ordered most of the Lutheran ministers to the Russian front lines where they were either killed or captured. Approximate figures show that 25% of these men have been shot or taken prisoner by the Allied troops. The War Prisoners Aid has supplied necessary religious books and pamphlets printed in German to the prisoners.

Reports from workers from all over the world reach my desk. These documents tell of receiving from YMCA headquarters, Bibles in Japanese, New Testaments in Malayan, Dutch, and Cantonese; the Gospels in Cantonese and Malayan. The spiritual well-being of all concerned is receiving close attention. It is really remarkable how the young people have applied themselves to the understanding of English. One worker writes: "Whereas in the beginning of this work, I was lost without an interpreter, I am now well understood as I give them instruction. They readily sing the well-known hymns as they read them from the large printed sheets hanging in the school room and I must tell you the singing is a delight to hear."

Gifts

A worker spends about one-sixth of his time in religious activities, the other five-sixths in educational, recreational, and similar endeavors. We learn from our men what is needed in the camps and from our warehouse in New York City and from South America, go countless articles to the prisoners of war. The number of books, games, and pieces of sports equipment runs into the millions. For instance a request came from a British camp in Africa for church supplies. The prisoners had built the church but needed an altar, altar cloth, and communion wine. Those were sent by the YMCA. During the past two years approximately 300,000 musical instruments, even bull fiddles, were sent to prisoner of war camps. Sewing machines, some 30,000 pounds of bookbinding cloth, the famous *War Time Log* (a finely-bound book to be used as a diary and sketch book) are among the many worthwhile articles supplied to the Barbed Wire Legion.

There is a constant call for hymn books printed in languages spoken by prisoners. Recently a "Y" worker in New Zealand was looking for someone who could translate English hymns into the Italian language so all the prisoners could sing. The man located a prisoner who spoke both English and Italian but who paid little attention to the worker's appeal for aid. Finally, the "Y" man opened the hymn book and started to hum an old favorite. It was no time at all before both the prisoner and the representative were singing at the top of their voices, "Onward, Christian soldiers," "Stand up for Jesus," and "O God, our help in ages past." The prisoner had been so despondent he had no interest in helping anyone but the sound of the hymns lifted his spirit and the next day he started diligently to translate them.

Guidance

The work of the YMCA War Prisoners Aid started in World War I and continues in the present war. Its scope is so broad that we believe that we should continue it even after the cessation of hostilities as long as there is a prisoner in a camp who needs comfort and bodily help. We hope that our association with the prisoners will have the effect of guiding their steps in the years to come. It is a recognized fact that a prisoner of war is removed from the amusements and distractions of the world—he is alone with himself, thrown upon his inner resources and in many cases, for the first time. He is then free to react to that inner necessity which draws men to God.

The Church and the Christian Gospel are the decisive influences of renewal and reintegration. To the prisoner of war God is his new center of life. So, we of the "Y" feel that this situation—new to many men—is something vital to their well being and is a force which cannot and must not be eliminated.

When the prisoner is repatriated and returns to civil life, perhaps the man who never went to church in his life, had no thought of God, will assume a new status in his community by joining the church of his choice. Thus, the work of the YMCA War Prisoners' Aid will never die.

Editor's Comment:

Readers who wish to send checks to help in this great enterprise should make them payable to THE LIVING CHURCH RELIEF FUND and send them to the editorial office with notation "For YMCA War Prisoners Aid."

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NEW YORK

Bishop Manning Makes Announcement and Appeal

Bishop Manning of New York drew a large congregation to the Cathedral of St. John the Divine, New York City, on Sunday morning, June 3d. The Bishop had been in his place in the Cathedral on Easter Day, for the reading of his Easter sermon, which he had written but which was read for him by the Rev. Canon Edward N. West. But June 3d was the first occasion on which the Bishop had spoken. He proceeded to the pulpit with his accustomed firm step and delivered an address which was in the nature of an announcement and an appeal. It was the first time his voice had been heard in the Cathedral since last November.

The announcement was to the effect that work has never stopped on the Cathedral and that, after the war, it is hoped that the great edifice may be completed. The raising of funds will in nowise interfere with the financial support of the war and the Reconstruction and Advance Fund, but will be over and above those primary obligations. Memorial gifts will no doubt be made.

A more immediate announcement was of great interest also. The present reredos will be removed, giving an additional length of 74 feet from west to east, thus making the longest unbroken vista in Christendom. Canterbury Cathedral made a similar change some time ago.

The Bishop appealed to all present to make widely known the campaign for the completion of the Cathedral. Scores, after the service, expressed their delight in seeing and hearing the Bishop again, his health restored and his purpose in regard to the Cathedral unchanged and as strong as ever.

Dinner for Fr. Shoemaker

Two hundred and forty friends of the Rev. Samuel M. Shoemaker assembled in the Georgian Room of the Hotel Pennsylvania, New York City, on May 31st, at a dinner given to honor him on his 20th anniversary as rector of Calvary Church and to express confidence in his plans for a clergy school in Calvary Parish House. At the speakers' table, besides Fr. Shoemaker and Mrs. Shoemaker, were the Presiding Bishop, the Rev. Dr. Theodore Sedgwick, rector of Calvary from 1911 to 1924; the Rev. Shelton Hale Bishop, rector of St. Philip's Church in the Harlem district of New York City; the Rev. Canon Quintin Warner; the Hon. H. Alexander Smith, U. S. Senator from New Jersey (Fr. Shoemaker's father-in-law), and Mrs. Smith; William Wilson, founder of *Alcoholics Anonymous,* the noted work for the reclaiming of inebriates; Abraham Vereide of Washington, D. C., head of the famous "breakfast groups"; and Harvery Wiley Corbett, the well-known architect. Mr. Corbett introduced Senator Smith, who presided. A "surprise speaker" was the Rev. J. Herbert Smith, associate rector of Calvary from 1931 to 1942, who spoke over the telephone (amplified), from his present parish, All Saints', Beverly Hills, Calif.

All the speakers paid high tribute to Fr. Shoemaker, for his work in the past 20 years, and all wished him God-speed in the new venture. Letters were read from many Church leaders, foremost among them being a letter from Bishop Manning of New York.

Florence Nightingale Service

One thousand nurses attended the 21st annual service in memory of Florence Nightingale and all nurses who have died in the services, on May 13th, in the Cathedral of St. John the Divine. The nurses marched four abreast through the great west doors of the Cathedral, behind a Red Cross color guard from hospitals in the 2nd Service Command Area. There were navy nurses and units representing the Cadet Nursing Corps, student nursing groups, graduate nurses, and faculty members of various training schools, the Visiting Nurses Service of New York, the Community Service Nurses, nurse veterans of the Spanish-American War, and of the Jane A. Delano Post 344 of the American Legion, made up of nurse veterans of World War I. The various uniforms added to the impressiveness of the procession, which was long.

The Rev. Canon Thomas A. Sparks officiated. The preacher was the Rev. Otis R. Rice, director of religious work in St. Luke's Hospital.

SPRINGFIELD

Missionary Survey at Synod

The 68th synod of the diocese of Springfield, held in St. Paul's Pro-Cathedral, Springfield, Ill., coincided with V-E Day and marked the 21st year of the episcopacy of Bishop White. The Rev. F. William Orrick is dean and rector of the Pro-Cathedral.

The matter of missions expansion was of foremost interest in the sessions, and a definite purpose to promote more vigorously this phase of the work of the diocese was manifest. A report on the subject stated that the diocese needed a coadjutor, and the synod expressed its willingness to provide one as soon as the Bishop was ready to ask for assistance. The text of the report follows:

At a conference of the clergy of the diocese called by the Bishop in December, 1944, Bishop White appointed a committee of four —Frs. Whitford, Ringland, H. L. Miller, and Wallace—to investigate what was described as an "unpleasant and discouraging situation" in St. John's Mission, Centralia. Three members of this committee—Frs. Whitford, Ringland, and Miller—spent a day in Centralia and in due time made a report in person to the Bishop. In making this report the committee repeated the general dissatisfaction with our whole missionary program that had been voiced by the clergy of the diocese at the December meeting, and asked that the Bishop call for a survey of the whole mission field of the diocese. Bishop White thereupon appointed Frs. Whitford, Ringland, and H. L. Miller to make such a survey and to report its findings to this synod. The report follows:

The picture which we have to present is not an attractive one. During the past ten years the number of communicants in the mission areas has dropped from 1,483 to 1,321. In the majority of cases the missions are without regular services—in some of them there are no services at all for long periods of time. In a number of places our mission churches are rented to denominational bodies of various and sundry types and often the bulletin boards of these groups quite overshadow our own on the fronts of these churches. In one of these churches the font is used as a match tray and waste basket! Our church in Murphysboro was recently sold to the Assembly of God, but the altar was not removed and is now used as a bulletin display rack. (Murphysboro, by the way, has a population of nearly 9,000.) This committee deplores the use of our properties by sectarian bodies who have no regard for the sacred appointments of liturgical worship, and we believe, too, that it is a mighty bad ad for the Episcopal Church generally when we must rent our buildings for from $2 to $5 per week merely in order to keep title to them.

Feeling that the conditions existing in the mission field are of real concern to the whole diocese the members of the survey committee decided to issue an invitation to all the clergy to meet together to discuss them. We felt, too, that it might be well for us to journey through the extensive mission area of southern Illinois, so we called upon Fr. Hagan, archdeacon of Cairo, to invite us to meet in his parish. So it came about that a majority of the clergy spent a night and a day, March 14th and 15th, in that city and discussed in detail the present state of our mission work, and tried earnestly to seek possible ways of improving the work of the Church in the mission areas.

Four Proposals

Four positive suggestions were crystallized at this Cairo meeting: (1) That we urge our Bishop to petition this synod for a coadjutor. (2) That the present assignments to the mission clergy be rearranged. (3) That efforts be made through the proper channels to enlist the interest of one of the religious orders for men in taking over certain portions of the field. (4) That a committee of clergy and laity, representatives of parishes and missions, be set up to consider personnel standards, and to counsel the finance committee in matters affecting the missions budget.

It seemed obvious to the clergy present at the Cairo meeting that suggestion No. 1 was of major importance—and, therefore, the following petition, signed by all but five of the clergy of the diocese, was sent to Bishop White.

"To the Rt. Rev. John Chanler White, D.D., S.T.D.,
"Bishop of Springfield.

"We, the clergy of the diocese of Springfield, wish to congratulate our Bishop on the courageous stand he has taken in resisting the efforts of the General Convention to force the resignation of bishops over the age of 72. It is directly contrary to ancient Catholic policy for any organization outside the diocese to sever the relationship between a bishop and his diocese. The enactment of canons of the type proposed by the General Convention could very easily lead to serious abuses. The bishop of the diocese is not

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simply an executive who may be retired when his usefulness is impaired. He is a shepherd, the spiritual father of the diocesan family. This relationship obtains until his death or until he voluntarily, with the consent of the diocese and the House of Bishops, retires from active work.

"We are aware, however, that the executive work of a diocese such as ours is very strenuous. We believe that it is too great a burden for our Bishop to carry on alone without serious jeopardy to his health. The long journeys through the heat of summer and through winter cold would tax the endurance of a man many years his junior. We are aware, furthermore, that there are places where the work of the diocese could be carried on with more vigor and with greater success by a younger man. It is, therefore, the consensus of the clergy that our Bishop, at the synod on May 16th, 1945, ask for a bishop coadjutor. We believe, furthermore, that the Bishop ought to assign to said bishop coadjutor the supervision of all the missions and aided parishes of the diocese of Springfield; and that the Bishop ought to appoint said bishop coadjutor chairman of the Department of Missions and Church Extension of the Bishop and Council.

"We recommend, therefore, (1) that the finance committee of the diocese be instructed to submit to the synod, on May 16, 1945, whatever adjustments are necessary in the budget of the diocese for the last half of the year 1945, to provide the salary and allowances for a bishop coadjutor; (2) that permission to elect a bishop coadjutor be obtained from the bishops and standing committee of the various dioceses at an early date; and (3) that a special synod be called, not later than July 1, 1945, for the election of a bishop coadjutor.

"It is understood by all the clergy that these recommendations are in no way an indication of lack of loyalty to our Bishop. His more than 55 years of labor in this diocese have given him a place in our hearts that no one else could ever occupy. We cherish his fatherly kindness, his wisdom seasoned by years of hard work. We believe that in taking this action we are furthering the work of God in the diocese of Springfield."

On April 12, 1945, Bishop White in a reply to the clergy wrote as follows:

"Rev. and dear Brother:

"I received some weeks ago the letter and petition adopted at your meeting in Cairo and have delayed response until I have had time to thoroughly consider the matter and your petition. Only now after mature deliberation and consultation with those in whom I have confidence, am I able to reply.

"I wish first of all to thank you most heartily for your very kind and complimentary expression of your approbation or approval of my stand taken in regard to the matter of the compulsory retirement of bishops at the age of 72, and of my 55 years service as deacon, priest and bishop of the diocese. It is very heartening and encouraging to receive such enthusiastic and affectionate endorsement, and I am sincerely grateful.

"I am also very appreciative of your loyalty and thoughtfulness in desiring to give me help, especially in the matter of taking care of the missionary work and of saving my strength and relieving me of long and wearisome journeys throughout the diocese. I thank you sincerely for your personal regard and sincerity and am very grateful.

"After due consideration, I feel compelled to decline your kind offer for several reasons:

"1. It seems to me that I would be very inconsistent to ask for help or the assistance of a coadjutor bishop so soon after the action taken by the House of Bishops at its meeting in Birmingham in the matter of the retirement of bishops at the age of 72.

"2. The matter of finances is an almost insuperable difficulty. In these war times, while there seems to be plenty of money, everybody and everything is out for it, and there are so many drives, that I am very much opposed to burdening our people with additional appeals.

"3. I feel that it would be almost impossible to secure the services of the kind of man that we would like at the present time.

"So, while I am not definitely opposed to the matter of a coadjutor, I do not think that this is a favorable time.

"Appreciating your very kind thoughtfulness and with my affectionate regards, I am

"Faithfully yours,

(Signed) "JOHN C. WHITE,

"Bishop of Springfield."

It was not possible to secure the reaction of all the clergy to this letter, but the members of the survey committee would make this statement in regard to it. We are inclined to disagree with those whom the Bishop consulted and in whom he has such confidence. The deliberations of the clergy were also "mature" and were carried out in the conviction that where there is a determined will to do a job that obviously needs to be done, a way can be provided to get it done. We cannot see any relationship between the action taken by the House of Bishops at its recent meeting in Birmingham, and the recommendation which the clergy have made relative to securing a bishop coadjutor.

DECLINING ACTIVITY

We fail to agree, also, that "the matter of finances is an almost insuperable difficulty." We seriously believe that the present policy of selling our properties and keeping our missions understaffed in order to balance the budget or to show a favorable balance must stop. We cannot receive with any enthusiasm increased assessments in the face of a program of declining missionary activity. On the other hand, we believe that there isn't a priest in charge of any self-supporting parish who would not willingly and enthusiastically go to bat for increased assessments for missionary work if he could see a determination on the part of those in control of the program, to maintain and expand our efforts to bring the Episcopal Church to every town of 2,500 population or over, in the diocese. The suggestion that we have a coadjutor was made with the thought that a young and vigorous leader in charge of our missionary work particularly, would have both the time and the energy to coördinate the available manpower and resources of the diocese to this end.

Suggestion No. 2 offered by the Cairo meeting of the clergy deals with the rearrangement of the fields of work in the missionary areas. A detailed plan of the proposed rearrangement is incorporated into this report. In brief outline the plan is this:

1. That the Pro-Cathedral in Springfield employ an assistant who would spend at least half his time with St. John's and St. Luke's, Springfield, and the missions in Havana and Petersburg. At the present time the missioner from Carlinville drives to Springfield to care for these missions under the very noses of two strong parish churches.

2. The Carlinville missioner would be in charge of the Church's work in Carlinville, Chesterfield, Jerseyville, Carrollton, Gillespie.

3. St. Gabriel's Mission in Wood River would become the responsibility of St. Paul's, Alton. St. Paul's has an assistant priest and this mission is only 3½ miles away! Fr. Hall now serves this chapel twice a month from Granite City. St. Paul's, Alton, could provide

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a service every Sunday at a regular hour and do the necessary parish calling.

4. An assistant priest at Decatur could serve the missions in Mattoon and Paris.

5. The missions in Anna and Mound City would be assigned to Cairo.

6. The West Frankfort Field would include Chester, DuQuoin, Zeigler, West Frankfort, Carbondale, Marion, Harrisburg, McLeansboro. Eventually there should be two missionaries in this field, or serious consideration should be given to enlisting the interest of one of the religious orders to man the field.

7. We recommend the immediate establishment of an associate mission, manned by two missionaries, to take charge of the Church's work in Albion, Mt. Carmel, Mt. Vernon, Salem, Centralia, Carlyle, Greenville.

8. The present relationship between Collinsville and Belleville seems to be satisfactory and we recommend its continuance for the time being.

9. The Granite City field would remain as at present minus Wood River. One man can serve Edwardsville, Glen Carbon, and Granite City.

Our recommendation calls for a minimum salary of $2,100 for the mission clergy plus adequate allowances for travel—varying of course, with the territory to be covered. In accordance with this plan, the whole missionary field of the diocese could be covered at an annual cost of $7,750. As the accompanying detailed report will show this would involve only an 18% increase in missionary assessments, and it is our firm conviction that if such a program were to be given a fair trial, the established parishes of the diocese would bend every effort to supply the financial support. We believe, too, that if the mission field were thus rearranged and adequately staffed it would be a matter of a very few years before the income from the missions themselves would increase materially, thus making it possible to decrease gradually the burden shouldered by the parishes in the initial stages, or to consider material extension of the field.

As was intimated earlier, the clergy in conference at Cairo were well aware of the fact that the success of any such plan as is here outlined is dependent in large measure upon securing the right men to staff the field. Therefore, we suggest that definite standards of training and experience and interest be set up to be used in the choice of missionaries. We believe that such fitness for service can be determined better by the Bishop and a committee appointed by him for the purpose, than by members of the finance committee.

The present picture of the Church's work in the mission field of this diocese is one of chaos and neglect. There must be revived throughout the diocese a strong zeal for real missionary activity, the kind that we evidenced at the turn of the century and carried on largely at the instigation of our present Bishop, then a vigorous missionary himself.

We must show our faith in the power of the Church to survive and expand by putting our properties in good repair, by staffing the field adequately, and by reaching out into new fields. We have no command from our Lord to send forth Lutherans, Baptists, and the various Assemblies of God, so-called to do the work for us. But we do have a commission to go out into the highways and byways and make known to all men the whole faith of Jesus—and this without taking as our main consideration the least amount of money and effort we can expend in the doing of it.

We invite a thorough discussion of this important matter by the members of this synod, and earnestly hope that out of it will come specific and constructive action for the

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improvement of our missionary work. We must ask God that He will make clear to us the challenge, and give us all the willingness to work; that He will enlarge our faith, enlighten our understanding, and fill us with a hearty desire to do His will.

Signed: M. E. WHITFORD.
H. L. MILLER.
E. M. RINGLAND.

At the meeting of the Woman's Auxiliary, which met concurrently with the synod in the Pro-Cathedral, Mrs. T. P. Luby was elected president; Mrs. M. C. Rose, vice-president; Mrs. Edith J. Owen, secretary; and Mrs. Walter Harris, treasurer.

ELECTIONS: Secretary, Rev. F. S. Arvedson. Treasurer, Ernest Wilson. Standing committee, Rev. Messrs. J. Wallace, E. M. Ringland, M. E. Whitford, H. L. Miller; Messrs. C. M. Hathaway, A. R. Knight, E. Gunn, Dr. H. S. Layman.

NORTH CAROLINA

Convention Met on V-E Day

The 129th annual convention of the diocese of North Carolina met in the Church of the Holy Comforter, Burlington, on May 8th and 9th, with an exceptionally large number of laymen present.

As the opening day of convention was V-E Day, the convention began with a service of Thanksgiving followed immediately by organization and the Bishop's address.

At the close of his address Bishop Penick asked the convention to consider two things: (1) The Reconstruction and Advance Fund. (2) A purely diocesan venture, the Chapel of Thanks at the summer camp. A committee was appointed to consider this part of the address, and they brought in enthusiastic recommendations for both items.

The various diocesan institutions made excellent reports. It was encouraging to note that a many-year-old tangle of property was finally straightened out.

In the last few months, the diocese has purchased an 85-acre tract of land as a camp and conference site for Negroes; so the diocese is now well equipped for the training of both white and colored youth.

ELECTIONS: Standing committee, reëlected. Executive council, Rev. Messrs. F. Drane, H. Johnston; Messrs. G. Irwin, K. D. Battle; Rev. E. Gribbin (elected to fill unexpired term). Kanuga trustee, W. T. Mauney. Delegates to synod, Rev. Messrs. D. Yates, C. E. B. Robinson, J. Cox, L. Schenck, R. Gribbin, J. Fortune; Messrs. U. T. Holmes, C. Thayer, T. Rice, A. B. Andrews, L. London, J. H. Zollicoffer.

NEWARK

Cliffside Park Church Restored to Parishioners

Trinity Church, Cliffside Park, N. J., has been restored to its parishioners by the People's Trust Company upon payment of $35,000, on its mortgage. This followed six months of ups and downs in which the mortgage was foreclosed, a reprieve granted, padlocks placed on the church doors, and a second reprieve granted.

Title to the property was given to the Rev. Richard P. Pressey, rector, who announced that the $27,000 debt the church still owes was to be paid May 27th, when the church was to be consecrated in honor of its men in the armed forces.

SOUTH FLORIDA

Negro Visiting Nurse

Recently reported was the gift of $1,800 by the Women's Guild of Bethesda-by-the-Sea, Palm Beach, Fla., to provide the salary for one year of a visiting nurse for Palm Beach county. The Rev. Tage Teisen now reports that two members of the parish, Mrs. Alfred G. Key and Mrs. L. E. Cofer, have each contributed half a year's salary for a Negro visiting nurse for this county, these generous gifts aiding greatly in the care of the sick.

CLASSIFIED

ANNOUNCEMENTS

Resolution

RESOLUTION adopted by the Board of Trustees of Nashotah House at their annual meeting May 23, 1945, and included in Minutes.

Whereas for many years Nashotah House has enjoyed the privilege of the life and work of Frank Hudson Hallock, Priest and Doctor, Professer of Old Testament Literature and Language and Librarian of the House;

And Whereas in the infinite wisdom of Almighty God, Dr. Hallock was called suddenly to the life of the Church Expectant on December 13, 1944;

Therefore Be It Resolved that the Board of Trustees of Nashotah House at its annual meeting held on May 23, 1945, express its thankfulness for the brilliant scholarship and self-sacrificing labors of Dr. Hallock and hereby extends to his widow and family its deep sympathy in their sorrow and the assurance of the continued affection of every member of the Board.

And Be It Further Resolved that a copy of this resolution be sent to Mrs. Hallock and to the other members of his immediate family and that a copy be spread upon the Minutes of this meetings of the Board.

Alexander Simpson.
Frederick D. Butler.

Attest:
G. Carlton Story, D.D., Secretary.

THE BOARD of Trustees of Nashotah House heard with deep regret of the death of Charles Marcus Morris, who had been a member of our body for no less a period than one-third of the life of the House, most of the time as its treasurer.

He was always in his place at our meetings.

His legal and financial advice was always at our disposal, and he served the House unstintingly throughout his career as trustee. His wise and thoughtful recommendations solved many problems. Both his urgane presence and his invaluable counsel will be greatly missed by us who are left to carry on his work.

May he rest in peace after his unselfish labors!

The above Memorial Resolution was adopted by the Board of Trustees of Nashotah House at their annual meeting held May 23, 1945, at Nashotah, Wisconsin.

Signed, G. Carlton Story, Secretary.
May 25, 1945.

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CLASSIFIED

CAMPS

BOY CHOIR training course for Choir Directors at Camp WA-LI-RO, July 9-13 by T. Tertius Noble, Harvey B. Gaul, Walter Blodgett. Address Paul Allen Beymer, Christ Episcopal Church, Shaker Heights, Cleveland, Ohio.

CHURCH FURNISHINGS

IN STOCK. Sterling private communion service in case, $47, $50, $75. Intinction chalices. Simpler brass crosses, vases, candlesticks, alms plates. R. Geissler, Inc., 79 West 45th St., New York 18

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146 Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Supplies exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price $4.67. Also my Handbook for Altar Guilds. Price 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

EMBROIDERESS to apply designs on church hangings, and/or do fine embroidery. Give full particulars. Reply Box G-2956, The Living Church, Milwaukee 3, Wis.

WANTED—CHAPLAIN for prison and other institutional work on staff of large Church agency in the east. Age—40 to 50 years. Must have strong liking for institutional work, as well as fair amount of parish experience. Reply Box P-2165, The Living Church. Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, CATHOLIC, 36, desires parish or curacy in East, preferably in New York City. Reply Box B-2160, The Living Church, Milwaukee 3, Wis.

PRIEST, CATHOLIC, desires position teaching in church school, preferably in East. Can teach English, Latin, French, Spanish. Reply Box B-2161, The Living Church, Milwaukee 3, Wis.

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SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL
NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address:
The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

St. Christopher's
Church Boarding and Day School for Boys. Preparation for College and Life. Campus of Thirty Acres. Special reduction to sons of clergymen. For catalog, address: The Rev. John Page Williams, Headmaster, Box 20, Richmond, Va.

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A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.
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then Prescott, Ariz.

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under Sisters of St. Anne
(Episcopal)
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FOR CATALOG AND VIEW FOLDER, ADDRESS:
MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

St. Margaret's School
Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Limited enrollment. For illustrated catalog, address: Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Virginia.

EDUCATIONAL

SEMINARIES

Summer Session at Nashotah

For the second consecutive summer Nashotah House is presenting a full semester of seminary classroom work in a summer term. This year's session opened June 1st and will continue through September 1st. The regular seminary faculty is in residence and is offering all the courses. Work in all departments is being done, except in that of Old Testament and Hebrew.

Forty-three students are enrolled for the summer semester. Thirty-eight of these are postulants or candidates for Holy Orders in either the Episcopal Church or the Church of England in Canada. Five are postulants of the Serbian Orthodox Church in North America, under the obedience of Bishop Dionisiji, of St. Sava's Pro-Cathedral, New York.

A few days before the opening of summer school at Nashotah, Dean Nutter buried the ashes of a daughter-in-law of James Lloyd Breck in the Nashotah cemetery. This was a link with the early days of the House; for it was Dr. Breck who, with two other young deacons, founded Nashotah House in 1842. The daughter-in-law was the widow of the Rev. W. A. Muehlenberg Breck, the founder's son, who had done missionary work in Colorado, California, and the Pacific Northwest. Mrs. Breck (nee Anna Ackley) died last year in Portland, Ore., at the age of 85.

COLLEGES

Dr. L. McK. Gould Named President of Carleton College

Dr. Laurence McKinley Gould, professor of geology and geography at Carleton College for the past 13 years, will become the new president of Carleton next fall, it is announced.

Nationally known as a scientist, arctic explorer, author, lecturer, and teacher, Dr. Gould has had wide experience in important administrative capacities. He was second in command and chief scientist with the first Byrd Expedition to the Antarctic. More recently, while on leave of absence from his professorship at Carleton, Dr. Gould served as chief of the Arctic Section of the Arctic, Desert, and Tropic Information Center of the Army Air Forces with headquarters in Minneapolis and New York City. He is now serving as acting director of the Arctic Institute of North America.

INSTITUTE SCHOOLS

YMCA Purchases St. Mark's

St. Mark's Normal and Industrial School for Negroes in Birmingham, Ala., will be converted into a Negro YMCA under terms of a transfer of property recently completed.

St. Mark's School was started in 1891,

SCHOOLS

FOR GIRLS—Continued

Saint Mary's School
College Preparatory and General Courses
For catalog address
THE SISTER SUPERIOR
Peekskill New York

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102nd Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics, Home Economics. Modern academic building, gymnasium and tiled swimming pool. Sports.
For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

St. Katharine's School for Girls
Offering a balanced program of sound scholarship, physical and spiritual training in a friendly atmosphere. Episcopal. Founded 1884. College Preparatory and General Courses; also 6th, 7th, and 8th grades. For catalog, address:
Ophelia S. T. Carr, Head, Davenport, Iowa

COLLEGES

CARLETON COLLEGE
Donald J. Cowling, President
Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota. *Address: Assistant to the President.*
Carleton College
Northfield Minnesota

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An Accredited College for Women
Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.
LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

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TRAINING FOR CHURCH WORK
is offered to qualified women at
THE NEW YORK TRAINING SCHOOL
FOR DEACONESSES AND
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St. Faith's House, 419 West 110th St.
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SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in
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to qualified High School graduates. Scholarships available. Classes enter in February and September
Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

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and grew rapidly to a peak enrolment of 300 pupils. A two and one-half story brick school building was erected, and heavily mortgaged. As public school facilities for Negroes improved the need for the school was reduced, and debt reduction was impossible during the depression, so the school was closed in 1940.

For more than a year the diocese and the YMCA board have been working out details. The diocese chose to turn the property over to the youth group rather than accept a higher bid from a commercial organization. A city-wide campaign for $150,000 to develop the property is under way at present.

St. Mark's Church, a diocesan mission for Negroes, is in the same block with the former school building. It is expected that the YMCA project will stabilize and improve the community.

CHANGES

Appointments Accepted

Carlson, Rev. C. Lennart, missionary of Calvary Church, Pascoag, R. I., and chaplain at the State Sanatorium at Wallum Lake, R. I., also became rector of St. James' Church, North Providence, R. I., on June 1st. Address: Pascoag.

Hayes, Rev. Francis W., jr., canon of the Cathedral of the Incarnation, Garden City, N. Y., will become rector of the Falls Church, Falls Church, Va., on July 1st. Address: 210 East Broad St., Falls Church.

Johnson, Rev. R. Barclay, rector of St. John's Church, Aberdeen, Miss., resigned May 27th to accept missionary work in Alaska.

Krone, Rev. Arnold, formerly priest in charge of St. Mark's Church, Nenana, Alaska, became priest in charge of All Saints' Mission, Seattle, Wash., on June 1st. Address 4900 Thistle St., Seattle.

Perry, Rev. Charles Howard, formerly vicar of the Church of the Redeemer, Los Angeles, became assistant at St. James' Church, South Pasadena, Calif., on June 1st. Address: 1325 Monterey Rd., South Pasadena.

Selway, Rev. George R., rector of St. Mark's Church, Toledo, Ohio, will become rector of St. Paul's Church, Lansing, Mich., on August 1st.

Sherwood, Rev. William T., rector of the Church of the Advent, Brownsville, Texas, has resigned to become rector of the Church of the Redeemer, Eagle Pass, Texas.

Changes of Address

Hammond, Rev. Blake B., rector of St. Peter's Church, Niagara Falls, N. Y., has moved from 722 Buffalo Ave. to 142 Buffalo Ave., the new

CHURCH CALENDAR

June

10. Second Sunday after Trinity.
11. St. Barnabas. (Monday.)
17. Third Sunday after Trinity.
24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.

ST. PAUL'S CHURCH
WINSTON-SALEM, N. C.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY — Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 2[illegible] W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carr, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5-6 and 7:30

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address being that of a recently furnished home to serve as St. Peter's rectory.

O'Ferrall, Rev. Kirk B., dean of St. Paul's Cathedral, Detroit, has changed his address from 2250 Seminole Ave., Detroit, to 208 Lakeland Ave., Grosse Pointe 30, Mich.

Ordinations

Deacons

Maryland—Max Hanson Rohn was ordained deacon May 28th in Grace and St. Peter's Church, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Daniel Corrigan and the Rev. John Richardson preached the sermon. The Rev. Mr. Rohn is assistant at St. Anne's Church, Annapolis, Md.

Oregon—Luther Oliver Ison was ordained deacon May 5th in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island acting for the Bishop of Oregon. He was presented by the Rev. A. Edward Saunders and the Rev. Archie Buchanan preached the sermon. The Rev. Mr. Ison will be deacon in charge of St. Matthew's Chapel, Gold Beach, Ore., and assistant in the Curry County missions.

Priests

California—Parker, Rev. Pierson, was ordained priest April 20th in All Saints' Chapel, Berkeley, Calif., by Bishop Block of California. He was presented by Dean Henry H. Shires and Bishop Block preached the sermon. The Rev. Mr. Parker is vicar of St. Andrew's Church, Oakland, Calif. Address: 2451 Ridge Rd., Berkeley.

Mississippi—Mann, Rev. William Stillwell, was ordained priest by Bishop Gray of Mississippi in All Saints' Church, Tupelo, Miss., on May 17th. He was presented by the Rev. Olin G. Beall and Dr. George B. Myers preached the sermon. The Rev. Mr. Mann is priest in charge of All Saints', Tupelo, and Grace Church, Okolona, Miss.

Pennsylvania—Smith, Rev. Elmer J., was ordained priest May 26th in St. James' Church, Kingsessing, Philadelphia, by Bishop Roberts of Shanghai, acting for the Bishop of Pennsylvania. He was presented by the Rev. James C. Gilbert who also preached the sermon. The Rev. Mr. Smith has been teaching at Carroll College, Waukesha, Wis., and is now studying for his degree as doctor of philosophy at Harvard University.

Southern Virginia—Whichard, Rev. H. Walter, was ordained priest May 8th in Good Shepherd Church, Richmond, Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. Taylor Willis and the Rev. W. Leigh Ribble preached the sermon. The Rev. Mr. Whichard expects to take up work in the diocese of Arizona in mid-June.

Honorary Degrees

Bishop Tucker of Ohio was awarded the honorary degree of Doctor of Humane Letters by Baldwin-Wallace College, Berea, Ohio, on April 30th.

Rightmyer, Rev. Nelson Waite, of the Philadelphia Divinity School faculty and rector of All Saints' Church, Rehoboth, and St. Peter's Church, Lewes, Del., was awarded the degree of Doctor of Education from Temple University on June 4th. His summer address is All Saints' Rectory, Rehoboth Beach.

CHURCH SERVICES

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.
Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
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June 17, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

AMERICANS AT CANTERBURY ENTHRONEMENT
Bishop Sherrill (left) and Methodist Bishop Oxnam, president of the Federal Council of Churches (right), look on as the new Archbishop of Canterbury points to an architectural feature.

The Unity Negotiations

Editorial

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR

Teller or Teacher?

THIS talk is addressed to the teacher with the smooth tongue, who thinks she is a wonderful teacher, but is really one of the worst. This is the person who is a fluent talker, whose mind is filled with great quantities of information, but whose method is to deliver it to her charges in a stream of talk.

Such a personality (when the truth comes out, some day) may be only the shy person ill at ease with others, who covers it up by excessive talking. The trait may arise simply from not noticing nor caring deeply for others, combined with an urge for self-expression or display. It's a subtle thing: you can recognize it in others, but seldom in yourself. The result is that lowest form of teaching methods — the lecture.

The lecture method may be partly justified when used with college students, because they have a greater mass of experience. But even college lectures are impressed by other educational devices: blackboards, demonstrations, assignments, laboratory work, quizzes, problems, and other forms of student activity.

But the pest I have in mind—and I suspect fully half of our teachers are temperamentally of this ilk, or fall back into this method whenever they are poorly prepared—simply talks on and on. Her sole preparation has been the reviewing of facts, formed into loose sentences, plus some items recalled from her active mind.

Let us pause outside the portable partition and listen. Miss Talky Teller bangs for quiet, and starts, "Today I am going to tell you all about the Christian Year. It is a sequence of seasons, each starting with some feast or holy day. The principal system takes us through the main events in the life of Christ each year. A secondary scheme consists of special days of memory, such as saints' days and times of special emphasis or devotion, including Rogation and Ember Days." [I'm going good, says Miss T. to her inward mirror. I sure know this stuff. What a teacher these kids have! Wish they'd stop wiggling.]

Assignment: Will the reader please note four things that are wrong with the above? I'll add a fifth—she looks upon the class as an audience.

Teaching Includes Listening

Need I tell you that pride and overconfidence are partly the cause of our poor sister's way? And partly a lack of imagination. And I'm sure she never visited a class in the public schools recently. But more especially she has the wrong attitude toward childhood, and an ignorance of the teaching process. Can you remember being bored by a long talk? Then I ask you to place yourself among these pupils and hear them thinking, "I wish she wouldn't talk so much. I wish she'd stop. . . . What's she talking about? I'd like to say something—St. Patrick's Day . . . last year in our room we made. . . ." But the talker has hurried on, the pupil doesn't have a chance.

If you don't teach by telling, by what, then? Here are some ways that real teachers do it: Have you tried to find what the class is interested in?—by discussions, sharing of experience, of ideas? Have you inspired them to look it up, report back? Do you know the tried ways of expressing it physically, together? This becomes the project, fully developed. Invent a game or drill using the new information. Compare patiently with what they know already. Have them write it out in their own words—by putting into verse, into an original prayer, into a letter to an imaginary friend.

Is Your Apperception Sticky?

The mind hears with a strange device. It is a sticky pile of tangled experiences in our skull which allows only familiar thoughts to adhere. The old psychologists called this the Apperception Masses. If I told you that, and left it there (to rub in my point) you would be as bored as a senior warden. (He's just showing off.) But if I used those two big words, twinkled my eyes at you to think they are funny words, too, and said: "I'll bet you don't know what that means," I would still have your good will and interest. Then I would add, "Those words mean simply *what's on your mind.* When you hear new ideas, you compare them with these old things already at home there. If you have ever done or seen anything like it before, you take the new idea into your head because it is *something like* the old ones. Now, class—I say to you—"What is meant by the apperception masses?" I'll bet there will be a dozen hands raised, each eager to explain it in his own way.

All right then: back to another class. The *teaching* teacher does it like this: "I am holding an ordinary calendar. What are some important days on it?" (Christmas birthdays, etc.) "What four seasons do we have every year? When does each new year start?" When interest is formed and channelled and old knowledge has been stirred, then the new matter is injected. "The Church has a calendar, too, which can be written on this one."

Notice not only the different method employed, but the different attitude toward the children. They are real persons, and the teacher is vibrating to them lovingly every minute. Her class is a fellowship. But I fear for Miss T. Between her and her children there is a great gulf fixed. Would she be persuaded if one rose from the dead?

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problem.

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VOL. CX

The Living Church

NO. 24

THIRD SUNDAY AFTER TRINITY

WAR & PEACE

ARMED FORCES

Commission Meeting

The Army and Navy Commission has received for this year's budget, $215,600 to June 6th, it was announced at the Commission's meeting in New York on June 6th. The amount needed for the year, at present rate of expenditure is $400,000. A number of the dioceses and districts have contributed nothing, or very small sums, so far, while other dioceses, notably Massachusetts, Pennsylvania, and New York, have made large and generous contributions.

Bishop Sherrill, Commission chairman, and chairman of the General Commission on Army and Navy Chaplains, reported on his recent visit to European war areas, where he saw many chaplains of all faiths and met with them individually and in groups. He stressed the fact that they are "just dead tired and have given all they have. They are overstrained after two or three years' service, and the need now is for younger men to replace chaplains who can be transferred or retired."

Chaplain Luther D. Miller, new army chief of chaplains, attended the all-day meeting, and urged that steps be taken to get more Episcopal chaplains, even if they must come fresh from theological seminaries. He is inclined to discount somewhat some of the prevalent ideas about the needs of the returning service personnel. "These men are not nuts," he said. "Most of them will be all right, once they get here and get jobs."

Bishop Hart of Pennsylvania reported that the committee working on the placement of chaplains when they return, feels that the needs of the chaplains will be for jobs, for a period of rest, study, and readjustment to normal life. The committee regards placement of returned chaplains as the responsibility of the dioceses and missionary districts, but the Army and Navy Commission is ready to help by supplying names of chaplains separated from the services, and in all other possible ways.

The Commission discussed at length the matter of refresher courses to be provided by seminaries, and perhaps by the College of Preachers, and specially-set-up schools. Chaplains will be informed from time to time of developments in this field, so they may have the opportunity of study if they so desire.

Dr. Washburn to Rest

The Rev. Henry B. Washburn, Commission secretary, Bishop Sherrill announced, would start in mid-June on a much-needed rest, not returning until early fall. For the interim period, the Commission elected Chaplain J. Burt Webster, associate secretary, to take over Dean Washburn's work. Chaplain Webster is a member of the Commission, and was an army chaplain from 1936 to his retirement recently.

Dean Washburn reported that the demand for chaplains' supplies continues. To date 415 portable altars have been supplied, as well as 128 communion sets, and 6,410 pieces of altar linen.

A total of 830,475 copies of the Prayer Book for Soldiers and Sailors have been distributed, as well as over a million pieces of Forward Movement literature. Church war crosses to the number of 443,706 have been sent, and thousands of pieces of other literature, Holy Communion folders, identification cards, etc.

Call for More Chaplains

Stressing the urgent need for more chaplains, the Commission adopted a strong statement urging younger clergymen to make a "self-examination to determine whether they can still refuse their country's call." Its text follows:

"Contrary to a widely prevalent belief, the close of hostilities in Europe has not ended the need for additional chaplains in the armed forces. Seven hundred are called for at once by the army and 400 for the navy. The end of the European war finds many chaplains overseas who have endured for months and even years the heat and burden of the day. Constant strain, born of combat duty has reduced their physical and nervous reserve. To the end that armed forces may return these veterans to less arduous posts in the United States, it is imperative to secure replacements. Young clergymen, up to the age of 35, are urgently needed for duty with combat troops. We must recognize that because the clergy do not come under Selective Service, nonetheless they can not escape their moral obligation to meet this vital spiritual demand. In order to serve their country, men of other professions have left their families and splendid incomes. For the clergy in this critical time to do less is unthinkable. It is our considered judgment that this is the time for renewed self-examination by every clergyman in this age group not now in uniform, to determine whether he can still refuse his country's call."

Appeal for Funds

The Commission made public also a statement passed by unanimous vote, concerning the present status of the Army and Navy Commission Fund, and urging dioceses and congregations to respond promptly and generously. The statement:

"From our report to date only $215,600 has been remitted since January 1, 1945, to date of a $400,000 goal, and while recognized that some dioceses have not yet reported their contributions, we want to impress on the dioceses and congregations our immediate need. We need the money now. The operations of your Commission are continuing at the minimum rate of $1,000 per day. The shift of the war emphasis from Europe to the Pacific has already made necessary allocations to such centers as Honolulu. May we ask your generous and prompt response to our appeal?"

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Living Church news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. The Living Church is a subscriber to Religious News Service and is served by leading National news picture agencies.

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GTS Plans for Returning Servicemen

By Eliz Beth McCracken

Plans for assisting returning servicemen who wish to prepare for Holy Orders and for chaplains desiring a refresher period before returning to parochial life have recently been approved by the dean and faculty of General Theological Seminary, after study of these problems by special committees appointed over a year ago.

The program for servicemen desiring to study for Holy Orders is designed to facilitate the preparation of demobilized servicemen who enroll at the seminary, while at the same time maintaining the highest standard of academic integrity in equipping men for their ministry.

Two features are central in the program. The first is the establishment of a number of special groups which will make it unnecessary to lump the men together, but will enable the seminary to handle each case on its merits, adjusting the course of study to the particular problems and circumstances of the student. The second is the further development of a method of instruction in which the lecture-examination technique will be replaced, so far as feasible, by lecture-reading-conference-examination, in which the lecturer will assist the student in mastering the material by personal and group discussion.

In making public its program, the seminary stated its aims as follows:

"The beginning of the period of demobilization will see many men who have found a vocation to the ministry during their active service with the armed forces eager to begin their seminary studies as soon as possible. The majority of these men will not have had opportunity to have completed the usual academic requirements for entrance to a seminary before their war service began. Even the greater part of those who have done so are finding that years of active military service push their former disciplines of study far into the background. Yet these men bring back from the war to their future ministry a maturity born of their experience and qualities of mind and character which must not be lost to the Church. They will not wish to enter the priesthood improperly or hastily prepared, but clearly the normal peace-time requirements for entrance to a seminary cannot be imposed upon them. Clocks cannot be turned back in human lives; the time must be redeemed by grappling wisely and boldly with the situation. In this respect at least the position of theological seminaries is similar to that of other professional graduate-schools."

Returning Chaplains

Prepared in the expectation that the next 12 months may see a partial demobilization of chaplains, the plans for the refresher period open to all former chaplains between their discharge from military service and their return to parochial life are subject to alteration in detail, as particular circumstances or varying individual needs may require. However, the program in general outline has been completed. Flexibility in operation, of course, will be expected, since the scheme is designed to secure that every interested chaplain shall benefit from the period to the fullest extent.

The aims of the new program are given in the following statement, prepared by the faculty's special committee: "Many chaplains now in active service have urged that the seminaries provide them with a period of spiritual refreshment and reorientation between their discharge from duty and the resumption of parish work. Long months—in many cases, years—of heroic but highly specialized ministry in the Chaplains' Corps have brought a number of our men to feel that such a 'refresher course' would be invaluable.

"In this situation the theological seminaries have an urgent responsibility to the clergy who are coming back to a peace-time, ministry, combined with a unique opportunity to assist in the fusion of their experience with that of the continuing ministry at home. The problems and opportunities which will confront the Church in the critical postwar years will demand of all our clergy qualities of wise and courageous leadership and understanding. The returning chaplains can bring these values to the ministry of tomorrow in terms in which they will command the attention of the thousands of men and women with whom the clergy in the armed forces have shared the experiences of war."

Beginning in September, 1945, the seminary will be prepared to receive returned chaplains and their stay may be arranged for such a period of time as seems most valuable to them. Some men will find a few weeks sufficient; others may wish to remain longer.

These chaplains will be free to attend any of the ordinary classes of the seminary curriculum. Many chaplains have already expressed the opinion that such informal participation in regular courses will be the most valuable element in the "refresher period." Private reading courses designed to meet individual needs will gladly be arranged by members of the faculty.

Easter Broadcast Off Okinawa

¶ *Chaplain Curtis W. V. Junker wrote the following 5-minute broadcast script for the NBC network's Easter message from a Navy vessel off Okinawa:*

It wasn't the old familiar ring of church bells which greeted the dawn of Easter off Okinawa this morning. But as the thundering bombardment let loose and prepared the way for the vast aggregation of amphibious vessels, many a man at his battle station or poised to go ashore (and, perhaps many a chaplain) felt that in these days he had entered more deeply into the significance of that first Holy Week. That, too, had been a thundering, if not an earth shaking event. That, too, was a testing, a determination to see the whole black, bitter business through to the end, a cross accepted, a sacrifice, an achievement and a triumphant victory. That, too, was to change the whole complexion of the future. That, too, early in the morning of the first day of the week had its anxious thoughts, its fears, and heavy hearts.

In today's time of waiting many a man, previously untouched by Good Fridays or Easters, found the spiritual crusts of half-loyalties breaking away as he thought and gave himself anew to those he held dear, to his nation, and to his Lord, "the Risen Christ who is alive and is our Life." At no time has the trumpet call of Easter sounded more clearly for us. On that other spring morning when the young Savior was to hang alone upon a cross on a wind-swept hill, He had already said, "In the world ye shall have tribulation; but, be of good cheer, I have overcome the world."

Today our fellow countrymen, our friends, our brothers, husbands, sons, are struggling not only here, but in many places scattered over the earth in conflict for a cause which we trust to be in line with the purpose of God. They are fighting foes who are alert, skillful, brave, equipped, and often cruel. Because we had not believed that so great an evil would again be let loose upon the world they must now gradually advance against intrenched instruments of war, endangering lives often dearer than our own. Yet through it all the Christian can have no ultimate anxiety. Through pain or sorrow, through failure or death, through loss or even apparent defeat, God can bring the good cause to victory for those who trust in Him.

Our Easter had dawned bright and calm—a good day for Church going and Easter bonnets but these men had made their Easter Communions and had worshiped their Lord hours before—on Easter Eve. They had sung their Easter hymns, had heard that "Courage is Fear which has said its Prayers" and now, prepared, determined and still praying they had set forth. Many of them had begun Lent off Iwo Jima or in the Philippines, many of them had been in other landings, they knew that they might well say, "Lord, I shall be very busy this day, I may forget Thee, but do Thou not forget me."

They expected the worst but thanks be to God, their opposition through this first day has been almost negligible. Now as there goes around the world, riven and bleeding with war though it is, a kind of shock of fresh hope and contagious faith because it is Easter, these men for whom it is past midnight give thanks for every little blessing. Prepared, determined and of good cheer, they—and we—shall see this thing through, confident of victory, persuaded that God has summoned us to end this anguish and, in the spirit of that forgiveness which was in Christ, to lay the foundations and help establish the means for a different world.

The Message of Easter from the far Pacific is "Be of Good Cheer." The Son of God, our Lord and Savior Jesus Christ, calls to all men and women this day—to those who are experiencing reverses, physical separation or material loss, and to those who are suffering that infinitely greater loss—the loss of a loved one, to those in ill health, to those who are in trouble of any kind—and to those who face death itself, Jesus Christ says—"Be

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of Good Cheer, I have overcome the world."

May God grant that Easter next year may dawn on a world once more at peace but dedicated—not again, but for the first time—to the things that belong to her true peace—"The Peace of God which passeth all understanding."

HOME FRONT

Christians Asked to Keep Spirit Of Compassion Alive

American Christians were urged to "keep alive the sense of justice and the spirit of compassion," in a statement issued by the Foreign Missions Conference of North America, representing more than 100 non-Roman missionary agencies of the United States and Canada. Dr. Luman J. Shafer headed the committee which drew up the statement.

The text of the statement follows:

"As the war has progressed the invention and use of increasingly destructive methods of warfare has resulted in the cumulative destruction of human lives and of property. Now that the European war has come to an end and the full force and fury of the war in the Far East develops, we are constrained to reëxamine certain of the spiritual consequences of the war for Christians.

"Mounting casualty lists among the armed forces on both sides, and the almost complete destruction of great cities with the maiming and killing of vast numbers of civilians, men, women and children, create in sum a catastrophe so great as to defy adequate comprehension.

"The sheer bulk of this destruction and death has tended to deaden our sympathy with the victims. We have almost instinctively tried to shield ourselves against the hurt of so great a calamity. There is evidence that some among us even tend to exult in this destruction and slaughter. Yet our sober Christian conscience warns us that when compassion dies, we are alienated from our heavenly Father, who knows and suffers with the suffering of all His children.

"The imperative to keep sensitively alive to the danger of spiritual indifference is now heightened. We recognize that we are irrevocably involved in this tragedy. We are as much responsible for what our armed forces do as the Japanese people are for what their armed forces do. But, to be silent partner in a program of devastating total war without spiritual tension and deep searching of heart would be to stultify and blur moral perception and thus add to the tragic death of countless civilians in enemy lands the moral obloquy of a quiescent Christian conscience.

"In all-out war there are no longer clear distinctions between the destruction of military objectives in the old sense and the destruction of decentralized industries, communications, transportations, food supplies and civilian men, women and children. In the language of the report of the Federal Council's Commission on the Relation of the Church to the War, quoting in part: 'On the basic principle that the Church cannot acquiesce in the supremacy of military considerations even in war time, nor in the view that modern war may properly, even in case of extreme peril to nation, church or culture, become total war, we are agreed.'

"Most of us believe that under the circumstances it is right for our country to prosecute the war until Japan as well as Germany has ceased to be a threat to the peace of the world. Yet none of us dares close his eyes and heart to what that belief means in terms of human suffering and of the possible brutalization of our own men in the armed services.

"We therefore appeal to our Churches and their leaders to keep alive both the sense of justice and the spirit of compassion which suffers with the sufferers everywhere, to listen to the sensitive conscience that cannot accept without tension these extreme methods of total war and to strengthen our determination to do our utmost to make Christ's spirit regnant in all human relations so that wars may cease."

Chaplain Scores Faithless Wives

A chaplain in the South Pacific, in a report to the Army and Navy Commission, strikes hard at faithless wives here at home. "I suppose that marital and domestic difficulties back home are by far the greatest of all morale-destroying factors," he said. "Unfortunately they are tragically common and so hard to cope with. Constancy is a rare quality. Hardly a week passes that some poor fellow does not come in with a letter from his wife. Out of the blue, and with absolutely no inkling on his part, she has written that she wants a divorce on the basis that she 'no longer loves him' and 'would like to settle it all before he gets back.'

"Now he feels that his hands are tied, for what can he do out here? The security which he had looked forward so much to returning to suddenly disappears completely.

"I know that this is no new problem, but it is one that can be profoundly discouraging."

Bishop Page Favors Peacetime Conscription

The only religious leader to favor peacetime conscription before the House Committee on Postwar Military Policy during the first three days of its hearings in Washington was Bishop Page of Northern Michigan.

Mistakenly listed by the committee in earlier announcements as an "opponent" of the proposed legislation, Bishop Page was given time to testify during the days set aside for hearing those opposed to compulsory military training.

Stressing that he spoke for himself and not for his Church, Bishop Page appeared only briefly before the committee, and said he thought a peacetime military training program "may be a powerful deterrent" to future aggressors.

Otherwise, representatives of religious organizations maintained a solid phalanx against the proposal.

Opposition was expressed by Dr. Herbert J. Burgstahler, president of Ohio Wesleyan University, for the Federal Council of Churches; the Very Rev. Howard Carroll for the National Catholic Welfare Conference; Dr. Robert Gordis for the Rabbinical Assembly of America; the Rev. Gene Littel of Columbus, Ohio, for the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in USA; Dr. John L. Davis, executive secretary of the Board of Higher Education of the Disciples of Christ; Dr. A. J. Brumbaugh, vice-president of the American Council on Education; and Dr. Gould Wickey, executive secretary of the National Commission on Christian Higher Education of the Association of American Colleges.

RELIEF

$629,000 for Asia

Forty-one non-Roman bodies in America contributed over $629,000 during 1944-45 to the Church Committee for Relief in Asia to alleviate suffering in the Far East, it was reported at the committee's annual meeting. In addition, over $1,100,000 was received from the National War Fund through United China Relief.

Plans for an expanded program of activity have been made for the coming year.

Food Boxes for Italy

Food boxes for the Woman's Auxiliary of St. Paul's American Church, Rome, Italy, were urged by Mrs. Samuel Tyler, wife of its former rector, at one of the sessions of the recent Massachusetts UTO Presentation Service. Reading a letter from the president of the group in Rome, Mrs. Tyler told her hearers that for the first time the Woman's Auxiliary of St. Paul's, Rome, had failed to send a United Thank Offering to the home Church in America because there was so much suffering and malnutrition about them.

During the imprisonment of their rector and while the church was closed, the Rome Woman's Auxiliary had conducted devotional meetings which were of real value and comfort in those days of great uncertainty. As soon as the armies of the Allies had reached Rome, the Auxiliary opened their library for the soldiers and helped in many ways. They have urgent need of coffee, tea, sugar, chocolate, cocoa, Klim cereals, jello, packaged desserts, etc., and of clothes for adults and children.

Packages weighing not more than four pounds, marked Gift Package, should be sent in regular overseas boxes sold at the 5 and 10 cent stores. Instructions for mailing and customs declaration forms may be obtained at the post office. A card of the group or individual sending the box should always be enclosed so that acknowledgment may be made. The package should be addressed to Mrs. Katharine Tuccimei, Via Taro 39, Rome, Italy.

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EPISCOPATE

Dr. Wright Accepts Election

The Rev. Thomas H. Wright, D.D., rector of St. Mark's Church, San Antonio, Texas, has accepted his election as Bishop of the diocese of East Carolina.

Bishop Gooden Enthroned

The enthronement of Bishop Gooden of the Panama Canal Zone took place at 10:30 A.M. on May 27th at the Cathedral of St. Luke, Ancon, C. Z., with all the clergy and officers of the district and members representing the various parishes and missions, in attendance. Government and military officials of the Canal Zone, official representatives of the Republic of Panama, diplomatic representatives of the United States, Great Britain, and other foreign governments accredited to Panama, as well as many distinguished individuals, were noticeable in the vast congregation.

At the close of the enthronement ceremony the Bishop was celebrant and preacher at a celebration of the Holy Eucharist at which the full number of the clergy knelt at the front and sides of the altar steps to receive Holy Communion.

Bishop Gooden accompanied by Mrs. Gooden and their two children arrived by a Panama Airway plane at the air depot, Albrook Field, C. Z., on May 24th.

FINANCE

Record-breaking Receipts

Record-breaking receipts are reported by the Department of Finance of the National Council, the percentage of receipts to amounts due being the highest on record, 130%.

Allowing one month for collecting, the amount which should have been received by June 1st was $619,671. Actual receipts total $808,701. During the month of May collections amounted to $250,461.31.

Reports on the Good Friday Offering continue to be gratifying also. To date $45,839.47 has been received, slightly over the amount on June 1st a year ago. During May $13,944.34 was received for the Offering.

BOOKS

Two Lenten Lists

The Religious Publishers Group of the Book Publishers Bureau elected Joseph Pilkington of Abingdon-Cokesbury Press chairman of the group at its annual meeting on May 17th.

It was unanimously agreed that for 1946 there should be two Lenten lists, one Catholic and one Protestant. The committee for the Catholic list consists of Julie Kernan of Longmans, Green, chairman; Katherine Conroy of Sheed & Ward; and Linden Morehouse. Protestant list: Ernest Hoeppner of United Lutheran Publishing Company, chairman; C. L. Bathrick of Judson Press, and Linden Morehouse. Mr. Morehouse will serve on and act as a liaison between the two committees.

PHILIPPINES

Mountain Province Report

Two reports from the Mountain Province in the Philippines have recently been received. One comes through the Rev. Timothy E. Woodward, a former Philippine missionary, who heard from a Sagada friend to the effect that the church, the boys' school building, the priest's house, the gate house, and the training school building were burned. Many native houses were also burned. The Sagada staff had placed in the care of natives, school equipment, records, books, together with their personal effects, and all of these have been burned.

The other report comes from Bishop Binsted to the effect that the Sisters are safe in one of the outstations. Also that the Mission of St. Mary the Virgin, Sagada, was machine-gunned recently, and the buildings burned. No civilians were killed. Bishop Binsted confirms the earlier report that all buildings at All Saints', Bontoc, were destroyed.

ROMAN CATHOLICS

Report Population Increase, Decrease in Converts

The Roman Catholic population of the United States, Alaska, and the Hawaiian Islands has increased from 23,419,701 in 1944 to 23,963,671 at present, a gain of 543,970, or 2.32%, according to the official *Catholic Directory* for 1945, just published. Converts during the year numbered 84,908, as compared with 90,832 in 1944. The Episcopal Church reported an increase of 1.78% in population in the same period.

Archdioceses with Romanist populations in excess of one million are Chicago, with 1,652,587; New York, with 1,113,987; and Boston, with 1,155,201. Brooklyn, N. Y., with 1,062,996, continues to be the largest diocese, while Pittsburgh, with 718,155, is the second largest.

For the first time in many years, there are no vacant episcopal sees in the United States. There are now 159 members of the American hierarchy, an increase of six over the total a year ago. They include one cardinal, 22 archbishops, and 136 bishops.

INTERCHURCH

Episcopal Church Children Rank High in Survey

Episcopal Church schools compare favorably with many other Church schools, according to a survey conducted by Lester R. and Viola D. Wheeler of the Educational Clinic, East Tennessee State College, Johnson City, Tenn., and reported at length in the May-June issue of *Religious Education*. The survey was intended to reveal differences in religious ideas and attitudes of children who go to church and Church school, and those who never attend, and it included a study of different denominations and the different sections of the country.

The questionnaire method was used, and the control questionnaire was a summary of the answers by more than a thousand clergymen.

Fields of Excellence

In replies to the parts of the questionnaire revealing factual knowledge, 15 different denominations are represented in sufficient numbers to be studied. In this category Episcopal and Presbyterian children rank first, and did nearly one-fourth better than the average for all churches and 75% better than non-Church children. On ideas concerning God, the Salvation Army, United Brethren, and Episcopal Churches ranked first and were about 56% better than the non-Church children's replies.

Concerning ideas about future life, Episcopal and Presbyterian children again ranked highest and are 30% better than the non-Church group.

On ideas about the Church, the Episcopal children ranked first and 87% better than the non-Church group. "Except in the Episcopal Church," said the survey, "there was a tendency for children to be uncertain about the meaning of 'Church.'"

On ideas about Christian conduct, the Episcopal, Presbyterian, Lutheran, and Roman Catholic children ranked first, and 48% better than the non-Church children.

Summarizing, the survey report said: "The Presbyterian, Episcopal, and Christian Churches appear to have a more effective religious education program than the other denominations."

USC Asks Union With Federal Council

Important decisions were made at the United Stewardship Council of the Churches of Christ in the United States and Canada, which met in Cleveland April 28th to 30th.

Among these were the unanimous vote (17 of the 26 member Churches present) to apply to the Federal Council for incorporation as its Department of Stewardship, in combination with the United Church Canvass; the unanimous adoption of the following definition of stewardship: "Christian Stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind"; and the preparation for nation-wide United Stewardship Enlistment, 1946-47.

It is fully expected that the executive committee of the Federal Council and the 26 denominations represented will approve the merger vote.

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GREECE

Prof. H. S. Alivisatos Tells Church's Needs

Prof. Hamilcar S. Alivisatos, D.D., of the University of Athens, has conferred with the Presiding Bishop and others at Church Missions House, concerning the needs of the Greek Orthodox Church in Greece. Professor Alivisatos is in New York representing the interests of the Archbishop and Regent of Greece. Considered the outstanding layman of the Greek Church, he hopes for closer relationships between the Greek Orthodox and Episcopal Churches.

He stated the needs of the Greek Orthodox Church in Greece under the headings—"Financial; Exchange of Fraternal Delegates; Exchange of Theological and Other Students; Personnel from the American Churches to be associated with the staff of the Church of Greece."

Over 1,000 Church buildings all over Greece have been destroyed. On account of destruction and pillage, there is great need of vestments, sacred vessls and church furniture. The theological faculty of the University of Athens and the seminaries are in need of paper and printing materials for Church books and textbooks. In certain districts, such as in the Islands of Crete, and other islands, the Epirus, Macedonia, Thrace, in the Peloponnesus and Central Greece, "the impoverishment of the clergy is beyond description."

During the years of occupation there was no education in Greece, all schools of every kind being closed. "A very urgent need is that the Church shall recruit as soon as possible young men to be trained for the priesthood. There is total lack of means for creating even a modest number of scholarships in the Church seminaries and the theological faculties of the Universities of Athens and Salonika, for young men preparing for the priesthood."

Ecumenical Movement

The suggestion is made that for the development and cultivation of the Ecumenical Movement in which the Church in Greece coöperates, younger theologians could be sent to the Western universities and institutions of the Churches to become familiar with the pastoral and social work of the various Churches. The recommendation is for a certain number of full scholarships in the American universities and seminaries for graduates of Greek universities (from their theological faculties), permitting such visiting students to follow a number of courses and "obtain if desired, some degree, but after that, for even a short period, they should be attached to some parish churches in order to follow and get familiar with the pastoral and social work of the Church in its practical aspect."

To implement the various suggestions, Professor Alivisatos suggested "direct contact with the Archbishop of Athens and his synod, and the assignment by them of a financial committee which would be responsible for the proper dealing with the help and granted assistance from the Episcopal Church.

"A second committee of theological professors of the university should be assigned for the dealings with the scholarships in regard especially to the selection of proper men to be sent to America." He suggested other methods of establishing working relationships between the two Churches, especially the assignment of two liaison officers in Greece and America, "knowing both sides of the respective Churches, and who by correspondence and other contacts as appear to the Churches wise, would come to closer contact with both Churches."

Through the World Council of Churches, the Episcopal Church has been able to send the Archbishop of Greece $10,000, which is part of a sum of $19,000 designated for Greece and Yugoslavia, from the Presiding Bishop's Fund for World Relief and the National Council's budget item, and the Presiding Bishop hopes that other aid may be possible from the same sources.

GERMANY

Bishop Wurm Seeks Separation Of Church and State

Reorganization of the German Evangelical Church on the basis of complete Church-state separation is being proposed by Bishop Theophilus Wurm of Wurttemberg, who has emerged from the war as the central figure in German Protestantism.

Word to this effect was brought by a representative of the World Council of Churches who has just returned from Germany where he met with Bishop Wurm and other Protestant leaders.

The German Evangelical Church is the national Church of Germany comprising both Lutheran and Reformed elements. Latest information indicates the Church has a membership of 40,282,289, of which about 34,000,000 are Lutherans.

Bishop Wurm stated that the Church's free status "will not imply that we will resign from the duty of serving our country," but that "we will have our hands freed of state control."

Severance of ties with the state will mean that the Evangelical Church must become self-supporting, but Dr. Wurm believes this problem can be faced with "equanimity," because voluntary contributions from Church members have grown steadily, with offerings this year showing a 100% increase.

Formation of a new national Evangelical Synod is expected after full communication is reëstablished with branches of the Church throughout the country. The synod was foreshadowed in 1942, when Bishop Wurm organized a secret advisory council.

Among those who assisted the Bishop in organizing the council was Eugene Gerstenmaier, who also acted as his liaison with the Church underground movement. Gerstenmaier was imprisoned by the Nazis in July, 1944, and his friend, Count Moltke, who refused to inform on him, was condemned and executed last January. Gerstenmaier has since been found safe and well in Bayreuth, Bavaria.

As Nazi-imprisoned religious leaders are released by the Allies and stories of Church underground resistance became increasingly known, Dr. Wurm said, the *bonafides* of Confessional leaders are being established and accepted. The prevailing feeling among pastors is that military defeat was a "judgment upon Germany." Many stress that the Church had no chance to alter the course of events after 1933, since the Nazis systematically poisoned the minds of millions of people.

Dr. Wurm expressed hope for building up the Evangelical ministry through establishment of new theological faculties in the German universities. The faculties will be elected by the Church and examination of candidates will be supervised by ecclesiastical authorities.

Clerical Shortage

The present serious depletion in ministerial ranks is indicated by the situation in East Prussia, where the clergy were reduced from 500 to 150, and in Wurttemberg, where there are now only 700 pastors as compared with 1,200 previously. In addition to increasing the number of theological students, efforts will also be made to expedite release of German pastors from prisoner-of-war camps.

The Nazi government in Germany, Bishop Wurm felt, was faced by two enemies: Communism and the Christian Church. The Nazi Party, he said, first tried to destroy the Church in Germany as a legal organization and afterwards sought to undermine it in the occupied countries.

An experiment attempted in the Warthegau in Poland was to disintegrate the Church into isolated parishes, which were legally classified as voluntary private associations, and therefore could be easily controlled and eventually crushed. Baptism of infants ceased to be acknowledged, and membership in the Church was permitted only to those 20 years of age or over who made a formal application for admission.

Such attempts failed in the Warthegau as well as in Germany, Dr. Wurm asserted, because of the determined opposition of Church leaders and of large numbers of outstanding laymen who gave them support.

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Prominent Pastor Executed By Nazis in April

Pastor Dietrich Bonhoeffer, prominent German Confessional clergyman and a leader of the ecumenical movement, was executed last April in the Flossenburg concentration camp near Neustadt, Bavaria, it was just learned in Geneva. A prisoner for two years, Pastor Bonhoeffer was slain by Gestapo guards shortly be-

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fore the camp was liberated by American troops.

Known as an uncompromising opponent of Nazism, the 39-year-old pastor studied in the United States and was at one time a pastor in the German Confessional church in London, England. He was later appointed head of the Confessional church training college in Pomerania, where he became noted as a theological writer.

As a member of the Youth Commission of the World Council of Churches and of the World Alliance for International Friendship Through the Churches, Pastor Bonhoeffer played a large part in the church resistance movement in Germany. He was in contact with leading Churchmen in England, especially with Dr. G. K. A. Bell, Bishop of Chichester, with whom he collaborated in helping German Christian refugees.

IRAQ

Services Along Pipe Line

A 2,000-mile tour to hold services for small groups and colonies along the pipeline in the Iraq oil field is regular duty for the Rev. C. A. Roach of Baghdad, on the staff of the Anglican Bishop in Jerusalem. Starting at St. George's, Baghdad, he had a service attended by representatives of more than 25 nations, including the commander-in-chief of Paiforce, British equivalent of the Americans' Persian Gulf Command. Then the chaplain went by train northwest along the Tigris to Baiji, arriving at 2:30 A.M. After a service at 7, he left by plane for the next pumping station in the pipeline, 100 miles away; thence by car or plane, to other stations, and finally from Kirkuk by lorry across the desert to Mosul.

HAITI

Three Deacons Ordained

More than 600 persons—Haitians, Americans, and British—came to the Cathedral of the Holy Trinity, Port-au-Prince, Haiti, on May 27th, to witness the ordination of three Haitian deacons by Bishop Voegeli.

The Very Rev. Elie O. Najac, dean of the Cathedral, preached the sermon and Bishop Voegeli celebrated the Mass.

The ordinands—Henri Alexandre Stines, Joseph Simon Louis, and Jean Mardochée Paraison—were presented by the Rev. Frs. John Grosvenor Dahl, Joseph S. Lindor, and Enoch Paraison, respectively.

The Epistle was read by Fr. Dahl, dean of the theological seminary; the Litany by the Rev. Etienne Victor Gilles, canon of the cathedral; and the Gospel by the Rev. Mr. Louis immediately after his ordination. The other two deacons administered the chalices at Holy Communion. The service was entirely in French.

An ecumenical note was added by the participation in the service of a visiting priest and layman from two other missionary districts—the Rev. Packard L. Okie, en route to the United States on furlough from Cape Mount, Liberia, and Sgt. Joseph E. Parrine of the Panama Canal Zone, who sang a tenor solo in French.

ORDINATION IN HAITI: *Left to right, Canon Gilles, Fr. Dahl, Rev. Mr. Stines, Fr. Lindor, Rev. Mr. Louis, Bishop Voegeli, Fr. Enoch Paraison, Rev. J. M. Paraison (his brother), Fr. Okie of Liberia, and Dean Najac.*

In the afternoon a buffet luncheon was served at the bishop's house to honor the new deacons. Besides the clergy, the seminary faculty and students, guests included the American Ambassador and Mrs. Orme Wilson, the British Minister and Mrs. Alan Tuson, the United States Military Attaché, Maj. John L. Peterson, and Mrs. Peterson, Mr. and Mrs. W. H. Williams, Mr. and Mrs. Caleb Elliot, and Sergeant Perrine. Major Peterson and Mr. Williams are members of the Cathedral Chapter.

During the luncheon the Rev. Mr. Stines was presented with a complete set of stoles in recognition of his superior academic achievement. Each deacon was also presented with a copy of Gore's Biblical Commentary.

The newly ordained men will continue with their studies at the theological seminary until July and will then enroll for a six weeks' summer course at the government agricultural school at Damien before being assigned to their mission posts by the Bishop.

SOUTHERN BRAZIL

47th Annual Convention

The 47th annual council of the Church in Brazil met in the Church of the Crucified in Bagé, from April 18th to the 22d. There was a record attendance, and all ten of the services, including the opening and closing ones, one in memory of the late President of the United States, and another to commemorate the 5th anniversary of Bishop Pithan's consecration, were attended by congregations that literally packed the church.

The congregation at Bagé has in the past year increased its contributions from $1,200 to $3,200, has extended its work to the outskirts of the city in every direction in the form of a home for aged women, a night shelter for wandering men, schools for illiterates, and evangelistic missions. Twelve hundred and forty children are enrolled in its 13 Church schools.

Reports showed a 17% increase in contributions, a 100% payment of missionary quotas, two newly organized congregations recognized, three churches and five new rectories built.

The council adopted a resolution calling for a 20% increase in our missionary program.

Plans were made for a correspondence course in theology for layreaders and catechists under the Rev. Orlando Baptista, vice-dean of the theological school and author of *The Profile of Christ in the Gospels*.

A committee was appointed to prepare a course of instruction for teaching religion in public schools.

ENGLAND

Bishop Gives Up Palace, Reduces Salary

Dr. Henry Aylmer Skelton, Bishop of Lincoln, is the latest English Bishop to ask the Ecclesiastical Commissioners of the Church of England to take over his palace and income as permitted under legislation enacted last year.

He will give up the Old Palace at Lincoln, which consists of 45 rooms, including 18 bedrooms, and will move into a smaller house of eight bedrooms as his episcopal residence.

Under the new arrangement, he will receive £2,400 annually instead of £4,500, but will be free of excessive expenditure in keeping up the palace, which will be used as a diocesan house.

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, then Bishop of London, was the first to avail himself of the facilities offered by the legislation. His salary was reduced from £10,000 to £5,000 and the commissoners took over Fulham Palace.

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The Theology of Falling in Love

By the Rev. William G. Peck

I HAVE been told by an English layman, who happens to be an eminent Christian sociologist, that one night in New York City he was moved to ask his companion, a well-known American priest, a certain question. It arose from their previous conversation, and it was this: What do you consider the proper way of courtship, for a Christian man? How should he, as a Christian, approach this natural but delicate task? Having put this question to a priest of the Church, the Englishman humbly awaited the answer. I say "humbly," for indeed, this Englishman, though not without ideas of his own upon many subjects, and accustomed to express them with force and eloquence, is nevertheless a dutiful son of the Church. He was seeking instruction. He got a shock.

I know that American priest. Indeed, he is very well-known, for the sincerity of his labors and the salty directness of his language. My friend waited for his words. . . . Above them towered the skyscrapers, and beyond, in the calm, infinite night shone the stars. Even New York City seemed to have hushed itself, as if to listen to the teaching of Mother Church upon this attractive theme. . . . The priest considered, gravely resolving in his mind the great principles of moral theology, and their application to this issue. At length he spoke.

"See here," he said, "there is no difficulty about this problem. You just grab hold of the girl. If she likes it, that's that!"

I have said that my friend got a shock. This was not quite the reply he had expected. Yet I think that upon subsequent reflection he would have admitted that the answer was sound moral theology—allowing, of course, for the singularly poetical mode of expression. For the approach of the young human male "with honorable intentions" to the young female is a natural act; and it is true Catholic doctrine that grace restores, but neither ignores nor destroys, nature. And although a considered theological statement would employ other phrases, their essential meaning might not greatly differ from that of the dictum, "You grab hold of the girl, and if she likes it, that's that!" I take it that this means that the young man takes a fitting opportunity of declaring his feelings for the young woman, with such ardor as his nature permits, and awaits her decision.

The restoration of courtship, by grace, to its natural meaning and method, may, at first sight, appear to be a question scarcely worth discussing. I shall try to show in a few words that it has now become a question of the utmost religious and social importance. The Christian sociologist, having grasped his fundamental Christian critique of modern social tendencies, learns to look everywhere for the phenomena which will test his conceptions. And if he is seeking to relate social chaos and human frustration to the lapsing from the modern mind of any conviction of a supernatural End; if he finds here the root cause of confusion in the hierarchy of human functions, he will certainly discover confirmation of his thesis in the modern practice of courtship and its results in marriage. For there never was a time when the consciousness of the ordinary man and woman was more saturated with the suggestion of "love." There never was a time when marriage seemed more of a failure, judging by the popularity of divorce.

"Dream Girl"

On the cinema screen and from the radio, it is now being suggested to enormous populations that the one exquisite, all-surpassing, and entirely self-sufficient human experience is that of "falling in love." Nightly the crooners gurgle and moan upon the theme, announcing to the listening world the discovering of a "dream man," or a "dream girl," who has changed the appearance of the whole earth or lifted the grateful lover to some untheological, sugary heaven. Nothing so natural and vulgar as "grabbing the girl" is here; but vibrant passion, and adoring wonder, and the intoxicating realization that "this is love"—the mysterious peak of human existence. Then comes marriage, and in due course, divorce; and another "dream man" or "dream woman" and the whole thrilling experience over again, or some pathetic simulation of it.

What is wrong with all this? What is the cause of this modern hyperaesthesia of sex, and how is it related to the modern breakdown of marriage? I think the answer is not far to seek. When men ceased to regard God as the Ultimate End and controlling satisfaction of their human nature: when they ceased to find in religion the coördinating principle of their human activities, they were compelled to seek among their various human functions for something to take the place of God and religion—aesthetic culture, physical science, economic adventure: I will not go into that long and complex story. I will only point out that we have lived through a generation of economic and cultural collapse, followed by the social and psychological strains of world war. Thus men and women seek for an "absolute," a "dominating experience," warmer, more intimately consoling, than the pursuit of culture or economic success—something that makes less demand upon mind or will than either religion or culture or the search for money. This they find in "love," as falsely stylized by screen and radio performers; "love," really an experience functional to something beyond itself, which, tricked out in thoughts and terms provided by the dregs of romanticism, they have put in the place of God. Consequently this so-called "love" has no background: there is nothing by which it can be assessed, nothing to which it can be ancillary. It is heaven.

A Christian may "grab hold of the girl"; but as a Christian he will see the girl and himself as standing in the presence of God. He will see her and himself standing within God's rational order; and the very relation of love, no matter how exalting and at times overwhelming, brings this couple into a new relation to God and the world, to new responsibilities and duties. The young man rightly regards the lady as the most perfect specimen of womanhood; but he knows she is a woman, and however much his heart may worship her, he does not adore her as the cosmic absolute. He knows that, like himself, she is a sinner. What he desires is to walk beside this one woman, in complete faithfulness, helping her and being helped by her, upon the pilgrimage through this natural world to its completion in eternity.

Such an attitude can endure disappointment and imperfection. It can forgive, and seek forgiveness. The hardships of the shared life will not destroy, but will only deepen and refine such love. It is here that the contemporary religion of sexual love utterly fails. The "dream man" and the "dream woman" have no real existence. The "beloved" stands against no background, but is taken to represent the utmost limit of human self-realization and joy. But the "dream" fades, and the mere "man" or "woman" remains. What kind of creature is a glamor girl, when the glamor has disappeared? In so-called "love," built on dreams and glamor, there is no concept of duty; no thought of responsibility to God and to God's laws to support the situation.

It was the great Russian, Soloviev, who pointed out that love between man and woman can endure only when they are together seeking spiritual growth. He observed, too, that the falsely romantic attribution of "perfection" to the beloved, and the founding of marriage upon such a superstition, must end in disaster when the factual imperfection becomes only too visible and there is nothing left to make the marriage relation supportable. The supreme sanction and safeguard of the love of man and maid is the Christian teaching about God, man, and the world. With every passing decade we are discovering more surely that the loss of the Faith means the stultification of man; for apart from the Christian religion there is nothing left in the world that can even pretend to tell him the whole truth about himself.

CHURCH CALENDAR

June

17. Third Sunday after Trinity.
24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

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Bird's Eye and Worm's Eye

Baccalaureate Sermon at Columbia University, June 3d

By the Rev. Otis R. Rice

Acting Chaplain, Columbia University

IN AN English palace garden there was before the war a huge maze formed by tall hedges. The circuitous passages and turnings led, if one knew or found the way, into a central space where there was a small garden of great beauty. But there were confusing dead-ends and false alleyways so that the visitor could easily become lost. To prevent panic and to assist those who had become confused, an attendant stood atop a tower set within the maze. From this vantage point the pattern beneath appeared relatively simple and the correct route could be easily pointed out.

The difference between the bird's-eye-view and the worm's-eye view of our world is too obvious to call for mention. But on an occasion like this and in a world like ours one must risk triteness in order to emphasize our drastic need for perspective, objectivity, and the long view. For as we meet this afternoon in this chapel on the eve of graduation we are well aware of the confusion and the complexity of issues that confront our world.

There has scarcely been a time in the entire history of this university when its graduating classes have gone forth into such uncertainty nor to such stupendous possibilities. One thinks not alone of the political and military problems that demand solution nor of the economic and social upheavals that must be met. There are in every department of life symptoms of change. Whether the changes will be in the direction of growth or creative development is uncertain. And yet with some elements of the great phantasmagoria we shall have dealings.

In a sense we shall all be struggling in a maze of confusing and complex tensions. One devoutly prays that vision and perspective may be vouchsafed us so that we may with objectivity appraise the issues and therefore bring our training and resources to bear with the right emphasis and at the effective point.

Emotional Tension

A source of grave potential danger for our world is the amount of unresolved emotional tension rife in it. In the hearts and minds of so many millions there is deep and soul-consuming hostility and resentment. The hate may be of the dogged, persistent kind. Or it may show itself in the hot, bitter anger that flashes forth in sudden acts or outbursts. Time may drain away some of this potential. But for years to come, the years in which many of you will be undertaking your life's work, multifold decisions of individuals and groups will be dictated by the power of underlying hate.

Fear, too,—fear of hunger, of retaliation and reprisal, of recurrence of attack or the conditions of war—will cloud the thinking and feeling of large populations. Memories of past carnage and destruction will distort men's view of the present. The struggle for security or escape from conflict will go on. And men long wearied and weakened by the exactions of war are only too prone to find expediencies of doubtful value in order that solutions may be discovered as early and as easily as possible.

In individual life situations no less than in the larger aspect of a world in transition there will be confusion and great uncertainty. We all tend to think with our emotions and not with our minds. There are times when one wonders whether the so-called trained intellect is not far too frequently used for the purpose of rationalizing the decisions or moves already made on the basis of emotional urgency.

Haldane writes, "The scientific study of human personality indicates that many choices and almost all moral choices are rigidly determined." That means of course that the emotional postures developed within the individual as a result of his experience or growth tend to produce autonomous action and reaction to situations, the higher intelligence then acting as an agency that explains to the self and to others in the environment an attitude or an action that is already a *fait accompli*.

To stand courageously above the self or apart from the self and maintain perspective is an ultimate test of maturity. None is completely mature in this respect; few of us are brave enough to seek such objectivity. In the maze of our conflicting emotions we are content to pretend to ourselves and others that we know whither we are bound and that we know the way. Meanwhile we are too often driven by our emotions into situations and choices quite at variance with our conscious ideals and our higher thinking processes.

"Ah! Hah!"

This is not the time nor am I one competent to discourse on the theological and philosophical problem of free will. It is evident, however, that the limits to our freedom of the will are substantially enlarged in proportion to the insight and objectivity which we achieve about ourselves. Fritz Künkel once remarked that we need more of the principle of "Ah! Hah!" in our lives.

When asked what this strange-sounding principle might be, he illustrated it by this incident in his own experience. He was walking back to his camp late one night after mooring his kayak at the edge of the lake. Suddenly, as he climbed the rise before his cabin, he saw above him in the dark a horrible form reaching out toward him with terrible tentacle-like arms. For a moment he was transfixed with fear. But remembering his flashlight he turned the torch on the monster. "Ah! Hah!" said he, "It's only my washing hanging on the line in the breeze!"

The use of the principle of "Ah! Hah!" is scarcely as simple as that. But it is decidedly true that perspective with regard to one's problems or situation allows resources to be mobilized and intelligence to be used in a clarified and more realistic field of operations. The time element has something to do with perspective. Minutes or hours or days of reflection or attempt at understanding may help to sort out the real issues; may make evident the biases. And sometimes in our attempt to secure objectivity in regard to our own behavior or attitudes we may need to seek the help of trusted and experienced counselors in order that they may act as a screen upon which we paint our situation.

The maze of our life may conceivably simplify itself as we examine it with the perspective gained by discussion with someone who is not involved emotionally as are we ourselves in our own problems. For again and again it is brought home to us that we are usually so close to our own fears and hopes and desires that we cannot see clearly to direct our course.

The frank realization that we are in conflict and that we do need perspective is half the battle. The dangerous person (dangerous to himself and to society) is one who honestly believes himself to be completely the master of his life and completely aware of his biases. A wife reading the morning newspaper turned to her husband with this remark, "It says in this paper that all women take all generalizations personally. But I don't, do I, dear? If we can have the courage to recognize our lack of objectivity we are well on the way to achieving more of maturity.

It is hardly necessary to remind this gathering that the emotional biases and the emotionally restricted view can play havoc in the larger issue of the postwar world. Resentment and desire for revenge upon our enemies can easily lead to so harsh a settlement that a third world war will eventually result. And the same might also arise if mawkish sentimentality permitted an ineffective softness to characterize the decisions. We can see also how personal and group feelings can color any deliberations or decisions regarding such crucial matters as reëmployment plans, production and distribution of consumer goods, settlement of veterans' affairs, tariff, universal military service, and reallocation of our armed forces now in service.

Truly there is no such thing as fully dispassionate decision or judgment. But the trained mind, accustomed in the academic setting to view events and forces critically

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in historic perspective and with fearless acceptance of reality, should be able to contribute signally to an attitude of objectivity if facing all postwar problems.

This may all seem beside the point to many of you who must continue with the immediate efforts of war. And yet there can scarcely be any life situations during the days before us in which perspective and creative detachment will not be needed. The heat and tension of battle will produce all the anger-energy necessary for hand-to-hand conflict. There will be only too much of hate and fear and hunger left after the battle subsides—emotions that can blind and hinder those truly constructive solutions which we so greatly covet for our world.

Amid the intellectual confusion and emotional welter that are bound to exist in the years following the cessation of hostilities, men and women will be needed who have matured sufficiently to possess or to seek real perspective. This objectivity will extend to their view of themselves and of their world. They will dare to laugh at their foibles and their emotional inconsistencies. And to laugh will be to have the courage to change. They will also dare to see their mistakes as mistakes and to try again, scorning the way of excuse or of shifting responsibility to others. Such objective folk will readily suspect their own limitations and have courage to entrust responsibilities to others better qualified than themselves. To the problems of the great postwar world they will bring the long view, the detached but understanding and eager attitude by which creativity may be assured.

Moral Judgment

The discipline of mind and emotion within the life of a great university should do much to produce the perspective so urgently needed. But one ventures to mention that man alone remains subject to all the ills and distortion of emotion and intellect. The ultimate perspective will never be achieved. But man attains in the direction of the "impossible possibility" as he places himself and his emotions under the moral judgment of God. We may differ drastically among ourselves as to the reality we discern in the word "God." But we shall surely agree that the fact of God, accepted in relation to every personal and social problem, makes a drastic difference in attitude and action.

If I as a person believe myself to be only a "grain of cosmic dirt going it blind," I shall feel and behave toward myself far otherwise than if I believe myself to be a potential son of God, responsible to Him, and living by His grace and under His judgment. The quality of individual life and the meaning and relationship of all individual and corporate lives are constantly tested and reappraised if one believes that God cares, that His majesty and His perfection judges us and that His grace and love can save us. There cannot but be an increase in personal objectivity if one can accept his sinfulness but at the same time recognize his sonship and the promise of growth and development under divine guidance.

If the fact of God makes a difference in the outlook upon our own and on other lives, so also does it alter our attitude toward social and political and economic problems. If this is God's world and He is its creator, then our plans and hopes for the world's problems cannot be defined without due regard to His will and His purpose for His world. In a sense we are His servants in carrying out His will. This does not limit His own power nor fiat. But it does make us instruments that must help carry out His plan.

Racial problems, complexities of social, political and economic character, national interests and personal or group prerogatives take on quite different aspects when seen in relation to the will and purposes and judgment of God. Academic discipline, our studies, and our associations in this university have given us some perspective with which to solve the multitudinous situations confronting us in our world. But the only hope of achieving and maintaining an adequate and creative perspective is in harmony with that Life which sees all of life from Eternal Arches.

BOOKS

JEAN DRYSDALE, EDITOR

Satisfying Pilgrimage

Flower of Grass. By Emile Cammaerts. Harpers. $2.50.

A man who grew up without an understanding of Christianity, who became dissatisfied slowly but surely with the vagaries of Humanism, finally was converted to Christianity and led into the Church of England by his wonderful and devout wife. Perhaps because of his early experiences with the uncertainties of Humanism, he has reacted to the other extreme and sees no continuity between secularism and Christianity. Because of his complete disillusionment with nature worship, with the philosophical trinity of truth, beauty, and goodness, and with all kinds of liberalism, he insists that "God cannot be the subject of human knowledge. He can neither be observed nor analyzed. If you accept Him, you accept the essential principles of His teaching and may, through His grace, succeed in applying them to the conditions in which you are living." He quotes with approval G. B. Shaw's version of the statement attributed to Tertullian, "If I could understand my faith, it would no longer be worth dying for."

As the story of how a Belgian Humanist became a devout Anglican, it is a fascinating tale. As a personal witness to the power of Christian faith, what the author says has value. But this reviewer found himself putting question marks in the margins. The author compares the trinity of "truth, beauty, and goodness" with that of "faith, hope, and charity" without making it clear that Christianity demands both, although his point is well-taken that the Platonic Trinity must be grounded in God.

The casual reader is most likely to be misled by the author's sweeping condemnation of liberal Christianity, which "is by no means the Christianity of the Gospel, the religion of the Middle Ages, or the true religion of today." This may be true of certain liberals, especially as far as medieval religion is concerned, but it amounts to a grossly unfair evaluation of the liberal movement. He is quite correct in condemning all "pollyanna" Christianity, with its sentimentalism and romanticism, whether it be liberal, conservative, or susceptible to any other label.

The autobiographical portions are delightful, especially those analyzing his marriage, which was the turning point of his life. "The secret of our relationship was and still is that, although I receive far more than I give, I retain the strange belief that I give as much as I receive. This is one of the last illusions I have preserved out of the thousand false illusions I have discarded. I wish to keep it as long as possible, because it stands as a milestone on the road of my life, as a monument of my past vanity." His wife gave him six children and led him into the Church of England without preaching. "She led me exactly where she wanted to lead me, without mentioning the goal of our journey."

Here then is an autobiography in essay form, beautifully and compellingly written from a fixed point of view. It will interest when it does not convert, stimulate when it does not compel agreement, and lead us through an interesting and satisfying pilgrimage.

Randolph Crump Miller.

Modern World Problems

Christianity and Cultural Crisis. By Charles D. Kean. Association Press. $2.00.

"It is important the the Christian Church, in its task of redeeming the society of every age, should appreciate the forces affecting the lives which it seeks to redeem." This sentence from the sixth chapter of Charles Kean's excellent book seems to sum up his thesis.

It is refreshing to find such a splendid study of the religious implications of the economic and political life of nations through the ages. The author has a rare ability to interweave the Church's part in the development of the industrial age.

This book could be used nicely as the basis for a parish group engaged in discussing modern world problems with special reference to the Church's specific responsibility.

Every parish priest should have a copy of the book for his own benefit and for the purpose of loaning it to key laymen. It is not an easy book to read but amazingly fruitful for anyone wishing to understand some of the world problems confronting us today.

Frederick B. Muller.

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FOR RECONSTRUCTI

RECONSTRUCTION. From Zamboanga to Appari, practically the entire fabric of the Church's Mission in the Philippines, is in ruins. In China the destruction has been great and will mount as the Japanese withdraw. Reconstruction is imperative.

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General Convention

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The Woman's Auxiliary

The Presiding Bishop's Committee on Laymen's Work

Your parish will want to have a share in t
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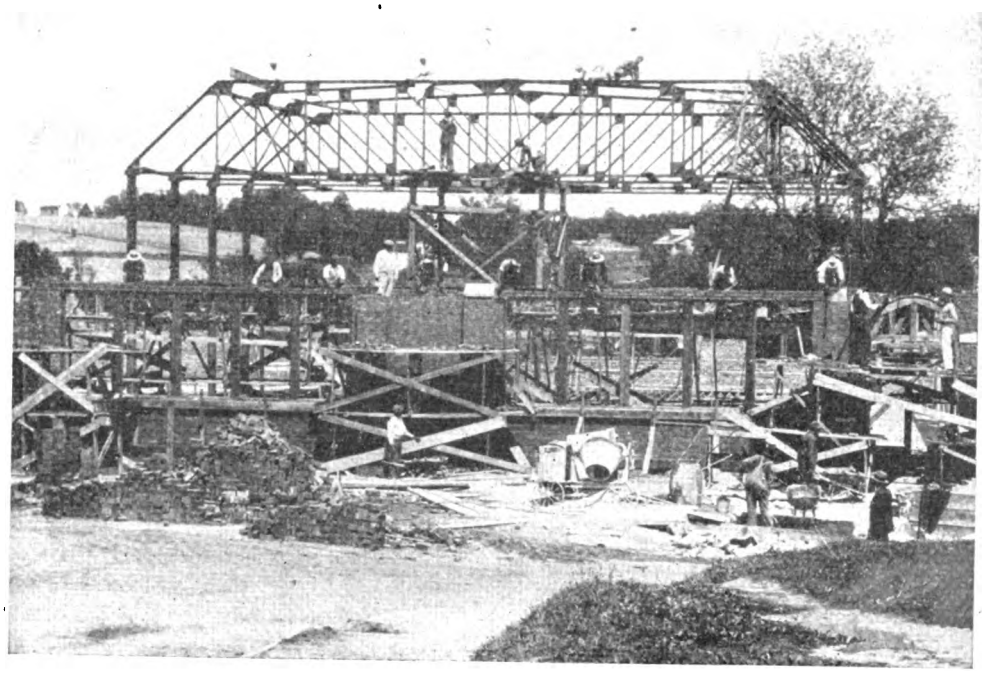

ADVANCE. The postwar years will bring the Church urgent opportunities to go forward in its Negro work and in strategic non-war areas such as Liberia and Latin America. To meet these opportunities requires adequate buildings and equipment.

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MONTHLY EMPHASES

MAY
The Philippines

JUNE
China

SEPTEMBER
Negro Schools

OCTOBER
Latin America

NOVEMBER
Liberia

JANUARY-FEBRUARY 1946
Parish Canvass

81 FOURTH AVE., NEW YORK 10, N. Y.
June 17, 1945

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The Unity Negotiations

IN FORMER years, the Commission on Approaches to Unity was roundly criticized, even by resolutions of diocesan conventions, for sending up "trial balloons" which caused heated and acrimonious public debate. In self-defense, since the General Convention of 1943, the Commission has gone underground, resolving to put nothing before the Church until it is sure that its report represents the best that its members have to offer.

The Commission, we understand, is hard at work, continuing discussions with the Department on Church Cooperation and Union of the Presbyterian Church in the USA. It is our impression that the ambiguities of the late-lamented "Basic Principles" have been definitely discarded, and that whatever the Commission has to say this time will at least mean the same thing to everyone who reads it. We have not been informed about any of the plans and proposals currently under discussion, and are sorry to say that we have no more confidence in the final success of the Commission's efforts than we had before [see next editorial]. We are confident, however, that not a single influential member of the Commission as at present constituted has any desire or intention to "put something over" surreptitiously, ambiguously, or hastily.

The Commission has, of course, been directed by General Convention to ask the counsel of the Lambeth Conference before any commitments are made. Hence no plan of union can be expected to come to a vote at the next General Convention. No really sober student of the question could expect the American Church to embark on such a far-reaching step without the advice of the world-wide communion of which we are a part. The most likely procedure will be that the Commission will present a document and ask the Convention to commend it to the Church "for study."

This unexceptionable procedure, however, has its dangers. The Convention should not be asked to commend a document "for study" if it is one which embodies ideas and teachings gravely subversive of Catholic Faith and Order. Members of the Commission should not, we feel, associate themselves with the presentation of a document to the Convention which seems to them to have this character. If grounds for misgiving exist, they should be fully and frankly stated at the beginning. It is only by such frankness, in the spirit of Christian charity, that progress can be made and an eventual impasse avoided.

Similarly, we feel that any such report should be available for public discussion long before the Convention. If deputies are to be expected to vote on this vital question, diocesan conventions should know what the situation is before the deputies are elected. For ours is a democratic Church in which the right of the people to make their desires known through their elected representatives is absolute. Hence, it seems to us that the Commission should try to complete the main work of its report and have it before the Church for discussion by early October of this year. If it cannot settle on a program by that time, fairness and wisdom would dictate the postponement of any action whatever until the General Convention of 1949.

General Convention will be less than a year away by next October. One year is a rather short time in which to decide whether a report that attempts to get to the heart of the unity problem does so sufficiently well to be commended to the Church for any purpose by the General Convention. The subject is complicated, profound, and full of danger and difficulty. If the Commission has already taken almost two years to make up its mind to put something forth for study, it can hardly object to the proposal that the bishops and deputies be given half as much time for the same purpose.

The Collect

St. John the Baptist — *June 24th*

IN TODAY'S collect we pray that we may follow the doctrine and holy life of St. John, and there is abundant material for meditation for our own spiritual growth in the phrases that follow these words; but we might also take "prepare the way" as an indication of our missionary obligation to others. There is in St. John a humility of self-forgetfulness that a Christian may well emulate. He claimed nothing for himself but was deeply concerned that the Messiah be known and followed. In the world today there are so many who do not know God, who do not know His love, who do not know His Son as their Saviour. We, to whom these revelations have been made, have an obligation to prepare the way that the love of God may enter these hearts, that the saving power of Christ may be effective in them. We should try to merit in some small degree the commendation our Lord gave St. John: "More than a prophet—My messenger."

Fourth Sunday after Trinity — *June 24th*

PROTECTOR of all that trust in Him. God is our Protector, but remember always that He protects us only so far as our trust in Him permits. We need to pray for such increase of faith in Him that His helps may be multiplied to us. He wants to help but He does not impose His protection on us. As we put greater faith in His care, He gives us increasing help. Today's collect also reminds us of our need of this help; we are not sufficient unto ourselves to pass through the difficulties and temptations of our temporal journey without our Protector. He keeps clear before us the goal of "things eternal"; His strength makes possible our continuance in well doing. Just as the human body needs food at regular intervals to maintain its life, so the soul needs continual refreshment for its growth and we must ever seek greater help from God, that our spiritual growth may continue and His Protection increase.

Unity Requires Conversion!

IN THE preceding editorial we remarked that we had no more confidence in the final success of the Unity Commission's efforts toward reunion with the Presbyterians than we had had before. This may seem to some like an ungenerous and unwarranted attitude—a condemnation without trial.

Our reason for making this statement is that so far we have seen no sign that efforts are being made to convert the

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Somewhere in the Pacific (Delayed)

DEAR FAMILY: Holy Week and Easter at sea have brought me some interesting and unusual experiences. Let me share a few of them with you.

We have two chaplains aboard, a Roman Catholic one and a Protestant one. Unfortunately there is none of our own Church, so we did not have the familiar round of Prayer Book services and the Churchmen aboard have not been able to make Easter Communions. But there have been plenty of services—so many that one of my room-mates (there are nine of us in a cabin designed for two) asked: "What's it all about? Is this an unusually religious ship, or what?"

No, this isn't an unusually religious ship. But we who are travelling on it have an unusually good reason to be thankful to God for His goodness to us. We have left the Valley of the Shadow of Death, and we are back in the good clean sunlight that floods this broad expanse of the Pacific. That's why so many of us, each in his own way, are trying to express that thankfulness, not only in religious services but in a new determination to make something really worthwhile of the renewed lease on life that God has given us. I know there are many aboard who feel that very keenly.

Another of my room-mates is Jewish. At his invitation I attended the Passover service held aboard ship. It was most impressive—a family meal, with the traditional foods: unleavened bread, bitter herbs, and wine. Yet in it was commemorated the sufferings of a race through many centuries, a suffering that continues today.

One day we had that most poignant of services at sea, the burial of the dead. Conducted by the Roman Catholic chaplain, the service was simple and impressive. It was held on the lee side of the main deck, while hundreds of marines and sailors filled every available inch of space, except for the rectangle kept clear for the ceremony. The body, covered with the Colors for which the deceased had given his life, was borne out on deck by sailors dressed in full white uniform, with a Marine guard of honor in khaki. After a short ritual in Latin, the priest continued with the familiar words: "I am the Resurrection and the Life; he that believeth in me, though he die, yet shall he live. . . ."

Death was no stranger to these men looking on, young though they were. They had seen him strike down their comrades at their sides; they had felt his breath on their own necks. No doubt many of them thought, "There, but for the grace of God, I might be lying."

At the conclusion of the short service, the body was consigned to the deep. A trumpeter played Taps, as all stood at attention. The Marine firing squad fired its farewell salute. In less than 20 minutes the ceremony was over. But it is an occasion that the participants and spectators will long remember.

Chaplain Henry E. Austin, USN, our Baptist chaplain, is an energetic minister, always ready to adopt any religious idea that he feels may be helpful to his men. In conversation one day, I told him about the Maundy Thursday watch before the Blessed Sacrament, observed in many Anglo-Catholic churches. To my surprise, he seized upon the idea and determined to institute a similar watch aboard ship. The only quiet place that could be found was—believe it or not—the brig, which fortunately was empty of prisoners. "Paul and Silas kept their watch in jail," he aptly remarked, "so why shouldn't we?" To make a long story short, he improvised an altar there, with cross and candle-sticks, chalice and paten containing the elements. And before this shrine, a perpetual watch was kept by men singly and in pairs, not only for 24 hours but from Maundy Thursday afternoon until Easter morning. No less than 75 marines and sailors, officers and enlisted, White and Colored, kept the vigil. And many of them declared that it was a rare and helpful spiritual experience.

And so we came to Easter, when a great service was held on deck. Our indefatigable Baptist chaplain had held an earlier service, at which 16 service men were baptized in the ship's swimming pool. At the principal service, we had two choirs—one of Colored messmen, who sang spirituals, and one of marines under a really talented leader, Corp. John J. Jones, USMC. The troop commander read the Scriptures. Chaplain Austin not only preached the sermon, but also played the violin. And several hundreds of youthful but veteran Marines formed the congregation, and joined heartily in singing familiar hymns.

Such were Holy Week and Easter on the high seas. If this ship was any criterion, there has been no lack of opportunity for your husband, son, or brother in service to attend "church" during the Church's holy season. If he has not always been able to have the kind of service to which he has been accustomed, perhaps it will do him no harm to have an opportunity to participate in other kinds of Christian services—or even Jewish ones, like the Passover service that I attended. It should make one at once sympathetic with his brethren of other faiths, and more appreciative of his own religious heritage. For when all is said and done, nothing is going to take the place of the Book of Common Prayer for one who has been brought up on it, or learned in mature life to love it.

CLIFFORD P. MOREHOUSE.

Presbyterians to Anglicanism, nor the Anglicans to Presbyterianism; nor both Churches to Christian truth and life. In other words, the problem is still being looked on as one of organization and negotiation, as far as we can see, instead of as a problem of conversion.

We may be mistaken: the Commission on Unity may be actually engaged in a survey of the points of difference between Presbyterians and Anglicans with a view to facing each point so that the two Churches may decide who is right and who is wrong, or (in some cases) that the question of right or wrong on a particular point is not something for the authoritative decision of the Church. Unless this is done, we are very likely to find that an effort at organizational merger leaves a large body of Episcopalians and a large body of Presbyterians conscientiously unable to depart from their hard-won heritage. Or, if merger were achieved with practically no loss of communicants from either body, we fear that the doctrinal and party strife which now bedevils the Episcopal Church would be multiplied manyfold.

The Presbyterians may have little idea of the degree of fury and suspicion which some members of each of the Episcopal Church's two major parties feel toward members of the other—the slander, the imputations of bad faith, the financial and political pressure which show only too clearly that the Episcopal Church is in urgent need of unifying itself before it can with dignity seek union elsewhere.

In case an Anglo-Catholic who reads this is saying to himself, "Yes, that's just the way those Liberal-Evangelicals are," let it be clear that we are talking about the sins of a sizable proportion of the members of both parties in the Church. Bitter and rancorous partisanship is a disfiguring characteristic of both groups, although the Liberal-Evangeli-

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cals seem to lead in the production of intolerant printed matter.

Party strife is not the subject of this editorial, although we feel it to be a grievous burden, hampering every branch of the Church's work. In due course, with help from readers and advisers, we hope to address ourselves to this subject. But for the present, we wonder if the proposed united Presbyterian-Episcopal Church would not inevitably be even more filled with the clamor of partisan feuds; and if the net result might not be less vigorous attack on the forces of sin, satan, and death in favor of even more vigorous campaigning against each other. Under present conditions, without a deeper conversion to God, to His truth, and to His kingdom, merger might mean a sharp decrease in Christian efficiency for both Churches.

We believe, deeply and wholeheartedly, in Christian unity. We are proud that General Convention believed in Christian unity enough to adopt the Statement of Purpose to achieve unity with the Presbyterian Church in the USA. But the unity we are bound to seek is one in which our misconceptions of God's will for His Church are corrected by the standard of the undivided Church—not only the visibly undivided Church of the first nine centuries, but the indivisible company of all those who follow Christ and have been reborn into His mystical body by baptism. This includes the Eastern Orthodox and the Roman Catholics as well as the Protestants with whom we are currently negotiating. The unity we are bound to seek is one in which the manifold operations of the Holy Spirit are recognized for what they are—a unity of the two greater and five lesser sacraments; of Christian witness and Bible reading; of Quaker silence; of prayer, systematic and extemporaneous; of personal love of our Lord Jesus; of the apostolic ministry; of the responsible laity.

If there is anything true, anything of God, in any Church's life, it belongs in the life of the undivided Church, and should find a place in the life of a united Episcopal-Presbyterian Church. If there is anything false, anything of the devil or the wilfulness of man, in any Church's life, that is what that Church ought to sacrifice in restoring union with others.

Hence, we repeat, the way—the only way—to reunion is by the honest facing of differences with resolution to solve them according to the mind of Christ. Will our Commission on Unity present us with a report saying where the two Churches differ and proposing a next step to convert each Church to an understanding and glad acceptance of the work of the Holy Spirit in the other?

Important Plans at GTS

THE PLANS for returning servicemen who while in active service have found a vocation to the sacred ministry, and for returning chaplains who feel the need of a "refresher period," just announced by the General Theological Seminary, are in line with the keen-sighted and generous procedure of the seminary in the many years of its notable history. The particular problems and special circumstances of each serviceman will receive individual attention. There will be some who fulfilled the requirement for entrance before they went to war; there will be others whose academic work was interrupted. The customary high standards and the canonical obligations will be maintained and met, but by a method which takes into account the fact that, as the announcement states, "Clocks cannot be turned back in human lives; the time must be redeemed by grappling wisely and boldly with the situation." The special committee which has had the matter in hand has devoted more than a year to considering it and making the arrangements now approved by the dean and faculty of the seminary.

The seminary is showing its mindfulness of the needs of returning chaplains by the plans made for them. Naturally, these plans differ from those designed for the servicemen. The seminary has issued a cordial invitation to priests who have served as chaplains in the armed forces to come to the seminary as welcome guests, for such a period of time as seems most valuable to them. They will be free to attend any regular classes. Many will avail themselves of this privilege. Others will take particular delight in the private reading courses which members of the faculty will arrange on request. We have ourselves heard from many chaplains of the need they feel for "guided reading," after their service as chaplains in the several fields of combat.

In opening its doors to returning chaplains and to servicemen who will be the bishops, priests, and deacons of the future, the seminary is leading in the special care which this great work for the Church requires. These men, invaluable as will be what they will receive at the seminary, will also give something of unique value to it and to the Church.

Universal Military Training

AMONG the nations which had universal military training during the between-wars period were France, Italy, and Switzerland. Two of these nations made dismal military records and the third never got into the war. Among the nations which did not have universal military training in the between-wars period were Germany, the United States, and Britain. All three seem to have made passable records on the field of combat.

From the experience of these six nations, it is obvious that universal military training in time of peace does not present a clear pattern. Italy was militaristic with it, Germany without it. France was anti-militaristic with it, the United States and Britain anti-militaristic without it. The tactical pattern of the second world war was so unlike the first that the military training based on World War I seemed to be just as much a hindrance as a help. Generals in politics in France were a much less significant factor than politicians in the army.

Hence, we do not feel at all certain that universal military training will have any of the effects forecast for it, either by its proponents or by its opponents, in the United States. We are inclined to favor the sociological effect of universal national service (not necessarily military service) upon young people between high school and college age. That is, we should think that it would lead to a sense of fundamental social equality and to patriotism. But perhaps it wouldn't. It might lead to a sense of social caste among the different ranks, and it might cause a "goldbricking" attitude toward the State (for which Americans have never had an overly high regard).

It may be wise, therefore, for religious organizations to counsel long consideration and study of the subject before action is taken by Congress. But if they do so, it seems to us that it should be made clear that (in spite of the Pacifist minority in the Churches), the Christian forces of America, like the rest of its citizenry, are in favor of our country's maintaining the ability to defend itself and also in favor of maintaining a force adequate to carry out the foreign policy upon which Christians almost unanimously insist—a policy of active participation in international affairs.

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ALASKA

All Fort Yukon Flooded

Bishop Bentley of Alaska reports that the whole community of Fort Yukon is under water from the breakup of the ice in the Yukon and Porcupine Rivers.

Floors of the Hudson Stuck Memorial Hospital, the mission building, and St. Stephen's Church are flooded and considerable damage to equipment and supplies has been suffered. The mission and hospital staff is caring for many people who have been driven from their homes.

Bishop Bentley plans to go to Fort Yukon immediately, but says, "There is nothing to be done. We must simply wait until the waters go down. So far as I now know there has been no loss of life, for which we must be deeply thankful."

SPRINGFIELD

Devastating Hail Storm

Church properties in Cairo, Ill., were badly damaged May 29th by a devastating wind and hail storm, which littered the city with trees and other debris. Scarcely a house in Cairo escaped without broken windows.

The high-velocity wind drove the heavy hail stone with such force against the slate roofs of the church and parish house and the composition roof of the rectory of the Church of the Redeemer as to necessitate the re-roofing of all the buildings. The art glass windows were also badly damaged. The church and rectory of St. Michael's congregation (Colored) were in like manner injured. The cost of remodeling has not been fully estimated, but it is certain that it will be quite heavy.

HARRISBURG

Convention Votes to Scrap Hare Form of Balloting

A conviction that no other organization or institution is so well equipped as the Church for healing the wounds of this world conflict or in underwriting the plans for a just and peaceful world was expressed by Bishop Heistand of Harrisburg in his annual address to the 41st convention of the diocese, held in St. Stephen's Cathedral, Harrisburg, Pa., on May 22d.

At the service in the cathedral the first evening of the convention, Bishop Gray, Suffragan of Connecticut, was the preacher. He asked for closer coöperation between all parts of the Anglican communion.

The convention amended canons to permit appointment of archdeacons by the bishop, instead of having them elected by the archdeaconries, and to permit members of the standing committee to serve on the finance committee which has heretofore been forbidden.

A change in the constitution of the diocese was favorably voted for the first time which would scrap the Hare form of balloting at conventions to return to the former method of determining elections by a majority of votes in both orders on the same ballot. This proposed constitutional change must be passed by the next convention before it becomes effective.

Bishop Wyatt-Brown, retired, spoke feelingly of his years of association with the diocese and of his gratification in the progress being made under the administration of Bishop Heistand. Others who addressed the convention were the Rev. James W. F. Carman, representative of National Council in the third province; the Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew; and the Rev. George G. Dilworth of the American Bible Society.

ELECTIONS: Standing committee, Rev. Canons H. W. Becker, J. R. Leatherbury; Messrs. M. L. Hough, F. K. Lukenbach. Executive council, Rev. Messrs. R. C. Batchelder, J. H. Treder; Messrs. R. McCreath, F. Nicholson. Incorporated trustees, Judge F. S. Reese. Finance committee, Rev. A. H. Head; S. S. Schmidt, W. H. Smith. Examining chaplains, Rev. Messrs. W. J. Watts, R. C. Batchelder, C. E. Berghaus, G. M. Rutter, A. G. Van Elden. Lesley McCreath was reëlected secretary-treasurer; C. L. Miller was reëlected chancellor.

NEW YORK

Alumnae Day at Training School for Deaconesses

The New York Training School for Deaconesses kept May 10th, as alumnæ day. Many graduates, both deaconesses and other Church workers, returned for the occasion, among them Deaconess Jane Gillespy, who, with the late Deaconess Romola Dahlgren, had charge of the school for 20 years. Deaconess Ruth Johnson, present head of the school, was the hostess, assisted by Deaconess Clara Searle, her assistant. The present students, just ending their first year's work in the school, helped in welcoming the guests.

The day began with attendance at the 7:30 celebration of Holy Eucharist in St. James' Chapel of the Cathedral of St. John the Divine. At 11 A.M., there was a second, special celebration of Holy Eucharist in St. Ansgarius' Chapel of the Cathedral, at which many friends of the school were present. The Rev. Canon Thomas A. Sparks was the celebrant. The Rev. Dr. Charles N. Shepard, warden of the school assisted, and read the Bidding Prayer. The special intention was thanksgiving for the reopening of the school.

Luncheon in St. Faith's House followed.

LEXINGTON

Convention Votes Against Union

By an overwhelming majority the 50th annual convention of the diocese of Lexington decided not "to seek union with the diocese of Kentucky or any other diocese" and designated that the special convention of June 26th be limited to the business of electing a bishop of the diocese. The convention was held May 15th and 16th in Christ Church, Lexington, Ky.

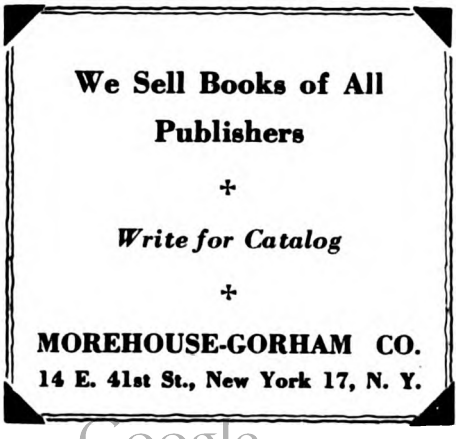
A memorial service for Bishop Abbott was held May 15th, with Bishop Clingman of Kentucky conducting this service, assisted by the clergy of the diocese. The Rev. T. R. Thrasher of the Church of the Advent, Indianapolis, Ind., read a sermon written by Bishop Kirchhoffer of Indianapolis, who was prevented from attending the service by a death in his family.

Bishop Clingman celebrated Holy Communion on the morning of the 16th assisted by the Ven. Francis M. Cooper and the Ven. Sidney E. Heath. By the unanimous vote of the convention the diocesan officers were elected to serve without change for another year to keep the organization intact until the future of the diocese was decided.

VERMONT

Appeal for Young Men to Enter Ministry Made at Convention

A strong appeal to encourage young men from Vermont to enter the ministry and to prepare themselves for work in the rural communities, was made by Bishop Van Dyck in his address to the diocesan convention held at St. Paul's Church, Burlington, Vt., on May 22d and 23d.



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Emphasizing the need for the standards of Christianity to prevent moral deterioration, the Bishop noted that men familiar with rural Vermont seldom went into the ministry.

At a joint supper meeting with the Woman's Auxiliary, which met at the Rock Point School for Girls, clergy of the diocese presented a plaque to the Rev. John Henry Hopkins, grandson of the first Bishop of Vermont, expressing their love for his work and their happiness that he was planning to remain in Vermont.

Bishop Oldham of Albany spoke at the service of Evening Prayer held in St. Paul's Church and asked members of the Church to consider that "our fellowship with the Church of England was a great bond between England and the United States."

The financial situation of the diocese was revealed to be in better condition than the previous year. A committee on canons, consisting of the Rev. Herbert Hawkins, the Rev. A. R. Green, Clarence Davis, and John Spargo, presented some changes in the constitution and canons of the diocese and the convention authorized this committee to have a new printing of the constitution and canons made.

ELECTIONS: Standing committee, Rev. Messrs. F. R. Nitchie, C. S. Martin, H. H. Jones; Messrs. G. E. Little, C. Webber, J. H. Wright. Executive council, Rev. Messrs. H. D. Butterfield, J. B. Midworth; Messrs. C. Davis, F. D. Austin. Delegates to synod, Rev. Messrs. H. D. Butterfield, H. H. Jones, W. B. Neal, A. R. Green; Messrs. F. G. Austin, M. Wheldon, C. Davis, H. Farnham.

WESTERN N. C.

Fire Destroys Bat Cave Church

The Church of the Transfiguration, Bat Cave, N. C., was completely destroyed on May 24th by fire which originated from the burning of a dwelling adjacent to the church property. Due to the proximity of this dwelling, the conflagration was so sudden and intense that the gathering villagers were able to save only a few articles from the interior.

The original structure of the church building was started from a school house several years ago and had been enlarged from time to time to an appropriate and beautiful design. A recent reconstruction program had just been completed under the direction of the rector, Fr. Frank A. Saylor, enlarging the chancel and club room, covering the exterior with stained shingle and panneling the inside.

The mission served the combined communities of Bat Cave, Chimney Rock, and Lake Lure, a famous resort section of the Blue Ridge mountains. The congregation has grown considerably in the six years that Fr. Saylor has served.

In a series of parish and committee meetings, it has been unanimously decided to rebuild the church without delay. A fund raising committee has been appointed and many outside friends of the mission has already made sizable donations. A new building site has been donated by Bishop Mathews, retired, of New Jersey. It is located near the rectory about one-half mile east of the old site and plans are under way for a more spacious and durable structure.

WESTERN NEW YORK

Convention Establishes Social Service Board

Establishment of a 12-man board "to plan, promote, finance, and supervise philanthropic and social work in the diocese" was voted at the 108th annual convention of the diocese of Western New York, held at Trinity Church, Buffalo, N. Y., on May 21st and 22d.

Six of the members of the new board were elected by the convention, and six are to be appointed by the Bishop. Those elected are the Rev. W. H. Kirk, M. J. Higgenbotham, A. C. Dutton, and Mesdames Charles Rupprecht, Joseph Groves, and Herman Fisher.

In his address to the convention, Bishop Davis said that the Church does not desire nor should she have a seat at the peace table, but she does have a definite place in shaping a just and durable peace.

A 100-year-old mission, Calvary Church, Williamsville, was admitted into union with the convention as an incorporated and self supporting parish.

Retirement of over $100,000 of parochial debts was reported. Bishop Davis also reported 1,065 confirmations, an unusually

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large number in spite of the fact that four clergy of the diocese are serving as chaplains.

ELECTIONS: Standing committee, Rev. Messrs. C. D. Broughton, E. R. Welles, J. Groves, W. T. Heath; Messrs. G. T. Ballachey, J. L. Blaney, J. W. Sanborn, C. E. Kennedy. Executive council, Rev. Messrs. R. B. Townsend, G. E. O'Pray, G. Graser; Messrs. J. C. Obersheimer, M. Elliott, Dr. H. W. Rockwell. Trustees of the diocese, Rev. J. Cosbey jr., Messrs. C. L. Gurney, J. K. Walker. The Rev. A. R. Morrell was elected secretary of the convention and the Rev. S. W. Sundin, assistant secretary. Deputies to synod, Rev. Messrs. J. J. Post, H. D. Baldy, R. E. Townsend, J. Cosbey jr., G. N. Smith, L. F. Chard; Messrs. G. T. Ballachey, H. A. Bull, J. L. Blaney, H. W. Rockwell, S. Osgood, H. V. Smith.

WASHINGTON

Antique Russian Robe Donated to Cathedral

A beautiful antique Russian embroidered priest robe, originally made for and used by the priest of the Russian Orthodox Church of the Holy Sepulchre of Jerusalem, has been given to the Washington Cathedral by Theodore W. Noyes, editor of the Washington *Star,* and the sole surviving member of the original Cathedral board of trustees appointed more than 50 years ago.

Dean Suter, who accepted the chasuble for the Cathedral, said that an appropriate case will be prepared for exhibition of the robe at the Cathedral, and that it will be protected properly against damage by dust, light, damp, fire, insects and theft.

"This robe is said to have been made by several Russian princesses about 200 years ago," Mr. Noyes stated. "It is of white silk shot with silver, embroidered artistically in natural colors in a fine petit point. The border comprises a band of small red passion flowers with medallions of flowers of various colors, all native to the Holy Land.

"Around the shoulders and neck of the robe are embroidered motifs representing the Resurrection and the various articles connected with the Passion. The largest motif is of Jesus rising from the tomb in the center of a medallion of yellow light. Seated on either side of the tomb are angels."

MINNESOTA

88th Annual Convention

Announcement of his appointment by the Presiding Bishop as a fraternal delegate to the General Assembly of the Presbyterian Church, was made by Bishop Keeler of Minnesota at the 88th annual convention of the diocese, held in St. Mary's Church, St. Paul, on May 22d and 23d.

The Bishop called attention to the fact that the laymen's Advent offering had balanced the 1944 diocesan budget for Indian work and that they hoped to increase that offering this year so as to relinquish as much as possible of the National Council grant for this work. He then appointed the Rev. George H. Goodreid of Park Rapids as archdeacon

VOCATION

Do you know, we have a feeling that the average layman is completely unaware of the fullest meaning of the word "VOCATION?" In spiritual matters, they have heard it used only in connection with priesthood and those who "try their vocation" in the Religious Life of the various Orders for men and women.

But there is such a thing as the vocation of the laity. Vocation, as we use it in a spiritual sense, means, "an appreciation of the task to which we have committed ourselves and a determination with God's help to carry it out GLORIOUSLY." That's what it means to The Religious, and that's what it *should* mean to us of the laity.

Well, then, let's see where that takes us. First of all we are committed to our vocations as Episcopalian Christians. Do we know all that is involved in that obligation, and are we carrying it out GLORIOUSLY?

Then, we are committed to our respective vocations from which we derive our livelihoods — our jobs, so to speak. What are we doing in them? Are we simply doing as little as we can for the money we get? Or do we serve our employer (even if it is our fond, paternal, long-suffering and over-looking Government) with an eye and intention to pump out all we can pump for as little return as we can get by with giving? Would you call that living out your vocation GLORIOUSLY?

Then, there is that much more private and personal matter of our vocations as husbands, wives, sons, daughters, mothers, fathers, in-laws (in *all* departments), and friends—*real* friends, we mean. You know, it is a very, very real vocation to be a good husband, a good wife, father, mother, etc., and when it is not carried out GLORIOUSLY, what awful shipwrecks and tragedies ensue. Whose business is that but your own, you say? It becomes everybody's business apparently, when the laity crack up in their respective vocations,— the law courts, the judges, the lawyers, the newspapermen, the ears of all who can't evade listening to our tales of woe — and eventually The Church, Her priests, and finally Her people.

It rather looks, then, that the business of our vocations in our respective walks of life takes on an importance not always thoughtfully considered. Certainly it must have developed in your minds that our vocations, in any walk, sooner or later bring us in touch with God and His Holy Church; so that vocation with us of the laity becomes equally as important a matter with us as it can possibly be with The Religious. Man's chief work or vocation in his daily toil. That takes more of the hours of his life than anything else that he does. But one can't stop there, obviously. One's daily toil would soon sag without the refreshment, the grace, the comfort, and the cheer which are found ONLY by frequently coming to The Family House, The Church of God, and our communion there with God and Jesus.

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of the diocese in charge of all Indian work.

The convention adopted a total budget of $96,110, of which $23,500 is for the General Church and $7,125 for Indian work.

Bishop Keeler appointed three interim committees with instructions to report on their studies and duties at the 1946 convention as follows: (1) to study and report on the General Convention Commission's report on the Marriage Canon; (2) to study and report on the General Convention Commission's report on Approaches to Unity; (3) to survey and study and report on the indebtedness of parishes, missions, schools and institutions of the diocese, and to present a plan whereby a ceiling may be placed on the same, following the lifting of wartime restrictions.

Speakers at the convention dinner, served Tuesday evening, were the Rev. O. Wendell McGinnis, rector of St. Paul's parish, Duluth, who spoke on "Revitalized Evangelism for Clergy and Laity"; Mrs. Y. Y. Tsu, who earlier in the day addressed the 350 delegates to the annual meeting of the Woman's Auxiliary; and the Very Rev. Alden D. Kelley, dean of Seabury-Western Theological Seminary.

ELECTIONS: E. R. Coppage, secretary; J. M. Hannaford jr., treasurer; Rev. R. K. Johnson, E. H. Foot, trustees of Seabury-Western. Members of the Bishop and council, Rev. Messrs. W. Schroeder, P. F. McNairy, R. Emery, G. H. Goodreid, E. G. Barrow, R. K. Johnson; Messrs. J. H. Daunt jr., W. T. King, C. J. McNair jr., P. Benson, C. Richter. Standing committee, Rev. Messrs. F. Zoubek, O. W. McGinnis, J. S. Higgins, C. B. Maddock; Messrs. G. P. Mason, J. A. MacKillican. Delegates to synod, Rev. Messrs. E. Marston, W. Schroeder, B. W. Hummel, R. Emery, O. W. McGinnis, P. F. McNairy; Messrs. G. Buffington, F. R. Paine, C. H. Richter, J. M. Hannaford jr., J. W. Gregg. Examining chaplains, Rev. Messrs. J. S. Higgins, F. D. Tyner, E. Marston, H. G. Wrinch, F. Zoubek, H. J. Wolner; Dr. A. E. Knickerbocker, Dr. G. C. Menefee, Dr. P. Kramer.

NORTHERN MICHIGAN

50th Annual Convention

The diocese of Northern Michigan opened its 50th annual convention with a service of thanksgiving held May 22d in St. Paul's Church, Marquette. Choirs from St. Paul's, Marquette, St. John's Church, Negaunee, and Grace Church Ishpeming, participated in the service. Among visitors present were Bishop Randall, Suffragan of Chicago, Bishop Creighton of Michigan, and Bishop Whittemore of Western Michigan, who preached the sermon. The service was conducted by the Rev. Messrs. C. G. Ziegler, H. R. Sherman, E. R. A. Green, J. G. Carlton, and Bishop Page of Northern Michigan.

In his annual address to the convention on May 23d, Bishop Page urged all parishes and missions to coöperate wholeheartedly with the Forward in Service Plan of Action. Bishop Sturtevant of Fond du Lac was the speaker at the convention luncheon served in St. Paul's parish house that noon.

The laymen's committee on Increases to the Endowment Fund reported that an additional $3,500 had been pledged to date. In the report of the Trust Association it was shown that there is over $70,000 already in the fund. The goal of the committee is $100,000. The diocesan treasurer's report showed that all parishes and missions had met their assessments just a fraction of a percent under 100% and the payments on the missionary program had been 98% of the askings. This report showed increase of diocesan and missionary support of over 250% in the last four years.

Budgets for 1946 calling for an increase of 5% in the missionary askings and 10% in the diocesan assessments were adopted. A design for a new seal for the diocese was also presented and adopted.

ELECTIONS: C. W. Allen and H. A. Keller were elected trustees. The Bishop and council, Rev. Messrs. J. G. Carlton, G. C. Weiser; Messrs. J. C. Cameron, C. C. Rushton, S. E. Bracegirdle. Standing committee, Rev. Messrs. C. G. Ziegler, H. R. Sherman, W. P. O'Leary, G. C. Weiser; Messrs. C. J. Stakel, C. Brewer, J. W. Alt. S. B. Miller was reelected treasurer. The Hon. C. C. Rushton was appointed chancellor and also assistant registrar.

EAST CAROLINA

62d Convention Honors Bishop Darst

The 62d annual convention of the diocese of East Carolina, held in Christ Church, New Bern, N. C., on May 23d and 24th, celebrated the 30th anniversary of the consecration of Bishop Darst. At one of the anniversary meetings, the Rev. Alexander Miller, chairman of the diocesan anniversary committee, presented Bishop Darst a check for $14,000—a gift of the people of the diocese.

The second day of the convention was given over to the election of a bishop and the Rev. Dr. Thomas Henry Wright, rector of St. Mark's Church, San Antonio, Texas, was unanimously elected on the first ballot. [L.C., June 3d.]

ELECTIONS: Secretary and treasurer, Rev. W. R. Noe. Standing committee, Rev. Messrs. J. R. Rountree, E. F. Moseley, W. B. Daniels jr.; Messrs. W. A. Worth, J. G. Bragaw. Trustees of diocese, R. Strange, R. S. Rogers. Executive council, Rev. Messrs. J. H. Bonner jr., S. Gardner; Messrs. P. B. Bateman, I. Skinner.

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Berkeley Commencement

Six degrees were conferred May 31st at the 89th annual commencement of the Berkeley Divinity School. Edward D. Myers, dean of freshmen at Trinity College, Hartford, and president-elect of Roanoke College, was the speaker. Also included in the day's events were a tea in the deanery and an alumni banquet and meeting in Brewster Hall.

In his address Dean Myers declared, "Religion is the one force that can make for the salvation of Western man. An analysis of all 21 civilizations that have appeared in the history of the world demonstrates that they have all sooner or later reached a time when a certain sickness of the soul has become manifest, a sickness which only religion can heal. By all possible analogies, our own civilization has reached such a stage of breakdown and disintegration." . . . "The one institution existing at the present time whose specific charge and function is to encourage and develop Christian love among all mankind is the Church. Therefore, on the Church, and especially on the younger clergy, rests the greatest burden and the greatest obligation in the history of Christianity."

The honorary degree of Doctor of Sacred Theology was conferred upon the Rev. George I. Hiller, rector of Trinity Church, Miami, Fla., and a Berkeley alumnus in the class of 1916. The degree of Bachelor of Sacred Theology was awarded four graduates who completed their course earlier in the year under the accelerated program, and one graduate, a former Marine, who finished his studies last month.

At the alumni meeting in the evening, attended by approximately 75 graduates, alumni trustees named were the Rev. Dr. Henry Lewis, and the Rev. Warren E. Traub. Association officers for the coming year will be the Rev. Canon Sidney W. Wallace, president; the Rev. Richard B. Townsend, vice-president; the Rev. George L. Fitzgerald, secretary-treasurer; and the Rev. Mr. Traub, treasurer of the alumni fund.

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Layman Head

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FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. **Redington Co., Dept. 77, Scranton 2, Pa.**

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: **Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.**

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A rules. Samples free. **Mary Fawcett Co., Box 146, Plainfield, N. J.**

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, $4.67. Also my Handbook for Altar Guilds. Price, 50 cts. **L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.**

POSITIONS OFFERED

WANTED: SUPPLY priests for St. Matthew's Cathedral, July and August. Rooms in parish house provided. Remuneration $100. Write **Dean Moore, 5100 Ross, Dallas.**

LOCUM TENENS for August needed in Philadelphia Suburban Parish. Daily Mass and Offices. Low Mass, Sung Mass and Offices Sunday. Apply giving reference and compensation desired. **Box K-2962, The Living Church, Milwaukee 3, Wis.**

WANTED—CHAPLAIN for prison and other institutional work on staff of large Church agency in the east. Age—40 to 50 years. Must have strong liking for institutional work, as well as fair amount of parish experience. Reply **Box P-2165, The Living Church. Milwaukee 3, Wis.**

POSITIONS WANTED

BOARDING SCHOOL CHAPLAIN. Summer supply. Write **Box K-2960, The Living Church, Milwaukee 3, Wis.**

ORGANIST-CHOIRMASTER. Soon to be released from military service. Conservatory graduate. Experienced in all types of choral work. Fourteen years experience in directing Episcopal Choirs. Especially interested in work near metropolitan area or in college town. Reply **Box K-2961, The Living Church, Milwaukee 3, Wis.**

REFINED GENTLEMAN desires position as Church verger, or assistant, east or south preferred. Or work with a Church school, or college. Can give excellent references. Present work 26 years. Reply **Box L-2963, The Living Church, Milwaukee 3, Wis.**

only layman ever to be president of a theological school in this country, he is a prominent and brilliant educator and administrator. He will succeed President Arthur Cushman McGiffert, jr., D.D., in September. Dr. McGiffert will become president of the Chicago Theological Seminary.

INSTITUTE SCHOOLS

St. Paul's Graduates 104

One-hundred-and-four persons received degrees, diplomas, and certificates from the trade, high school, and college departments of St. Paul's Polytechnic Institute, Lawrenceville, Va., at the 57th annual commencement on May 29th.

Bishop Brown of Southern Virginia, president of the board of trustees, read the invocation, while the Rev. J. Alvin Russell, president of St. Paul's, introduced the alumni speaker. She was Miss Ruby G. Vaughan, who gave an inspiring account of her life as a student, teacher, and supervisor since she left St. Paul's.

Bishop McKinstry of Delaware was the commencement speaker, delivering his address on "Bridge Building."

SECONDARY SCHOOLS

Howe Commencement

Commencement exercises at Howe Military School, Howe, Ind., culminated "one of the most successful years in the 60-year life of the school," said the Rev. Robert J. Murphy, chaplain. For the past two years the school has been filled to capacity and 35 high school and 34 lower school students were graduated on June 10th.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Robert McKay, Priest

The Rev. Dr. Robert McKay, rector emeritus of St. Mary's Church, Daytona Beach, Fla., died June 5th in the Burlington County Hospital, Mt. Holly, N. J., after an illness of three weeks.

Born March 17, 1856, in Boston, he attended Dickinson College and Drew Seminary and was ordained priest in 1895 by Bishop Whitaker.

Before his retirement, he had served as rector of All Saints' Church, Philadelphia, Trinity Church, Moorestown, N. J., and St. Mary's Church, Daytona Beach, Fla.

Dr. McKay leaves a widow, Harriet, and a son, the Rev. Robert B. McKay of Little Falls, N. J.

Miss Amey Arnold Drown

Miss Amey Arnold Drown, sister of Miss Rebecca Drown and of the late Rev. Edward S. Drown of the Episcopal Theological School, Cambridge, Mass., died in Swansea, Mass., on June 5th, at the age of 74.

Born in Philadelphia, the daughter of the Rev. and Mrs. Edward L. Drown, she was housekeeper for her brother, the Rev. Dr. Drown, in Cambridge, and was an unofficial but most helpful counsellor to many of the seminary students. While in Cambridge she assisted in the work of St. John's Church School. Later she served as parish worker at Grace Church, Manchester, N. H., and the Church of the Ascension, Fall River, Mass.; and as a social worker for the Fall River Family Welfare Society. For many years she assisted Miss Rebecca Drown in conducting Rest House, Swansea. Since their retirement from Rest House, the Misses Drown have resided in Swansea village.

J. Mayhew Wainwright

Col. Jonathan Mayhew Wainwright, one of the leading laymen of the Church, died at his home in Rye, N. Y., on June 3d. He was in his 81st year. Funeral services were held in Christ Church, Rye, on June 6th, the rector, the Rev. Wendell Phillips, officiating. Interment was in Greenwood Union Cemetery, Rye.

Born in New York on December 18, 1864, the son of John Howland and Margaret Livingston Stuyvesant Wainwright, he was graduated from Columbia University and Columbia Law School. In 1908 his university conferred upon him the honorary degree of Doctor of Laws. He was admitted to the bar in 1886 and continued in the active practice of law throughout the rest of his life, except for military service in the Spanish-American War and in World War I, and terms of public office. He won the Distinguished Service Medal, the Legion of Honor, the Belgian Croix de Guerre, and the Silver Star Medal while serving in the 27th Division in France in World War I.

Colonel Wainwright held several public offices. He was Assistant Secretary of War under President Harding, a member of the United States House of Representatives for four two-year terms, and State Senator for four years. Throughout his life, he was an active member of the Republican party.

One of the most prominent laymen in the diocese of New York, Colonel Wainwright held many important offices in the diocese: chairman of the committee on diocesan finances, a member of the standing committee, trustee of St. Luke's Hospital, among others. He was always present at the annual meeting of the diocesan convention, usually speaking on vital issues. Colonel Wainwright inherited his Church allegiances: he was a grandson of Bishop Wainwright, for whom he was named.

In 1892 he was married to Miss Laura Wallace Buchanan, who survives him. He is survived also by a daughter, Mrs. Philip K. Condict of Rye and South Stratford, Vt.; and by a first cousin, his namesake, Lt. Gen. Jonathan Mayhew Wainwright, now a prisoner in Japan.

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CHANGES

Appointments Accepted

Anna, Rev. William P., jr., missionary at St. Alban's Church, Syracuse, N. Y., and priest in charge of St. Mark's Church, Janesville, N. Y., has accepted a call to Zion Parish, Prince George County, Md.

Anthony, Rev. William H., priest in charge of St. Peter's Church, Monroe, and Christ Church, Tashua, Conn., has also been appointed priest in charge of St. Paul's, Huntington, Conn. Address: Monroe.

Bennison, Rev. Charles E., rector of St. Luke's Church, Hastings, Minn., will become rector of Christ Church, Joliet, Ill., August 1st. Address: 73 W. Van Buren St., Joliet.

Camargo, Rev. Wilson C., formerly assistant of the Church of the Crucified, Bage, R.G.S., Brazil, became rector of Christ Church, Erechim, R.G.S., Brazil, February 17th. Address: Caixa 27, Erechim.

Foulkes, Rev. Maurice G., curate of St. John's Church, Stamford, Conn., will become priest in charge of St. Philip's, Putnam, and St. Paul's, Plainfield, Conn., on August 1st. Address: Putnam.

Laedlein Rev. Arthur H., student at the Philadelphia Divinity School, will become vicar of Emmanuel Church, Quakertown, Pa., on July 1st. Address: 803 W. Broad St., Quakertown.

Liesinger, Rev. Rudolph O., formerly assistant rector of the Church of the Advent, Kenmore, N. Y., became rector of St. Matthew's Church, Buffalo, N. Y., on June 3d. Address: 485 Linwood Ave., Buffalo.

McClelland, Rev. William, jr., assistant minister of St. Stephen's Church, Wilkes-Barre, Pa., will become rector of St. John's Church, Cape Vincent, N. Y., July 1st.

Rossman, Rev. Richard, rector of Christ Church, Guilford, Conn., has also been appointed priest in charge of the Church of the Holy Advent, Clinton, Conn. Address: Guilford.

Townsend, Rev. Richard B., formerly rector of St. Matthew's Church, Buffalo, N. Y., became rector of St. Mark's Church, Buffalo, on May 1st. Address: 256 Riverside Ave., Buffalo 7.

Whitehead, Rev. Walter Yates, rector of St. Peter's Church, St. Paul, Minn., will become rector of St. Mary's Church, Mitchell, S. Dak., on August 1st.

Ordinations

Priests

Easton—Martin, Rev. Harold Odest, was ordained priest June 1st in St. Andrew's Church, Princess Anne, Md., by Bishop McClelland of Easton. He was presented by the Rev. J. Randolph Field and the Rev. W. Karl Rehfeld preached the sermon. The Rev. Mr. Martin is assistant at St. Andrew's Church, Baltimore.

Nebraska—Johnson, Rev. Charles Richard, was ordained priest May 30th by Bishop Brinker of Nebraska in All Saints' Church, Omaha, Nebr. He was presented by the Rev. F. W. Clayton and the Rev. Robert D. Crawford preached the ser-

CHURCH SERVICES

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.
Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service & Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

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mon. The Rev. Mr. Johnson is associate rector of All Saints' Church, Omaha, Nebr. Address: 506 S. 26th St., Omaha.

Deacons

Connecticut—**Donald Octavio Wilson** was ordained deacon by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, Conn., on June 7th. He was presented by the Rev. Clyde D. Wilson and the Rev. Aaron J. Cuffee preached the sermon. The Rev. Mr. Wilson is vicar of St. Luke's Church, New Haven, Conn.

Kentucky—**Nathaniel Ragland Davidson** and **Thomas Lewis Hastings** were ordained to the diaconate on June 3d in Calvary Church, Louisville, Ky., by Bishop Clingman of Kentucky. They were both presented by the Rev. F. Elliott-Baker and the Rev. J. Wilson Hunter preached the sermon. The Rev. Mr. Davidson may be reached at 1806 S. Third St., Louisville 8. The Rev. Mr. Hastings, deacon in charge of St. George's Mission, Louisville, has the address: 1425 S. Third St., Louisville 8.

Michigan—**George DeGraff, A. Curtis Miller, Birney W. Smith,** and **Harry B. Whitley** were ordained to the diaconate on May 25th by Bishop Creighton of Michigan in St. Andrew's Church, Detroit. Bishop Boynton, Coadjutor of Puerto Rico, preached the ordination sermon. The Rev. Mr. DeGraff, who was presented for ordination by the Rev. Irwin C. Johnson, is deacon in charge of St. James' Church, Cheboygan, Mich. The Rev. Mr. Miller, who was presented by the Very Rev. Kirk B. O'Ferrall, is deacon in charge of St. Mark's Church, Detroit. The Rev. Mr. Whitley, who was presented by the Rev. Mr. Seward H. Bean, is to take up work in Puerto Rico. The Rev. Mr. Smith has another year of study at Seabury-Western Seminary but will carry on work in the Church of St. Mary the Virgin, Keokuk, Iowa, this summer.

Changes of Address

Davis, Rev. Robert Y., has moved from Iowa Ave., Iowa City, Iowa, to the San Indian Mission, Farmington, N. Mex.

Gunn, Rev. Julien, jr., formerly rector of Church, Newport News, Va., will have the ad Holy Cross Monastery, West Park, N. Y., June 20th.

Louttit, Rt. Rev. Henry I., has at prese address, P.O. Box 2246, West Palm Beach,

Honorary Degrees

Bishop Loring of Maine was awarded th orary degree of Doctor of Divinity by Bo College on June 2d.

Correction

In the report of the Fond du Lac di council (L.C., June 3d) **T. C. Hanna** was clerical status instead of lay as is correct.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

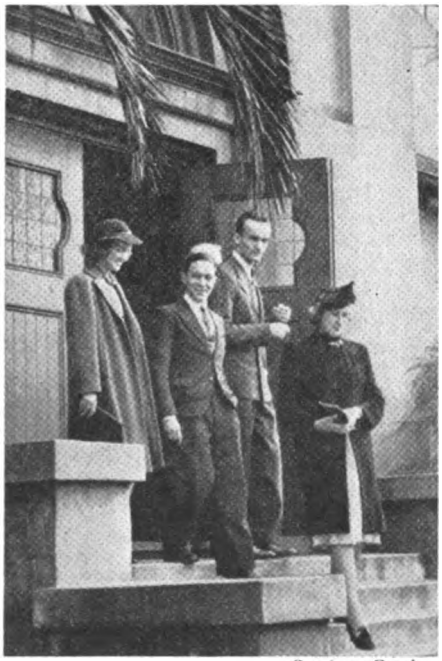
CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced



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U. OF C. STUDENTS LEAVING ST. MARK'S, BERKELEY, AFTER EARLY SERVICE

MICHIGAN STATE NORMAL COLLE St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury C 7:30 P.M.

MILWAUKEE-DOWNER, STATE TEACH —St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY — Holy Church, 4th St. and 4th Ave., S.E., Mi 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45

N. J. COLLEGE FOR WOMEN—The Ch St. John the Evangelist, New Brunswick,
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN— Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVER OF CALIFORNIA—Trinity Church, Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Ev

UNIVERSITY OF TEXAS—All Saints' & Gregg House, Episcopal Student Center, W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & 7 A.M.

UNION COLLEGE—St. George's C Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & days 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5-6 and 7:30

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rice 10 Cents June 24, 1945

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Dallas Morning News.

DEDICATION OF DALLAS MISSION

Under the energetic leadership of Deaconess Lillian W. Crow (left), St. Paul's Mission, Oak Cliff, Texas, has grown from 0 to 30 members since 1939, and built and paid for a church which was dedicated by Bishop Moore of Dallas June 10th. William and Richard McLaughlin, acolytes, were the first two members. Dean Gerald Moore of the Cathedral took part in the service. *(See page 16)*

HIGHLIGHT your vacation with an M-G BOOK

*THE SIGN LANGUAGE OF OUR FAITH

By Helen S. Griffith

Everyone should learn to read the message of Christian symbols. To stimulate and aid people in this study, the author provides a fascinating interpretation of the common symbols used in Christian worship. *Illus.*, $1.25

*PRAYER AND THE SERVICE OF GOD

By Daniel T. Jenkins

An unusually realistic and helpful discussion of prayer for those who question the meaningfulness of prayer in these troubled times. This is not a book about how to pray, but one which defines what prayer really is. $1.50

*SPIRIT OF FLAME

By E. Allison Peers

The unique story of the life, thought and work of St. John of the Cross, told with sympathy by the outstanding expert on Spanish mysticism. "This is, indeed, a book to be cherished."—*The Living Church*

$2.00

*WHY GO TO CHURCH?

By David K. Montgomery

Each chapter begins with an imagined situation reflecting the concerns of sincere questioners. Their doubts are answered by sound explanations of the value of churchgoing.

$2.25

*A COMMENTARY ON THE HOLY COMMUNION

By W. Tate Young

This book is modeled on a Biblical commentary and gives the reader a clear-cut picture of the meaning, and the devotional and practical application, of every portion of the Service as given in the Book of Common Prayer. $1.50

*THE MAN WHO WANTED TO KNOW

By James W. Kennedy

A delightfully written story of the attempt of "John Jones" to discover the meaning of being a Christian. "For people who want to know what religion is all about this little book is greatly to be recommended."—*The Churchman* $2.00

Morehouse-Gorham Co.

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LETTERS

Intinction

TO THE EDITOR: Having read, with great interest, Fr. Cochran's seemingly exhaustive paper, "The Administration of the Holy Communion," I venture to call attention to a serious incompleteness in his dealing with the subject of intinction.

He describes only two ways of administering by that method; neither of them very good. There is a third way which seems to me to be by far the best, and to be free from the bad features of the others. It is for the communicant who wishes to receive by intinction to allow the wafer to remain on his right palm until the priest returns with the chalice, when the priest picks it up, dips it in the chalice and places it on the tongue of the communicant. This way seems quite complete. It obeys the rubric which orders the Sacrament to be delivered into the communicant's hands, it gives the Sacrament in both kinds, it is expeditious, and it is (if that is the right word) "sanitary."

Perhaps the communicant does not "drink" in the generally accepted sense of the word, but the taste of the wine is just as perceptible as when it is taken from a cup.

Many years ago, a certain Churchwoman became disturbed on the subject of *immersion*, and to doubt if baptism by pouring could be sufficient. She was brought to her senses by (of all people) a Quaker, who asked "If thee has faith, isn't a drop as good as an ocean?"

Might not that idea apply to the subject under consideration?

AUGUSTUS DAVIES.

Pasadena, Calif.

Editor's Comment:

We should like to see a bacteriological investigation of the condition of the celebrant's fingers at the end of the line! It seems to us that Mr. A. Davies' proposal combines the worst features of all methods of intinction. "If thee has faith," why use intinction at all?

Clarity of Prayer Book

TO THE EDITOR: Sometimes in glancing at the correspondence column, I imagine that other eyes are looking over my shoulder and I wonder if they are visited as I am with a slight sense of embarrassment and constrained to turn the page quickly or to the comparative peace of the devotional articles and the editorials, of course.

Fr. Knowles' and Mr. Price's letters, for instance, in the April 8th issue, show us too clearly for our comfort what fearful and vacillating creatures we run-of-the-mill lay people are; and it's no use hastily pointing to the other fellow of the Is You Ain't school of thought either.

We have the Prayer Book in "language understanded of the people" not only in the sense of the vernacular but in the sense of clarity of teaching, so that even (or should I say primarily?) children can and do grasp the basic doctrinal truths of the Apostolic Faith and Sacraments therein set forth. At the risk of wearying, by repetition, of what has been often and eloquently said, I would like to make a small practical suggestion:

Let us study together *now*—in groups and alone—without waiting for our hard-working rectors to coax us to it, our Bibles and Prayer Books; reviewing in particular perhaps the Order for Holy Communion, word by word pondering its great and simple meaning; refresh our memories of the Forms

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for the Ordering of Deacons and Priests, Consecrating a Bishop and, for good measure, the Offices of Instruction. Then let us honestly and prayerfully and carefully look to Our Lord for guidance, since after all it *is* His concern and we want to please Him, not ourselves, do we not? Let us also ask the Holy Spirit to lead us into all truth and have done at least with "shilly-shallying." We are all to some degree, I suppose, prejudiced and self-excusing, but what a joy it would be if we could come boldly out with a delightful and, I am sure, startling confidence in giving a reason for the faith that is in us!

No doubt our Fathers-in-God would be shocked to find our Prayer Books and Bibles dusted and well-used between Sundays and they might need advance warning, but this is a day of miracles, and with our world become one neighborhood, our problems frighteningly come upon us and opportunity knocks long and insistently at the door of the Church. One Lord—one Faith it just might be; instead of those saddest of all words, "Behold your house is left unto you desolate."

LOUISA BOYD GILE.

La Jolla, Calif.

The Word "Minister"

TO THE EDITOR: In your very excellent editorial, "Sunday Duty," in THE LIVING CHURCH of May 27th, you make the statement that nowhere in the Prayer Book does the word "minister" mean ordained clergyman. I wonder if you are not taking in a little too much territory. What does it mean in the solemnization of Holy Matrimony? In Holy Unction? In the reference to the reading of the Gospel and the administration of the chalice in the Holy Communion service? In the office for the institution of ministers?

I agree that such is so in Matins and Evensong and as a general rule elsewhere but in other places it must be interpreted by tradition and by the statements in the office of instruction as to the duties of bishops, priests and deacons.

(Rev.) JOHN K. PUTT.

Griggsville, Ill.

Editor's Comment:

We erred. However, as Dr. Putt points out, the principle holds good for the services of Morning and Evening Prayer, the Litany, and the Burial of the Dead. The other service likely to be needed under emergency conditions, Holy Baptism, is provided for the Prayer Book by a rubric directing the use of a short and sufficient form. Every member of the Church should know this form (p. 282) and be ready to make use of it in case of need.

Religious Instructions

TO THE EDITOR: The February 18th issue of THE LIVING CHURCH carries a strong protest of Mary Carnahan Hill against Deaconess Latch's recent letter that religion should be taught in our public schools. I am much more inclined to side with Deaconess Latch.

I have been a public school teacher for many years. In the deep south, teachers were required to read a passage of scripture, without comment, and have the class say the Lord's Prayer, every morning. This set the day for us.

In another community in the middle west, the children were for the most part, from religious homes. It was my privilege to teach in the day schools here, and also to teach religion, on school time, under the Community Council of Religious Education, which Council represented all Protestant Churches of the Community. The children, grades four through eight, represented all denominations, including Catholic. There were also some whose parents had no church affiliation at all. Through a splendid course of study, approved by the council, these children were taught religion as a road to happiness, a way of life.

We teach Egyptian and Greek and Roman religions side by side with their history. We do not hesitate to teach all of the other isms of science and what not, that often tend to confuse the minds of our young people. Why not teach the religion of the true and living God, without sectarianism or doctrinism? It can be taught impersonally and the young person who is interested, will seek to make it personal. Certainly more youngsters will be reached than if religion continues to be left out of the schools.

I strongly advocate that through the Federal Council of Churches of Christ in America, and in coöperation with the Roman Catholic and Jewish organizations, immediate steps be taken (1) to have the states repeal the laws which forbid the teaching of religion in the schools; (2) to formulate a course of study, satisfactory to all groups, which, beginning with the kindergarten shall continue through the high school; (3) that such steps be taken immediately, if America is to be won for God and His Kingdom.

Care should be taken in the selection of teachers. They should be trained specially and expected to know the different teachings of the various denominations, so that nothing need ever be said in a class room, that might be taken as a criticism of the religious belief of any student. The teacher should also be expected to teach religion as a subject added to the school curriculum. The teaching of church doctrines and practices is the responsibility of the individual church.

(Miss) MARION MCD. WAYNE.

Chicago.

Correction

TO THE EDITOR: In your issue of June 3d, page 12, I regret to note your report of the recent Synod of the diocese of Toronto states that, "It was said that several parishes were not eager to accept ex-chaplains as rectors." This is a misstatement of fact which is fair neither to the diocese nor to the chaplains, but you are in no way to blame, since your correspondent evidently secured his information from a misleading headline in the Toronto *Globe & Mail*.

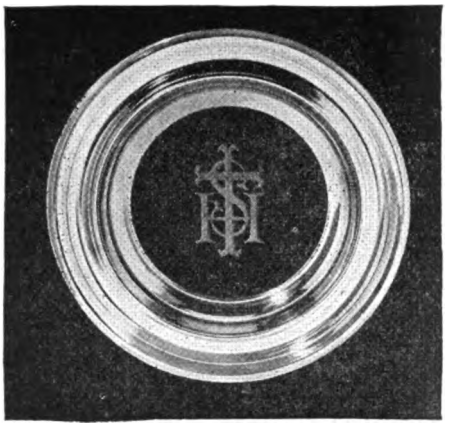
The facts are as follows: The Archbishop had stressed the need for parishes coöperating with the Bishop in the placing of returned chaplains, and urged parishes to give them the preference in calling rectors. Under Canadian conditions the Bishop appoints to parishes, but is bound to consult with parochial delegates. In the debate which followed, the whole tone of which was most sympathetic and coöperative, a single case was cited of a parish with a long military tradition which had recently fallen vacant, which wanted a priest who had no military experience. This was the only instance mentioned, and it is most unfortunate that a newspaper which consistently gives the Church a "bad press" should have created a false impression of the way Churchmen here feel about clergy in the armed forces.

(Rev.) ROBERT S. RAYSON.

Toronto, Ont.

Editor's Comment:

We regret the erroneous impression caused by the former news story, and are happy to have this opportunity of correcting it.



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The Question Box

CANON MARSHALL M. DAY, EDITOR

• *How can the presence of Jewish rabbis at the consecration of the Bishops of Pittsburgh and of Northern Indiana be reconciled with the fact that the Church is founded upon the divinity of Christ? Or how can one conscientiously justify a service I once attended in a large city church, where a rabbi was the preacher, and all the references to Christ were deleted from the prayers?*

The presence of Jewish rabbis at the two recent episcopal consecrations is really a matter for their own consciences, not the Church's. It is centuries since the unbaptized were forbidden from attendance at any service or portion of a service. Remember that Christianity claims to be God's intended development of Judaism, and that from the first Christians have been willing to pray with Jews. Of course the service on both these occasions was the normal Christian one.

The other case, in which a rabbi was asked to preach, and the rector, in deference to him had all prayer through Christ and all worship of Him omitted from the service, seems to me to stand on a very different footing. If the rector had visited the synagogue would he have expected to have the corresponding ideas and practices inserted into that service in deference to his presence? We must remember that Christ's Godhead is not an opinion, but a fact upon which conduct is necessarily based. There is no disloyalty to Christ in not worshiping Him at a service held under the Old Covenant. But there is such in deleting all worship of Him from a service held under the New.

• *Please discuss fasting Communion. Is it a universal practice in the Episcopal Church? Are there any circumstances in which it is permissable to receive Communion when not fasting?*

Fasting Communion takes its origin in the instinct of reverence, rather than of self-discipline. It emphasizes the necessity for preparation for the Sacrament; and since it necessitates having one's Communion in mind at least from the previous midnight, it prevents casual and unconsidered Communion. It helps us to realize that Christ is more important than our habits of life, and that we must be willing to suffer inconvenience, and loss if necessary, in order to attain to Him.

St. Paul emphasizes the principle of preparation, though not necessarily by fasting, but in the second century we find fasting Communion mentioned by Justin Martyr and Tertullian, both of whom simply take it for granted. It appears as a rule in the third century "Apostolic Tradition" of Hippolytus, and is treated as a law of the Church by Saints Basil, Chrysostom, and Augustine in the fifth century. Since that time both East and West have enacted it into law, and in the 16th and 17th centuries we find Lutheran and Calvinistic reformers not only agreeing with Rome in requiring a fast before Communion, but going beyond her and recommending a post-Communion fast of several hours.

In the Anglican Church we find that it was the practice until the 18th century. Hooker and Whitgift not merely assume it, but take for granted that their Puritan opponents will agree with them. Jeremy Taylor and the other devotional writers definitely enjoin it.

In our Episcopal Church the practice is certainly not universal, and there is no canonical enactment on the subject. Those who do not fast for Communion probably feel that our failure to enact it by canon or rubric constitutes a repeal of the older requirement. Some of those who fast accept it as a useful devotional practice; others hold that the law of the Ecumenical Church cannot be merely dropped informally by any local province, and is still in force.

Those Catholic communions which have definite law on the subject make provision for dispensing from this law persons under various necessities. Episcopalians differ as to the force of these provisions, as to whether medicine is forbidden as well as food, and as to the effect of illness or advanced age on the application of the requirement. The whole question is ably discussed in *Liturgy and Worship*, Macmillan, $4.25.

• *What day memorializes King Charles I of England? In the kalendar of the Church in England and America is he "St. Charles?" If so, had any other branch of the historic Church other than the Church of England anything to do with his canonization?*

The feast of "King Charles the Blessed Martyr" was officially established by Convocation in the Prayer Book of 1662. Its date is January 30th. It was dropped by Queen Victoria in 1859 solely on her own authority and that of Parliament, without action by Convocation. The feast is to be found in the Scottish Prayer Book and in the kalendar of various religious orders, but has no official standing anywhere else. I have usually seen him referred to as Blessed rather than as St. Charles. Neither the Orthodox nor the Roman communion has paid any attention to him.

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VOL. CX

The Living Church

NO. 25

ST. JOHN BAPTIST'S DAY; FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Order Taken for Consecration Of Fr. Barry

The Presiding Bishop has taken order for the consecration of the Rev. Frederick Lehrle Barry, Bishop Coadjutor-elect of the diocese of Albany.

The consecration will take place June 29th, at All Saints' Cathedral, Albany, 10:30 A.M., with the Presiding Bishop as chief consecrator.

Co-consecrators will be Bishop Oldham of Albany and Bishop Stires, retired, of Long Island.

Fr. Barry will be presented by Bishops Gardner of New Jersey and Budlong of Connecticut. The sermon will be preached by Bishop Conkling of Chicago, and Bishop DeWolfe of Long Island will read the Litany.

The attending presbyters will be the Rev. Frederic S. Fleming and the Rev. Herbert J. Glover, both of New York. The Rev. John H. Fitzgerald of Brooklyn, will be registrar.

Honor Bishop Huston

The 20th anniversary of the consecration of Bishop Huston of Olympia, was the occasion May 15th for the gathering of clergy and lay people throughout the diocese to bring personal greetings to him and to Mrs. Huston, as well as a bank account of well over $1,500 for the purchase of a new car.

The day began with the celebration of Holy Communion at St. Mark's Cathedral, Seattle, Wash., followed by a luncheon at the Washington Athletic Club, for the Bishop and the clergy. In the evening a reception was held in Epiphany Parish Hall, with Bishop Cross of Spokane as the speaker.

NATIONAL COUNCIL

Power for Peace Presents Every Member Canvass Plans

Power for Peace is the title of a book just issued by the National Council, to present the Every Member Canvass plans of the coming fall. It is a large and handsome publication, said by a professional advertising man to be "probably the finest piece of promotional literature ever issued by any religious group."

The book, which is really a portfolio showing the various available materials to promote the Canvass, explains the Canvass theme, and illustrates the two strong posters, the three special mailing pieces, the new motion picture *Thy Will Be Done* to be released September 15th, the new series of *The Living People*, electrical transcriptions for radio broadcasting, pledge cards, leaflets on set-up and operation of the Canvass, special editions of the partly printed parish paper, poster mats, special Canvass number of *Forth*, etc.

A suggested time schedule provides for a thorough parish promotional plan, and many suggestions for making the Canvass more effective are supplied.

MISSIONARIES

Mrs. N. M. Saleeby Dies

Bishop Wilner, Suffragan Bishop of the Philippines, has notified the National Council of the death of Mrs. N. M. Saleeby, aboard ship. She had been interned for a short time at Camp Holmes, Baguio, and later released on account of her age and her state of health. She was taken out of Baguio and brought to the hospital at Santo Tomas, Manila, to recuperate.

Mrs. Saleeby's huband, Dr. Najeeb Mitry Saleeby, was very well known in earlier Philippine Island missionary history. He was a native of Lebanon, Syria, a graduate in 1897 of Bellevue Hospital Medical School, New York, a naturalized citizen and one of three surgeons chosen by the Surgeon General of the United States Army for service in the Philippines, where he arrived in 1900. Bishop Brent persuaded him to take charge of organizing St. Luke's—then known as the University Hospital, Manila. The hospital was opened in 1907. Dr. Saleeby was head of the department of surgery at St. Luke's, from 1907 to 1915, and from 1921 to 1923 he was superintendent of the hospital and also surgeon.

Mrs. Saleeby was the daughter of Col. William R. Gibson of the United States Army and before her marriage in 1912 she was one of the first supervising nurses in St. Luke's, Manila.

Paul L. Ward to Serve in China

The National Council announces the provisional appointment of Paul L. Ward, Ph.D., for missionary service in China after the war. Both Dr. Ward and Mrs. Ward are children of missionaries and are anxious to serve the Church overseas. He is an authority in the field of history, and the request for his appointment came from Dr. Francis Wei of Central China College. At present Dr. Ward is with the Office of Strategic Services in Washington, where he expects to remain for the duration of the war. Then the Overseas Department believes he will be needed either in St. John's University or Central China College.

Dr. Ward has been associated with the Student Christian Movement in New England for a number of years. He has a long experience as a Church school teacher, and he headed the committee on the United Christian Youth Movement and led the youth delegation to the Oxford Conference in 1937.

His experience includes work as instructor and tutor in history at Harvard

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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and Radcliffe; assistant professor of history at Russell Sage College, Troy, N. Y.; research, Society of Fellows, Harvard; summer work as a leader at Camp Dudley, Westport, N. Y.

Dr. Ward is 34 years old, a member of Trinity Parish, Washington. He is a graduate of Amherst, with Master's and Doctor's degrees from Harvard.

Mrs. Ward's father was Dr. Paul Wakefield, who for many years was the doctor at Boone University, Wuchang.

LEGISLATION

Anti-Discrimination Measures Make Little Headway

Although widely introduced in the regular legislative sessions held this year in 44 states, bills providing for enforcement of prohibitions against discrimination in employment because of race, creed, color, or national origin have thus far been enacted by only two states—New York and New Jersey—it was indicated by analysis of reports by Religious News Service from state capitals.

Such bills were either sidetracked or defeated by the legislatures of many states, including Michigan, Maryland, Connecticut, Rhode Island, Minnesota, Indiana, Pennsylvania, and West Virginia. They were still pending at this writing, however, in several of the dozen state legislatures still in session, including California, Ohio, Wisconsin, Illinois, and Massachusetts.

While unanimous accord as to the aims of such bills was brought out at public hearings and in legislative debate, a sharp divergence of opinion as to the possibility of legislating religious and racial amity was disclosed. Proponents asserted that only through stringent legal penalties can discrimination be wiped out, while opponents argued that tolerance can be fostered only through education, and gradual rather than sharp changes in law.

In virtually every state where hearings were held on such legislation, testimony was overwhelmingly in favor of passage. Failure of the bills to attain more widespread enactment is interpreted as indicating, however, that the hearings in many instances failed to give an accurate cross-section of sentiment.

Opponents apparently were either less informed of the legislative proposals or were reluctant to protest lest their position be misunderstood as advocating intolerance. At any rate, in many states opposition developed after rather than before or at public hearings and succeeded in blocking passage of the bills, in some instances even after they had gone through one legislative branch.

States in the deep South have been adhering to their traditional segregation policies. A reflection of this was the Alabama Senate's adoption of a resolution calling upon that state's Congressional delegation to oppose "by every means within their power" a measure pending in Washington for the creation of a permanent Federal Fair Employment Practices Committee. Meanwhile, the Alabama Legislature was asked by an interim committee to legislate "statutory freedom from liability for damages" for business enterprises which enforce racial segregation.

Although employment discrimination bills attracted the most attention, various other types of bills aimed at curbing racial and religious discrimination were considered in many states. Bills to ban discrimination in places of public accommodation, or to strengthen such laws already on the statute books, were unsuccessfully sought in several states, including Utah, Oregon, Rhode Island, and Kansas. Utah's legislature, however, passed a resolution providing for an interim study of racial discrimination.

Bills intended to prohibit the publication or radio broadcasting of material tending to incite religious or racial hatred were introduced in some states, including New York, Wisconsin, and Maryland, but had not been enacted according to information available at this writing.

ORTHODOX

Serbian Cathedral Celebrates First Anniversary

The Serbian Orthodox Cathedral of St. Sava, New York City, marked the first anniversary of its dedication on Sunday, June 10th, with a special service in the Cathedral, and a luncheon in a nearby hotel. Bishop Dionisiji, head of the Serbian Orthodox Church in the United States and Canada, took part in the celebration of the divine Liturgy, assisted by the Very Rev. Doushan J. Shoukletovich, dean of the Cathedral. Two choirs, that of the Cathedral and the Binichi Choir of Lebanon, Pa., furnished the beautiful and characteristic music. Bishop Manning of New York was represented by the Rev. Canon Edward N. West.

After the service a luncheon was held in the Hotel McAlpin, at which the mortgage of $12,000 on the Cathedral property was burned. Speakers were the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish; Dusan B. Tripp, president of the Serbian parish; M. M. Ducich, president of the Serbian National Defense; and Robert T. Martin. Certificates of merit were awarded by the dean to recent benefactors of the Cathedral.

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Evelyn May Ashcroft	25.00
	$ 50.00

China Relief

G.F.S. High School girls of Calvary Church, Syracuse, N. Y.	$ 12.00
Mrs. Ann Taylor	10.00
	$ 22.00

MUSIC

Prize Competition For Organ Compositions

Under the auspices of the American Guild of Organists, a prize of $100, plus royalty, is offered by J. Fischer & Bro., to the composer of the best composition for the organ submitted by any musician residing in the United States or Canada. It is suggested that the composition shall not exceed five or six minutes in length. The manuscript, signed with *nom de plume* and with the same inscription on the outside of a sealed envelope containing the composer's name and address, must be sent to the American Guild of Organists, 630 Fifth Avenue, New York 20, N. Y., not later than January 1, 1946. Return postage must be enclosed.

LAYMEN

National Officers Announced

Warren Kearny, executive vice-president of the Laymen's League, announces that officers appointed to serve until the next General Convention are: President, Thomas P. Rabbage, New Dorp, N. Y.; executive vice-president, Warren Kearny, New Orleans; and secretary-treasurer, John Bostwick, New York.

The provincial vice-presidents appointed are: Tracy B. Lord, Bridgeport, Conn.; S. W. Zeising, Floral Park, N. Y.; Michael C. Schrader, Bethlehem, Pa.; Col. Crawford Johnson jr., Birmingham, Ala.; John J. Rowe, Cincinnati; W. D. Swain, Sioux Falls, S. Dak.; W. C. O'Ferrall, San Antonio, Texas; and Wilmer Hammond, Los Angeles.

LUTHERANS

$10,000,000 Reconstruction Fund

The National Lutheran Council will be asked to raise $10,000,000 in its Lutheran World Action appeals of 1946 and 1947 for spiritual rehabilitation and reconstruction both here and abroad, according to a recommendation adopted by the American Section of the Lutheran World Convention. Of this amount, $6,500,000 will be allocated to restore Lutheranism in Europe, it was said.

Since 1939, the eight communions affiliated with the National Lutheran Council have raised $4,200,000 for Lutheran World Action, and are now conducting a campaign for $2,500,000. The proposed fund of $10,000,000 will be in addition to these amounts.

Communions represented in both the National Lutheran Council and the Lutheran World Convention are the United, American, United Danish, Augustana, Danish, Norwegian, Suomi, and Lutheran Free Church.

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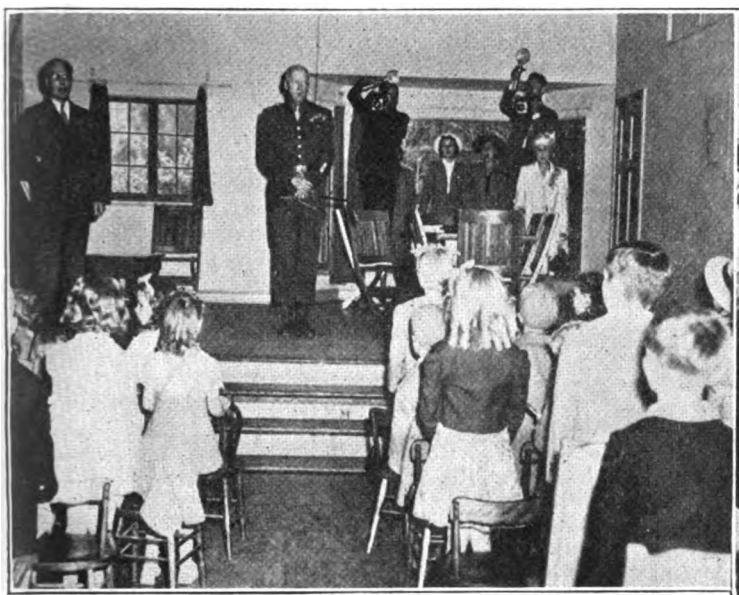

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Press Association.

GENERAL PATTON COMES HOME: *The colorful commander of the U. S. Third Army visited the Church of Our Saviour, Gabriel, Calif., June 12th, in fulfilment of his statement: "There is a little church out there where I was baptized and confirmed. God has been very good to me and I'd like to go there and give thanks to Him." Above, the Rev. F. L. Gibson stands at left while General leads 200 children in singing "Onward, Christian Soldiers." At right, accompanied by his wife (left) and sister, Miss Anne Patton, he leaves the church.*

ARMED FORCES

Chief of Chaplains Supports Military Training

Strong support of universal military training for American youth was voiced before the House Committee on Postwar Military Training by Army Chief of Chaplains Brig. Gen. Luther D. Miller, who refuted charges that army service endangers youthful morals.

"I resent deeply the common and ill-considered imputation that the atmosphere of the army degrades and debauches our youth," he declared. "As a parent and as a clergyman, I would oppose military training with all my heart if I thought it would destroy morals."

Dr. Daniel A. Poling, editor of the *Christian Herald* and president of World Christian Endeavor, told the committee that critics of universal military training have failed to mention the Swiss system, which he said is comparable to the proposed program for the United States. He said he talked to religious and educational leaders in Switzerland last February and none of them criticized that country's training program.

Wyoming Friends Meet in Germany

It was a happy coincidence that the Rev. Walter McNeil, of Wyoming, now in military service as chaplain in the European theater, was in the Division which released the American air prisoners of war in Moosberg, and found Lt. George Ziegler, son of Bishop Ziegler of Wyoming, there. Walter McNeil and George Ziegler had been friends since childhood. George Ziegler has not yet returned to this country, but is expected in early July.

Religious Services in Borneo Invasion

Clarence W. Hall, Religious News Service correspondent, was impressed by the speed with which religious ministry was set up after amphibious landings on northwest Burma.

Almost as soon as the landings were made, Mr. Hall found Episcopal Chaplain John E. Bowers, formerly rector of Trinity Church, Lawrence, Kans., conducting a service for amphibious engineers in a recently enemy-occupied palm grove. In addition he observed a Roman Catholic chaplain saying Mass in a shattered Japanese temple, and a Salvation Army mobile truck playing hymns through an amplifying system.

HOME FRONT

Statement on the War In the Pacific

Pleading for an immediate declaration of United States aims in the Pacific and a definition of the terms on which the war could be stopped, 60 religious and educational leaders have joined in a statement asserting that although Japan's defeat is now assured, to prosecute a campaign of hatred and destruction until Japan is utterly ruined "will drag tens, perhaps hundreds of thousands of our own sons to agonizing death," besides undermining that Christian ideals of mercy and brotherhood and the moral basis of future peace.

They assert that the "bombing and burning of defenseless women and children in the densely crowded cities of Japan cannot be so 'effective' in military terms as to justify itself in terms of humanity and the future peace of the world, . . . that the 75,000,000 people of Japan cannot be annihilated" by such a policy of destruction and that "even carried to its worst extreme it will leave a residue of many millions who must somehow be integrated into the structure and pattern of peace."

They further declare that "the current campaign of organized hatred, involving the denunciation of the entire Japanese people as bestial and depraved, is the denial of the divine spirit in man, and of the brotherhood of man. Out of our deepest convictions," the statement continues, "rises the assurance that the Japanese are not all entirely evil; that there are millions of men and women of good will in Japan, misled perhaps, but wanting the good life for all; men and women who are a necessary foundation stone in the structure of world peace."

EPISCOPAL CHURCH SIGNERS

Among the Churchpeople who signed the statement are: Rev. Walter Russell Bowie, Very Rev. John Warren Day, Rev. Elmore M. McKee, Bishop Mitchell of Arizona, Very Rev. Paul Roberts, and Mrs. Henry Hill Pierce.

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CHINA

Japanese Commandeer St. John's

Miss Anne Lamberton of the Shanghai mission staff has written that "on April 19th a Yenan news report said St. John's University had been commandeered by the Japanese. It also said that they were not allowing the Chinese to move away, because they thought their presence might protect the place from bombing. Of course, I don't know how reliable this report is."

Bishop Roberts of Shanghai, now in this country, has heard from a friend in China to the effect that a recent arrival in Free China from Shanghai told of the Japanese taking over St. John's for defense purposes. The Roman Catholic College (Aurora) was also reported taken over.

Commenting upon these communications, the Rev. Dr. James Thayer Addison, vice-president of the National Council, said: "The fact that these two reports come from two different sources inclines me to believe they are probably true, for both the action and the motive are such as would seem natural and likely."

ARMENIA

General Council to Convene

Election of a new Catholicos, or supreme Church leader, of the Armenian Gregorian Orthodox Church will take place at a general council scheduled to open this month in Etchmiadzine, famous monastery at the foot of Mount Ararat in Armenia, according to reports from Erivan, capital of the Armenian Republic.

Leading candidate is Archbishop George Cheorekjian, who has been acting head of the Church since the death of Catholicos Choren in 1938. Of peasant stock, Archbishop Cheorekjian was born in a village near Etchmiadzine, and is a graduate of the higher theological academy there. He received the Defense of Caucasus Medal from the Soviet government for his patriotic efforts during the war.

More than 100 representatives of the Armenian clergy and laity in 15 countries of Europe, America, Asia, and Africa are expected to attend the convocation. About 2,000,000 Armenians in the Soviet Union and an estimated 1,500,000 in other countries belong to the Armenian Church.

ENGLAND

Seek Anglican College to Train Women for Church Work

Founding of a new central college for development of women's work in the Church will be proposed to the Church of England Assembly in the report of a special committee named by the Archbishops of Canterbury and York in 1944.

The committee recommends recruiting of university graduates and women holding responsible public positions for full-time posts in the Church. It further suggests a well-endowed refresher college for men and women to provide better training of voluntary workers, and a training house for deaconesses, chosen and directed by the Council for the Order of Deaconesses.

General training of those preparing for youth work, to enable them to transfer to other work in later years, is urged by the committee, which also favors extended training and more study of Christian doctrine for moral welfare workers.

Archbishop of York Welcomes Russian Delegation

Dr. Cyril Forster Garbett, Archbishop of York, officially welcomed to London the newly-arrived three-man delegation of the Russian Orthodox Church headed by Metropolitan Nikolai of Krutitsky.

"We welcome you," Dr. Garbett said, "for yourselves. We welcome you as representatives of a great Church. We welcome you as coming from a great and noble ally."

Metropolitan Nikolai, dressed in black robes and white headdress, replied in Russian.

The delegates were conducted on an inspection tour of Westminster Abbey, where they paused for silent prayer in the sanctuary. Later, the party called at Lambeth Palace to confer with Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, who subsequently paid a return visit to St. James Court, Buckingham Gate, where the delegates are staying. The Russian Churchmen also received Archbishop Germanos, of the Greek Orthodox Church.

The visitors' schedule included civic receptions in London and York, visits to the British and Foreign Bible Society, the Nikaean Club, the University of London, and the House of Commons.

INTERNATIONAL

World Student Christian Federation to Meet Next Year

Plans for a meeting of the General Committee of the World Student Christian Federation in Europe next year have been revealed by Dr. Robert C. Mackie, its general secretary.

He also announced that the Federation's headquarters, which have been located temporarily in Toronto during the war years, will be returned to Geneva, and that he planned to leave soon to resume his work there.

The Church at Chautauqua

FOR MANY years the word *Chautauqua* has been a byword with people all over the United States. Whenever Chautauqua is mentioned, it associates itself in the mind with music, drama, and education. The travelling Chautauquas, which had no organic connection with the Chautauqua Institution but merely used the name, brought to cities and villages throughout the land outstanding lecturers, fine music, and good plays. And for a long time before these travelling tent shows began, the Chautauqua Institution was presenting its annual program to thousands of the enthusiastic followers.

Located on a small peninsula jutting out into Chautauqua Lake in southwestern New York state, Chautauqua is in winter a tiny and almost deserted hamlet. Only about 250 people reside there the year round. But when the season opens on July 1st an amazing transformation takes place. Every cottage is filled with people, and almost overnight the population grows to some 15,000. For two solid months the busy schedule of lectures, concerts, operas, plays, and organized recreation makes the little village a teeming summer metropolis.

Since its inception, Chautauqua has always built a large part of its program around the tenets and implications of the Christian faith. Throughout the summer the day's program opens with the Chaplain's Hour in the tremendous amphitheater. Regular services of worship are held in the various denominational cottages scattered throughout the grounds. Sunday is observed with two services in the amphitheater.

Long ago the diocese of Western New York, recognizing the importance of this vital summer resort, established on the grounds what is now the only resident church building, with the exception of an interdenominational church which serves the community the year round. Throughout the season regular services are held in the Chapel of the Good Shepherd, thus assuring any Churchpeople ample opportunity to participate in the services of their own Church. A chapel-of-ease, it is open only for the two months of the Chautauqua season, and is served by the rector of neighboring St. Paul's Church, Mayville.

Many priests of the Church who vacation at Chautauqua rejoice in the opportunity to take part in the services scheduled at the chapel, and visiting chaplains of the Institution are invited to attend and participate in these services. For its wisdom in establishing this beautiful chapel, the diocese of Western New York is richly rewarded by the knowledge that Churchmen from everywhere can still fulfil their religious obligations in *this* summer resort. And the response of the summer residents of Chautauqua shows beyond question their appreciation of the services offered by the Church.

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The Spiritual Outlook In Germany

By the Rev. Martin Niemoeller

IF IT is difficult at present to see clearly and distinctly what has happened, and what is going to happen, in the innermost heart of our German people, it is even harder to analyse those sentiments correctly respecting their origin and meaning. But it will be most difficult of all to reach even a probable conclusion of how this mental condition will develop and influence the total spiritual life of central Europe.

Interpretations already attempted give evidence of how great are the difficulties of judging and planning some sort of just consideration so long as war-stirred feelings are not calmed down to a normal state of mind. Therefore, I feel it my duty to contribute some of my thoughts, which may help at least a few Christian people to understand how we Christian Germans see these things and what our sorrows and hopes are. In so doing, I cannot but include myself personally and without restraint in its misfortune and guilt, as well as with the fate and destiny of my nation, of which I have been and felt myself a member through all the long years of my imprisonment under the Hitler regime.

Clearly I must speak of my thoughts, thoughts only, inasmuch as my own experiences are few and the news I have had during the long years of seclusion is far from complete; but perhaps the walls and wires of prison have not been able totally to withhold from me that atmosphere in which my nation outside the concentration camp was feeling and thinking.

I know that during the last months of the European war, the roads of Germany have been crowded and the towns overflowing with fugitives, all of them heading westward in fear and panic because they had been subjected to Nazi propaganda claiming awful excesses and cruelties committed by the advancing Russians.

Concurrently, the population of the western provinces looked out for American and British troops, vaguely hoping that they might come to free them from the yoke which they had been unable to shake off by their own efforts. But when these troops actually arrived, they were not welcomed with enthusiasm. They found a people dumb, dull, apathetic, still living, but not alive; not yet dead, but bare of aims and hopes, and therefore only "moving corpses."

There may have been some rural districts left where life had preserved a more normal appearance, but they are few.

I have read of the werewolves, and have been asked whether this is or will become an underground movement. I think the former is only the last trick of propaganda, and that the latter never will take a share nor gain importance. Some elements which do not have anything to win or lose may cause some trouble for a little while, but they will disappear. I do not believe in general there is any hatred against the "enemy," and I doubt whether there has been any during the war.

If there is any hatred, it is against that kind of people who throughout the whole world have dishonored all which is called German, and who have inflicted their inconceivable cruelties upon their own people as well as on foreign victims of their sadism and fanaticism. We cannot forget —and the world should not, either—that concentration camps and extermination camps were not an invention of the war that began in 1939, but of 1933, and that "war crimes" had their beginning many years before the war began. But this sort of hatred is deep-rooted in the past and may be by no means a fountainwell of energy. It only adds to the general feeling of misery and hopelessness which is today the prevalent trait of our mental condition.

On the surface, scarcely any other common sentiment will be found. Nevertheless, another does exist. The struggle which was fought by the German Christian churches to maintain their freedom of preaching and teaching, and which seemed to have ended years ago without success when the churches were silenced so far as the public life of our people is concerned, is a struggle which has not been without permanent effect.

For me, it has been the most delightful and strengthening experience to read the letters my wife has sent me from young people at the front, many of whom I did not know, letters proving these youth knew that power which proved strong enough to sustain them in the midst of a seemingly senseless fate; letters proving these youths knew what would be their Christian duty and task if they returned.

In my own parish, daily services of intercession never ceased during the eight years, and if there was no pastor, you found in the pulpit a layman, and often a teen-aged youth. I know that Christian faith and life has not been stifled in Germany, although military service took the great majority of the clergy.

The origins of the present spiritual crisis in Germany must be understood. National socialism for years spread its doctrines with the fervor of a new gospel; its real meaning was condensed into a sentence, "the common welfare precedes individual profit." A new ideal was proclaimed; people were told that the original meaning of Christianity was to be put into action, and accordingly the password, "positive Christianity," was given out. Thus it happened that innumerable "good" people joined the Nazi ranks, believing that a new Golden Age would follow.

Then Hitler came to power, and the real character of Naziism came to light step by step, slowly at first, and later more rapidly. Parties were dissolved, all kinds of associations and boards were coördinated, newspapers and public opinion were standardized and put under control, while every attempt to prevent or delay the totalitarian idea was broken by the Gestapo, which became the new government's most powerful institution. Mere violence was substituted for the former ideal. The tactic was to attack enemies singly to avoid combined resistance.

This method proved effective and the last power to surrender was the army in 1938. The people's spirit, the "good" people's, particularly, declined so much that in 1939 the war began without signs of enthusiasm. All ideals had been sacrificed for the one which had been preached as the only one, and now this vanished like a dream. What was left was sheer emptiness of mind and soul, bearable only so long as daily sorrows and duties kept the people going on, unbearable in the first moment of rest and relaxation.

And that is what the G.I's saw when they entered Germany and found our people dumb, dull, and apathetic. The news and pictures of crimes and atrocities has infinitely deepened this abyss.

My impression is that nothing is left in the innermost soul of my people, and that this poorness surpasses all physical suffering. We Christians have our share in this affliction. We lost our sons and daughters, our homes, our fortunes, our freedom, and our chances for the future, as well as everyone else. But we lost no ideal. On the contrary, strange as it may seem, we have gained something that is not small. We have found that God does not fail us, and that therefore our faith does not let us down. We do not question God's love, despite the graves, ruins, and crimes, and therefore we will try to hand over this love to our people in order to fill their empty souls.

There is no doubt they are all longing for it, and that they will take it wherever it comes from. For a long time, I think, they will not ask for ideals and ideas. They are wary and weary of them. They are just looking for a little humanity, and they will take it wherever it is to be found, for they have not felt wholly human for years.

Thus, we may take it from the Russians and bless them for it. Or from the Americans and bless them for it. We will take it from Christians everywhere and learn "to glorify Our Father which is in heaven." In this way only can I see the present situation of my nation. I do not believe there can be any reconstruction in a short time, because the foundations have been swept away.

I do not think there is any power left in the world which is able to lay new foundations, if not love. Therefore, I thank God that the Christian churches withstood Hitler, defied the Gestapo, and were saved after all, so that our people has one friend left in its midst which can help to prevent a wave of despair from rising and overflowing Europe once more. There is a great work to be accomplished, and in spite of all the misery, there is—a hope.

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A Theology of Power Politics

POWER politics is still with us. This fact is made abundantly clear by the history of recent months. We may reasonably hope that the international organization now being formed will moderate the worst features of power politics; and we may confidently believe that all the major powers remaining at the end of this war ardently desire the peaceful settlement of international disputes. But the fact remains that no institution is being created at the present time with the authority or power to require the great nations to submit their concept of their rights and needs to the judgment of mankind.

At the end of World War I, the situation seemed different. It appeared that every great nation except the United States had accepted the principles of Wilsonian internationalism which at that time were thought to embody the will of God for the nations, so that the chief duty of Christian political thought was to try to convert Americans to these principles. Since that time, the forces of Christianity have become sadder and wiser. However fine the Wilsonian principles might be in theory, it became clear that no great power was really willing to sacrifice its vital interests on their behalf. And this in turn suggests that the principles themselves were defective—at least as a basis for action.

If Christianity is to be an effective political force in the period to follow World War II, Christian social thought must be firmly based on reality—both on the ultimate reality expressed in Christian dogma and on the mundane reality of persons and nations as they actually are. If power politics is the only kind of international politics we have, we must develop a theology of power politics. An editorial in THE LIVING CHURCH cannot be expected to plumb the depths of either theology or political science; however, to "start the ball rolling," we shall sketch in this editorial some of the main facts and principles which seem to us to have a bearing on the subject.

The first and most unpalatable fact to which Christians must accustom themselves is that foreign policy is not dictated by considerations of abstract justice, but by national interest. Neither our nation nor any other can be made to move in a direction contrary to its interest; and the claim to be seeking justice when we are really acting in accordance with self-interest is morally stultifying.

For, in the first place, no patriotic citizen of a sovereign nation, whether he be a Christian or an ethical culturist, can be trusted to arrive at unbiased conclusions about international justice when his own nation's interests are involved; and in the second place, justice depends on law and order; and where there is no law and very little order, as in present-day international affairs, justice is so rarefied a concept as to have little practical meaning in many concrete situations.

Oppression is still oppression, and robbery is still robbery, whether done by individuals or gangs or nations. But in the absence of world government and world law, the law of necessity has great force. The seeking of material welfare is not an irreligious activity. On the contrary, it is wholly natural and right, and hence religious, as expressed in Genesis 1:28—"God said unto them, Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The moral danger of permitting each of the great powers to be the judge of conflicts to which it is a party can hardly be overestimated; yet that appears to be the only basis on which any kind of world organization is possible. Accordingly, if Christians accept the idea that it is right for the United States to engage vigorously in power politics, they do so with full realization that the situation is both morally and practically dangerous, even though it springs from the natural right of human beings to live and seek prosperity. They accept the situation "provisionally," in the wise words of the Cleveland Conference on a Just and Durable Peace, with the important reservation that they "cannot be morally bound to sustain and perpetuate" it.

In this situation, the major aim of the foreign policy of the United States is not virtue but prosperity and peace; and the attainment of these objectives depends on power. For the primary instrument for effecting any national policy of the United States in the postwar world will be our national power

The Collects

St. Peter *June 29th*

OBEDIENTLY to follow. Are we ready to ask of God this excellent gift of obedience? We value freedom so greatly, especially our personal freedom of thought and action, that we often find it hard to follow obediently. Obedience to a human leader means that we know and trust him implicitly, held by respect and love. Our Lord asks even greater obedience of us, His followers—the surrender of our wills that He may fill our lives with His Incarnate Power. St. Peter himself, offering his loving, impetuous devotion, had to learn through failure and suffering the full surrender of his will before he was able really to follow his Master. We need to ask for grace so to follow in utter obedience—using the help offered in prayer and Sacraments; obeying commands as "Christ's faithful soldiers"—so that at the last we too may come into the Presence of the Leader whom we have tried "obediently to follow."

Fifth Sunday after Trinity *July 1st*

THE COURSE of the world can be ordered by God's governance only if individuals and nations are obedient to Him. It is one of the tasks of the Church to teach this obedience. You and I cannot order the nations, but we can, each as far as our influence goes, set an example of loyalty to God's commands that can be far reaching. If all mankind could be brought to understand and obey the command "thou shalt not covet," the course of the world would be completely changed. If all the nations were truly Christian, there could be no war. This seems an almost impossible task, but if each member of the Church would practice and teach just this, we would go a long way toward accomplishment. Put yourself on God's side and do all you can to work with Him for the peaceable ordering of the world wherein the Church can serve more effectively than in war and persecution.

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—military and naval, strategic and economic. We cannot even do good without power to do it; and we cannot be powerful without (for example) maintaining certain naval bases on foreign soil where according to ethnic and historic considerations we have no right to be.

Great Britain, the United States, and Russia are, as has often been said, peace-loving states. They cherish no large designs of national aggrandizement, although all three intend to hang on what they have, no matter how it was obtained, and feel obligated to make such minor territorial adjustments in the near future as are dictated by strategic need. Since the future peace of the world depends on these three nations' being powerful, remaining powerful, and remaining at peace with each other, their strategic needs apparently have to be met even when they are opposed to such concepts as the self-determination of peoples. We can at least spare ourselves the sentimentality of rationalizing these steps in terms of Wilsonian idealism.

II. The Realignment of Europe

THE RETURN of Russia to influence and power in the councils of Europe, the disappearance of any important central European power, and the belated realization of Americans that our safety depends in no small measure on the condition of Western Europe have brought about a complete realignment of the Continent. The effects of all these factors will only gradually be brought to light. But they will never be fully understood if they are assessed only in the "idealistic" terms which American Christians enjoy.

It makes a great deal of difference both to the British and to the Russians whether Continental governments are friendly or not — about the same amount of difference that it makes to us whether the Central American governments are friendly or not. The principle of absolute self-determination in Europe is a luxury too expensive for our allies to enjoy — just as we concluded it was too expensive in the Americas when we fought the Civil War, intervened in Nicaragua, Panama, Haiti, etc., and fought a war with Mexico.

Hence, it seems to us that just now the greatest difficulty between the United States and Britain on the one hand, and Russia on the other, is not the difference in economic structure or political ideology, but the lack of understanding of each other's vital interests. For some 20 years, historic Russian foreign policy was unable to find expression because of the internal and external situation of the country after World War I. Now that World War II has restored Russian influence in European affairs, the rest of us must relearn the effects of the existence of a great power in Eastern Europe. Before World War I, Finland was an autonomous but not independent part of the Russian Empire. Poland was partly German, partly Russian. The Balkan nations trimmed their foreign policy to fit the winds from the steppes. They were also, of course, manipulated by Turkey, Germany, and the Austro-Hungarian Empire as well as by Britain. Political stability and peace were almost impossible in unhappy southeastern Europe, not because of any inherent weakness of the peoples there, but because great powers from outside were constantly meddling in their affairs.

After World War II, the USSR has every reason to return to the Eastern European field. But there are many significant changes, to which the rest of the world must accustom itself. The synthetic Baltic republics are no more. Of the three, only Lithuania ever was a real nation, and the greater part of its history was as a joint monarchy with Poland. Finland's independence has been guaranteed by the USSR, at the cost of strategic territorial concessions. Poland has been promised independence, with German territory to make up for the Polish territory to which the USSR lays claim in the name of Byelorussia and the Ukraine. Many American groups object that these territorial settlements ignore the wishes of the people concerned. They do. The Poles would undoubtedly like to have their nation stretch all the way to Kiev as it once did. Probably Mexico would like to have Texas and New Mexico back. But Americans would consider it mischievous trouble-making for the USSR to support a Mexican group agitating for the return of these territories just because they were once Mexican and still do contain many Mexicans.

The Balkan situation is perhaps the strangest, in view of past history. No longer are Russian ideas checked by the presence of powerful central European powers. From now on, until the wheel of history takes another turn, it appears that the Balkans will be an area in which Russian domination is as complete as that of the United States in the Western hemisphere. The result is certain to be a great loss in Balkan politican diversity. That sizable section of the population which has earned a perilous livelihood by political adventuring with the support of one or another great power is likely to find itself unemployed. It seems clear that Russia is sincerely determined to launch upon a Balkan "Good Neighbor Policy" of her own; but, to the sorrow of Westerners, that "Good Neighbor Policy" does not envisage the suppression of Communists nor the support of bitter anti-Communists. From now on, the future of the Balkans depends on intelligent coöperation between the various Balkan nations and Russia. For that great mass of the population which will profit by political stability and peace, this simplification of the situation ought to be all gain.

III. Christianity and Foreign Policy

WHAT is the role of the Christian forces of America in this drama of power? That is not easy to say. We feel strongly, however, that it should not be one of demanding that Russia conduct her foreign policy along lines of moral perfection which the United States has never tried.

The first job of Christians is to view the whole subject from the standpoint of God — a God who loves all nations equally, and loves nations not at all except as they serve the welfare of their citizens and of mankind in general; a God who is not a citizen of the United States and does not mistake American interests for His own will.

God has seen the rise and fall of many types of political organization, and the grouping and regrouping of many empires. In spite of all the might of human selfishnesss and blindness and pride, He rules in and over history. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Nations and national power exist because they are able to serve God's purposes; they dwindle and die because "the mouth of the Lord hath spoken it." But the first function of any nation is to provide security and peace, internal and

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external, for its citizens; to provide an environment in which men and women can do their work, raise their children, eat their bread, get a good night's rest, and worship their God. The location of a national boundary may have very little significance, or very great significance, for the accomplishment of this purpose. But this is the basic criterion for a "good" boundary, and historical, racial, linguistic, and cultural ties are only secondary elements in the picture.

Let us never forget that the Lord's prayer includes the petition, "Give us this day our daily bread": that the whole practical side of life is important religiously not because it makes men good but because it makes them plump and healthy. That too is part of God's purpose. Hence we need not be ashamed that our foreign policy has so invariably worked out to our economic and strategic advantage, nor shocked that the Russians are seeking their own. That is what nations are for.

YET, with all its blessing of the natural side of life, the Christian religion demands that men treat each other as brothers under God. To seek advantage to another's hurt is wickedness. Nations, like all other human institutions, are unsafe judges of their own actions; the peoples of the world need, and need desperately, an impartial tribunal for the adjudication of national disputes. It would be folly to try to tell ourselves that the organization being shaped at San Francisco is such a tribunal. There is only the hope that it may be a step in the right direction.

Presumably it would do little good to establish a world government with all the trimmings at the present time. For as long as the major powers cling to the concept of absolute national sovereignty, no paper document can make them relinquish their power and privilege. Such a government would no doubt become, like the League of Nations, merely the mouthpiece of the great powers. The impotence of the League was due to the failure of Britain and France to adhere to its principles just as much as to the failure of the United States to join. Manchuria didn't seem to be worth a fight. Ethiopia was part of an old bargain with Italy. When it came to a showdown, the League would commit itself to maintaining peace only when the "peace" involved was directly related to the vital interests of its powerful members.

The great need in international affairs at the present time would accordingly appear to be understanding and sympathy. Americans do not easily understand the complicated problems of European politics; we keep applying unreal and impractical standards to territorial settlements — standards which we would not for a moment permit to be applied to the areas of our own vital interest. Our State Department is always being urged to meddle in areas which make very little difference to us but the difference between life and death to the parties concerned.

We don't want to be among those who say to the seers, "See not," and to the prophets, "Prophesy not." Certainly, American Christians should feel free to protest against injustice and oppressions everywhere — to label it by its right name and to warn of the judgment of God upon it. But perhaps this is a different thing from electing our government to be the arm of the Lord via official protest, economic sanctions, or military action. As a nation, we do not come before the bar of international righteousness with clean hands. We have a festering race problem, but would be shocked to find this made the subject of official protests by the British and Russian governments. We have an unpleasant situation in Puerto Rico, but we don't want ultimatums from overseas about it. The universal human activity of confessing other people's sins is explosively dangerous in international affairs.

As the United Nations organization — especially the Assembly with its various commissions — bends to its tasks, it is to be hoped that an international forum will be created for the expression of world moral judgments. In and through the Assembly any nation, including our own, can appropriately bear witness to the conscientious convictions of its citizens. But even here, we should be constantly on guard against the tendency to identify righteousness with the national interest.

ALTHOUGH, in Eastern Europe we must recognize that Russian influence will dominate, in Western Europe we have a stake as great as any nation. Throughout our history we have tried to maintain good relations with France, and twice we have gone to war to prevent her domination by another power. We did so, not for reasons of sentiment, nor for the sake of justice, but because we have always recognized that France was a bastion of our own defense system.

Yet our policy in this vital sphere — not only France, but Holland, Belgium, and Italy — seems singularly ill-fitted to advance our interests. We keep having pouting-sessions with the French government, when we should be pouring machinery and supplies in to build up a strong industrial plant to fill the gap caused by the destruction of German industry. We worry about the possibility of Communism, but do nothing to reëstablish free private enterprise. We tell people with empty stomachs and demolished houses that they are on their own now, and isn't it wonderful to be free? It is to be hoped that the change of faces in the United Nations Relief and Rehabilitation Administration will result in prompt action to restore those conditions of security and well-being which alone can bring about stability.

Would it be "power politics" thus to foster a strong and stable France? No doubt it would — though it would have merit of making life livable in that ravaged and unhappy land. But, if we believe in liberal democracy, if we believe in personal freedom and private property (not necessarily the private ownership of great corporations, which appears to be a thing of the past in Europe, but home ownership and small business and farming), the speedy return of France to prosperity is the first and most necessary step for the defense of this system on the Continent. Merely from the psychological point of view, it may be pointed out that the French "belong" on the Continent in a way which the Americans and British do not. They understand Continental thought-processes which seem to remain something of a mystery to Anglo-Saxons, and have exercised cultural and political leadership for many years. Their leadership suffered a series of desperate blows, beginning with the attack on Ethiopia. But new men are in the saddle and new policies prevail. If the American way of life is ever to make headway in Europe, it will have to do so through the mediating influence of the French.

A prime example of the American lack of understanding of the Continent today is our inability to get along with the most popular political figure in Western Europe — De Gaulle. He is without doubt the most exasperating leader of any liberated land; but what we do not seem to realize is that each act which exasperates us endears him more to his fellow-countrymen. Ten years from now, even three years from now, De Gaulle and his temperament may have passed out of political importance. But just now they express the

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thoughts, feelings, desires, and ambitions of half a continent. His demands, his policies are a fairly accurate reflection of the demands and policies of the part of Europe upon which the safety of the United States depends. Sometimes it appears that we are unaware of the completeness of our dependence upon these weakened, hungry, and touchy peoples who hold the world balance of power.

IV. The Future

RUSSIA's Eastern European sphere and the British-French-American Western sphere offer potentialities of danger along their points of contact in Central Europe, and elsewhere. But, since we have all condemned ourselves to a world peace which hangs by a thread, we should not be surprised that the danger exists. It would be even greater if a British-American default in Western Europe led to a series of Communist revolutions which Stalin doesn't particularly want. For if Communist power stood on Western Europe's coasts, in the present state of affairs, it is very doubtful that a third World War could be prevented. We firmly believe that Communism and Western democracy can live together. If a sufficient period of peace and peaceful interchange of products, ideas, and ideals can follow this war, we look forward to a future in which the benefits of each system can fill up the weaknesses of the other. But as an essential first step for that period of peace, Western Europe must be revitalized with democracy — and that means with food, machinery, and money.

The forces of religion have a vital part to play in this whole process. In spite of the dismay with which some liberal-minded Christians in America greet the idea, the Churches of Western Europe are important factors in upholding the belief in personal freedom and individual initiative which we of the West consider to be necessary to human dignity. Having known European radicalism, Communist and otherwise, the Continental Churches are almost unanimously fearful of Russian influence. On the other hand, the USSR has thrown itself vigorously into the work of restoring religion in Russia — not merely, it would appear, as a short-lived expedient but as a definite long-range policy. New seminaries are being opened up, more paper is being allotted for Church publications. The Church is being allowed more concessions than would seem to be necessary merely to cheer up the people in a time of crisis.

Again, if time permits, the Churches in turn will exercise the moderating and reconciling influence which springs from their devotion to the God and Father of all. If religion flourishes in Eastern Europe, the Churches of Western Europe may lose their fear of Russia. In Russia itself, as the days of Revolution recede into the background, the Christian witness of love and human freedom will help to promote those ideals which we are now fighting to defend. The American Churches, free from State control and able to help financially, have unquestionably a great opportunity to make a contribution to international understanding by helping the churches of the Continent to rebuild themselves.

As Christians, we believe that the Christian religion offers to mankind the Way, the Truth, and the Life on which both personal and social salvation depend. Neither in American Capitalism nor in Russian Socialism do we find the will of God fully expressed. Nor will it be perfectly expressed in any system until Judgment Day, for selfishness and blindness and fear are always with us. Yet the Church is the leaven of the social lump, the agency whereby the imperfect and partial service of mankind is made a fit instrument for God's purpose. A passionate concern for justice in our social order is quite as important a step toward understanding with Russia as any other the Church can take. Grinding poverty, oppression, war, insecurity, hunger — these are the real enemies of the human race. If Capitalists and Communists together make a vigorous attack on these enemies, they will be united in a firm alliance which may at last lay the foundation for a world government which is effective because the nations and parties trust each other.

Book Editor

FOR THE past several years, Jean Drysdale, the managing editor of The Living Church, has conducted our book review department, continuing the fine work in that department done by Frs. Frank Gavin, Leonard Hodgson, and William Dunphy, and Miss Elizabeth McCracken. However, the work of managing editor is a full-time job in its own right, and Mrs. Drysdale has for some time been anxious to give up the extra duty of conducting the book department.

We are happy to announce that, in acceding to her wishes, we have been able to secure a book editor who will carry on in the distinguished tradition, and carry it forward — the Rev. Hewitt B. Vinnedge, Ph. D., professor of New Testament Languages and Literature at Nashotah House. Fr. Vinnedge will conduct his department with the independence which is a *sine qua non* in a magazine published by a firm which also publishes books; however, he will use the facilities of our Milwaukee office, and all correspondence, reviews, and books should be sent to him as book editor of The Living Church at 744 North Fourth Street, Milwaukee 3, Wis.

Before entering the ministry, Fr. Vinnedge was head of the department of history and dean of men at State Teachers College, Mayville, N. Dak. Later he went to head the history department at Hastings College, Hastings, Nebr., and while there became a postulant for Holy Orders. As an undergraduate at Nashotah, he taught Latin and Greek and completed the seminary course in two years, receiving the degree of Bachelor of Divinity in 1933. He was ordained to the diaconate in 1931 by Bishop Beecher and to the priesthood in 1932 by Bishop Ivins. His Ph. D. degree in history, with minor in philosophy and political science, was granted by Marquette University in 1928. Fr. Vinnedge served from 1936 to 1941 as dean of Christ Cathedral, Salina, Kans. He and Mrs. Vinnedge (the former Lillian Esther Kilsberg) have two children — Lenore (17) and Harlan Hewitt (13).

Fr. Vinnedge has often written contributed articles and reviews to The Living Church, the most recent article being "An Anglo-Catholic Looks at His World," published in our issue of June 3d. He is the author of *Dramas of the Apostles* (1939) and *Crusaders and Saracens*.

He will continue, of course, to count on the able staff of book reviewers who have provided The Living Church Family with expert opinion on current books in the past, but we have emphasized to him our desire that he make the department the expression of his own personality and interests as well. The pattern of the department will be worked out as time goes on, with the aid of advice and criticism from the Family as to ways in which it can be fitted to their needs.

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Ann Emery Hall

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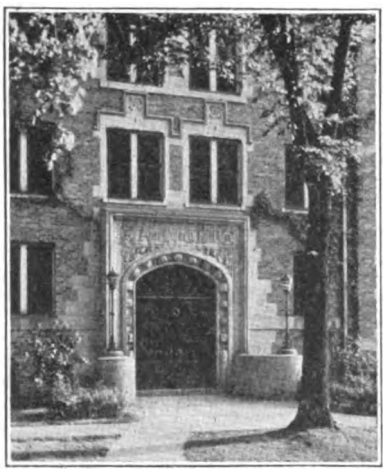

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BOOKS

REV. HEWITT B. VINNEDGE, PH.D., EDITOR

"Comfort Ye My People"

IT IS no cause for wonder that books addressed especially to the bereaved and the disconsolate are rolling of the presses in increasing numbers. In these dark days when the deprivation caused by the loss of loved ones is becoming almost universal, when the gold stars are multiplying in the land, when there is scarcely a city block or a cluster of farms but has its bereaved household, one would expect the mind of man to go either gropingly or purposefully to the great utterances of past ages for words of encouragement. One would expect preachers and writers to try to obey Jehovah's commandment to the Second Isaiah: "Comfort ye, comfort ye My people." And one is not surprised that those compilers gifted with the ability to sift out and select appropriate passages should bring together the results of their selection within the covers of a book.

One significant contribution to this last mentioned category is Helen Woodbury's *The Faith of Man Speaks* (Macmillan, 1945. Pp. 133, with index. $1.75). This book bears the suggestive subtitle "An Anthology of Consolation." It is designed to be precisely that. It presents the age-old faith of man in his own immortal destiny. It is a compendium of some of the world's best and most ringing outbursts of courage, as well as of expressions of that serenity that comes when man has learned to be still and wait quietly on the Lord.

The book is divided into four parts: "From the Far Past," "From the Near Past," "From Yesterday," and "From Today." One may at times question the compiler's sense of chronology. Thus one may wonder why quotations from the Book of Common Prayer, from Martin Luther, John Donne, and John Bunyan should be listed as coming from the Far Past, while those from William Langland, Geoffrey Chaucer, and Francis Bacon are assigned to the Near Past.

Here are gathered together some of the world's most ancient words of hope and aspiration, from both within and without the stream of Judæo-Christian tradition. There are quotations from the Psalms, the Prophets of Israel, the Gospels and the Epistles of the New Testament, from St. John Chrysostom and St. Anselm. There are also selections from the Upanishads, the Bhagavad Gita, from Epictetus, Cicero, Virgil, and Seneca. A similarly wide range of source material is used in the quotations from more recent times; for freethinkers, pantheists, quasi-pagans (*e.g.* Nietzsche), and one avowed atheist (Robert Ingersoll) are drawn upon, as well as Christian poets, divines, mystics, essayists, and believers from many other walks of life. The compiler has made no attempt simply to marshal the names of the great who have sung or prophesied of hope and immortality; one finds well represented many writings which are "not from the grand old masters, not from the bards sublime." One is almost reminded of the way in which the author of the Epistle to the Hebrews calls the roll of the great heroes of faith, and must then mention the countless others within the "great cloud of witnesses" who "obtained a good report through faith."

Many readers will find special interest in the book's last section, "From Today." Here are stirring words not only from distinguished contemporary poets and other writers, but a surprisingly large number of quotations from servicemen in the present war: poetry, prose, and prayer. Two five-star generals are represented (Eisenhower and MacArthur), and one five-star admiral (King); but there are also lieutenants, sergeants, privates—sailors, airmen—some named, many unnamed.

We have something quite different in Leslie R. Smith's *From Sunset to Dawn* (Abingdon-Cokesbury, pp. 125. $1.00). There are quotations in this book, some from Christian writers (*e.g.,* Francis Thompson, Christina Rossetti, E. Stanley Jones), some from writers of the school of optimistic banality (*e.g.,* Ella Wheeler Wilcox). Quotation is incidental, however; for this book is a series of 38 meditations, intended to be appropriate to persons in sorrow or bewilderment. Many of them live up to this intention. Many of them breathe the spirit of Christian assurance (as one ought to expect from a minister of the Disciples' Church). But some, surprisingly, are as far from Christianity as are some of the quotations; a few are banal. Some read like the gropings of a humanist, and a few could have been written by a cheerful and upright pagan in the good tradition of Marcus Aurelius.

I have seen one collection of splendid sermons in the present crop of books written for the puzzled and the grieving. It is written by the well known Scots clergyman and author, Dr. Arthur John Gossip (*Experience Worketh Hope,* Scribner's. 1945. Pp. 200. $2.00). This is the American edition of a volume which appeared last year in Great Britain. It is difficult to speak with becoming and judicious restraint of these sermons, for they are a significant contribution to contemporary Christian preaching. Dr. Gossip is a teacher of homiletics in a theological school, and certainly he is able to practice the craft which he teaches. In this book there is no skirting the fringe of neo-paganism or of mere urbanity. There are no piccolo pipings of hopeful humanism, only the trumpet blasts of Christian certainty. Therefore, while the messages are (in author's words) "some thoughts for a troubled day," they are as timeless as any clear presentation of the hope that we have through Christ must always be. A spring-

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kling of pungent Scots idiom does nothing to lessen their effectiveness. Consider this sentence:

"History is there to show that nothing, not even patriotism, has so shining a record of sheer audacity, of daring, of unreckoning gallantry, of daft unbreakable courage, as religion has to show" (p. 14).

There is a touch of Pauline fire and flame in these sermons, and something of Pauline urgency.

Richard L. Evans' most recent collection of radio talks, . . . *And the Spoken Word* (Harper, 1945. Pp. 155, with index. $1.50) perhaps does not properly belong in this mention of recent books of consolation. Yet there are so many of the talks that are designed to give comfort and encouragement that I have decided to include it. The book contains nearly 100 of the short radio talks which Mr. Evans has been giving for several years as part of the weekly CBS broadcasts from the Mormon Temple in Salt Lake City. As one might expect, they are pointed, clear, and succinct, as the requirements of this medium demand. A wide variety of subjects comes in for treatment. Mr. Evans is a popular publicist and a popular philosopher as well; but he is also skilled (and seemingly most sincere) in presenting the consolation and the solution which religion may offer to our many besetting anxieties. He has numerous apt quotations, the majority of which derive from the Old Testament. But there are many quotable things in what he has written himself.

Finally, may I add a word concerning a brochure which has come out of the pain and tribulation that Christians in Europe have been undergoing during the past six years (*Under the Cross,* published by the American Committee for the World Council of Churches, New York, 10c). It contains a message and findings of a group of Christian leaders who met near Geneva last summer. They have packed into 15 pages lessons which are vital for organized religion in America. We Anglicans may well deplore some assertions in the brochure, such as this: "It is the Word of God which creates the Church" (p. 7), in such context that the "Word of God" can mean only the Bible. All persons, however, who are aware that pagans are in the majority everywhere, will welcome the declaration that "the spirit and methods of foreign missions must be introduced into our evangelistic work" (p. 4). And those who would emancipate the Church from the cult of the respectable and "the right side of the tracks" will be glad to read that if "the Church wishes its words to be convincing, it must allow itself to be separated from specially 'bourgeois' associations. . . . Only a Church which accepts the revolutionary Word of God in the social sphere will be able to speak to the dechristianized masses" (p. 9).

Poetry

BUNDLES FOR BRITAIN, Sonnets and Other Poems by Mary E. Simonds. This book may be purchased for $1.00 through Bundles for Britain, Inc., Brattleboro, Chapter, 5 Harris Place, Brattleboro, Vermont, to whom go all proceeds received by the author from this edition.

This little volume is a bundle in itself, for Mrs. Simonds has gathered her poems from various periodicals and earlier collections and added some new verses to complete her gift.

This reviewer particularly likes the sonnets, *Winston Churchill* and *Josiah Wedgewood* though *Sangerfield* remains her favorite.

There are included several charming songs for or about children. The religious poems are marked by sincere devotion.

TRUE TO TYPE

Venus being Venus,
Does not stay unwed:
Daphne being Daphne,
Turns to wood instead.

Seeks metamorphosis,
And becomes a tree:
Spurns the god Apollo,
Handsome though he be.

Neither can a mortal
Be what he is not.
Neither can a leopard
Eradicate one spot.

Venus being Venus,
Seeks a wedded state:
Daphne being Daphne,
Will not have a mate.

This poem proves a lightsome sense of humor. PORTIA MARTIN.

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SOUTH FLORIDA

Confirmation Class of 98

St. Agnes' Church, Miami, Fla., with the largest congregation in the diocese of South Florida, had its seating capacity of 1,000 overtaxed on Whitsunday, many remaining outside after all space was filled. In this evening service, Bishop Wing confirmed a class of 98 persons, presented by the rector, the Ven. John E. Culmer. Bishop Wing blessed a new bishop's throne, sedilia, choir stalls, pews and memorial windows. Two large windows are memorials to Bishop Gray, first missionary Bishop of Southern Florida, and Bishop Mann, first diocesan Bishop.

Since he took charge of St. Agnes' Mission nearly 16 years ago, Fr. Culmer has presented 1,389 persons for Confirmation and the struggling mission has become a large and active parish, its helpful influence widely extended. When Fr. Culmer came to Miami, the church was only partly built, the work thereon long stopped through lack of funds. Under his leadership the congregation worked zealously, soon completing the building and later they cancelled the building debt and erected several large parish buildings. His appointment several years ago as archdeacon of Colored work gives him the oversight of all Colored congregations in South Florida.

CONNECTICUT

Mrs. L. F. Piper Appointed Religious Education Consultant

Mrs. Laurence F. Piper of Milford, N. H., has been appointed secretary of the Department of Religious Education and diocesan religious education consultant in Connecticut, in succession to Miss Helen R. Stevens, who resigned the first of the year after 15 years of devoted service, to become executive superintendent of the Curtis Home in Meriden, Conn.

Mrs. Piper has had a wide experience in the work of the Church, including leadership in Young People's Conferences, the Woman's Auxiliary, the Girls' Friendly Society, and Church schools. She will assume her new duties September 1st with an office in the diocesan house, 207 Farmington Avenue, Hartford, Conn.

At a recent meeting of the Department of Religious Education, the Rev. A. R. Kline, rector of St. Mark's Church, New Britain, Conn., was elected executive vice-chairman of the department.

FOND DU LAC

New Dean for St. Paul's

The Rev. Richard Goodwin Baker has accepted his election to become dean of St. Paul's Cathedral, Fond du Lac, Wis., and will assume his new duties on July 8th.

Son of a clergyman, Fr. Baker was born in Bloomington, Ill., in 1911. He received his public school education in that city and in Momence, Ill. After four years with the Western Electric Company, he entered Nashotah House. Ordained in 1936, he began his ministry at St. Mark's Church, Waterloo, Iowa.

In 1937 he was elected rector of St. Paul's, Marshalltown, Iowa, where he served until he accepted the position of assistant to Bishop Essex of Quincy and rector of St. Paul's Church, Peoria, Ill., in 1942. While in Iowa he was a member of the staff of Camp Morrison for Boys, and served as chairman of the Department of Social Relations of the diocese.

Fr. Baker married Mary Catherine Jack of Oak Park, Ill., in 1936. Mrs. Baker is a graduate of Kemper Hall. They have two children, Anne and Michael, 6 and 3 years of age. In Peoria, Fr. Baker was secretary of the diocese, editor of the diocesan magazine, and rural dean of Peoria.

DALLAS

St. Paul's Dedicated

St. Paul's Mission, Oak Cliff, Dallas, Texas, now free of debt, was dedicated on June 10th at services conducted by Bishop Moore of Dallas. Opened in October, 1939, in the rented lower floor of a house, the venture was started with no members. By 1940 larger quarters were needed and services were held in a more spacious home. Two lots were purchased as well as an old house, which was transferred to the property in January, 1942. Six months later, just before building was frozen, the mission members borrowed $2,500 on their own notes and built a chapel, the first unit in a permanent plan. By January of 1945 the personal notes were scaled down to $1,000, which was given to the mission by the American Church Building Fund Commission.

There are now 30 communicants in the organized mission, which was admitted as such at the diocesan convention in January. A regular Church program is being carried on, with a Woman's Auxiliary, Junior Daughters of the King, and a Boys' Club.

In the dedication services Bishop Moore paid tribute to the work of Deaconess Lillian W. Crow, superintendent and founder of the mission, who had been the guiding force behind its development. Deaconess Crow went to Dallas in 1901. After the death of her husband, Daniel R. Crow in 1904, she attended the New York Training School for Deaconesses and has served in missionary work in Nevada, and in a supervisory capacity in the Episcopal Psychiatric Study Home for Problem Children in St. Louis.

LONG ISLAND

Bishop's Men Organized

Over 500 laymen met in the Cathedral House at Garden City, N. Y., on June 8th to initiate the organization of the "Bishop's Men," designed to help the Bishop carry out the missionary program of the diocese and Church. All parish members of men's clubs, Brotherhood of St. Andrew, Evangelical Fellowship, vestries, and bishop's committees will be affiliated with the diocesan Bishop's Men.

Six meetings of the entire group are planned per year. The program will follow the Forward in Service program for the year, and at each meeting some special project will be discussed. The Bishop will give a series of instructions on the "Incarnation" which is the Forward in Service subject this year. This will be followed by a question period.

SOUTHERN VIRGINIA

Council Increases Negro Delegates

A canon which will increase the number of lay delegates to council from the Colored convocation was adopted by the 53d annual council of the diocese of Southern Virginia, held in the Church of the Good Shepherd, Richmond, Va., on May 8th. The method now adopted allows one delegate from each church or group of churches served by one clergyman and elected by the cure and not by the convocation. This increases the number from six to ten.

A further constitutional amendment passed its first reading under which lay delegates from the Colored churches will be admitted on the same basis as delegates from other churches. This will be voted on at the next diocesan council.

Referring to the problems of young people, Bishop Brown spoke favorably of some of the many plans and schemes for ministering to the youth but stated that the true source of the solution lies in parental training and example in the home.

Among the resolutions adopted were the restoration of the Committee on the Increase of the Ministry, and the division of the Church Program efforts—one division to be the regular maintenance Church Program fund of approximately $50,000, the other division to be known as an Advance Work Program of approximately $25,000. Under the advance work program will be all special offerings together with a discretionary fund.

ELECTIONS: Standing committee, Rev. Messrs. M. Guerry, T. Willis, R. E. Withers jr.; Messrs. G. B. Townsend, G. R. Humrickhouse, C. R. Dey. Executive board, Rev. Messrs. G. P. Gunn, G. R. MacClintock, W. Shiers, R. H. Jackson; Messrs. T. H. Willcox, B. D. Ayers, E. V. Brush, J. S. Darling, H. McR. Pinner. Examining chaplains, Rev. Messrs. E. R. Jones, M. Guerry.

ERIE

35th Annual Convention

"We should be deeply conscious of our shortcomings and frankly admit our negligences. Together with many Christians everywhere we have failed miserably to follow Jesus Christ as our Lord and Saviour, even as all of us have promised to do, and our efforts in His behalf have never been near our capacity for labor

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or for love." So declared Bishop Wroth of Erie, in his annual address to the clerical and lay deputies to the 35th annual convention of the diocese of Erie which met in Allegheny College, Meadville, Pa., on May 15th and 16th.

The 34th annual meeting of the Woman's Auxiliary was held simultaneously with the convention. Arrangements were under the direction of Mrs. Alexander N. Warner, diocesan president, Titusville, Pa.

Col. E. V. D. Selden, diocesan treasurer, reported that to May 12, 1945, the diocese had received $697.38 for the Army and Navy Commission fund for chaplains; $114.12 in Good Friday Offerings for the Bishop of Jerusalem. During 1944, $1,540.49 was sent to the Army and Navy Commission; $788.85 to the Presiding Bishop's Fund for World Relief; $243.40 to the Bishop of Jerusalem.

The convention approved the amount of $13,000 to be sent to National Council for the general program of the Church.

The Rt. Rev. John Chamberlain Ward, retired Bishop of Erie, was the speaker after the luncheon on May 16th. His first remarks were congratulations to the clergy and people of the diocese on the splendid leadership which Bishop Wroth is affording. One evidence of this is reflected in the fact that three years ago the total diocesan debt was $180,000, and at that time $10,000 a year was being paid in interest charges. Now the debt is $18,000.

ELECTIONS: Standing committee, Rev. Messrs. T. L. Small, A. Broadhurst, G. C. Fohner, Dean F. B. Blodgett; Messrs. J. H. Chickering, W. D. Gallup, J. A. Rockwell, R. P. King. Examining chaplains, Rev. Messrs. P. L. Schwartz, T. L. Small, A. C. Kelsey. Board of trustees, Messrs. G. R. Fryling, B. Hubbard, A. D. Van Scoy, E. E. Anderson, G. Hamilton, W. W. Beaty.

WEST MISSOURI

Convention Hears Dr. C. A. Mason

The annual convention of the diocese of West Missouri was held Memorial Day, in St. Paul's Church, Kansas City, Mo. It was followed by a diocesan dinner the same night, at which the Rev. Dr. C. Avery Mason, Bishop Coadjutor-elect of Dallas, was the speaker. Dr. Mason talked on the Forward in Service Movement, which he has headed under the direction of the National Council.

Although the business of the convention was completed in one day, clerical delegates remained over May 31st, for a joint session with the Woman's Auxiliary, at which Dr. Mason discussed the Forward in Service Movement in further detail. At this joint session Bishop Spencer of the West Missouri diocese delivered his annual address.

At the conclusion of the bishop's address, the Hon. William G. Holt suggested that pledges for the Army and Navy Fund be made at once, and more than $1,300 of the $1,500 quota was pledged.

ELECTIONS: Executive council, Rev. Messrs. E. W. Merrill, H. B. Whitehead, J. S. Allen; Messrs. L. W. Garlichs, W. C. Goffe, F. M. Bernardin. Standing committee, Dean C. W. Sprouse; Rev. Messrs. E. W. Merrill, R. M. Trelease, C. R. Tyner; Messrs. H. Burr, B. C. Howard, W. G. Holt, W. A. Cochel.

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Confirmation Instruction

At first blush, many of you who read this column each week, and especially priests, are going to say after glancing at the title, that here is a matter that might jolly well be left to those whose function it is, i.e., the parish priests, and let commenting laymen like ourselves attend to our own knitting as laymen. At first blush, you are apparently right, but at second blush it all developes into a horse of another color. Methinks a live and active interest in seeing that *full and proper* Confirmation Instructions are given is a matter in which we laymen have more rights than has previously been considered. *We* are the ones who are made, through these instructions, either good, intelligent Episcopalians, capable of loving and defending the full, honest Faith of The Church, or else we are made half-baked, one-horse, and semi-ignorant members of the Episcopal Church, with minds blank and wide open to attract all sorts of notions and prejudices far from the truth, but which in time become as real to us as our Bibles, more so, in fact, for mighty few of us know any thing about our Bible, but that's still another story. Who let us get that way? All of this has transpired through the earnest faithfulness or the lazy faithlessness of some parish priest back in our earlier years somewhere.

Now, what started us off on this tack, anyway? Well, if you really want to know, here goes. Sometime ago we had dumped into our laps without the asking, the knowledge that a certain parish priest of reasonable prominence in a parish within five hundred miles of here—in a city parish at that—had gone to parents of children whom he was preparing (?) for Confirmation, and which parents were not of the Episcopal Faith, and had adjured them to come along and be confirmed with their children, so that the entire family group might be complete in The Church. These parents being mostly of the swanky-worldly type, were not visibly interested, and informed said rector that they distinctly *were not* going to attend a lot of dry lectures and meetings for such a purpose, or to please him. They, however, were promptly assured by this genial, hail-fellow-well-met—and accommodating priest-soul, that they needn't let that bother them. All they had to do, he promised them, was to stand up for a few moments, let the Bishop put his hands on their heads, say "I do" at the right place, and that would be *that!* "Besides, that wouldn't be too much to ask parents to do for their kids' sake, would it?"

Well, the parents who have come into that and other Churches under similar circumstances are the WORSE for the experience, and will, we fear, make blamed poor Episcopalians, unintelligent Episcopalians, unconverted Episcopalians, and Episcopalians whose failures in working, praying, and GIVING will have to be assumed, shouldered and borne by the other more faithful, earnest and intelligent Episcopalians who love, and then work, pray and give for the maintenance of their beloved Church. Doesn't that make it strikingly clear, therefore, that we laymen do have the right to show a keen, searching piercing interest in such matters which NORMALLY should be priests' functions entirely? But when priests fail to function, then it's time that laymen get interested and see to it that certain standards of instruction are maintained for ALL.

The burthen of all this is not merely to let fly a broadside at the priest in question, although God knows he has a lot coming to him, but also to point out that it is from this sort of a cause, at the root, that we have so many different notions, opinions and prejudices in The Church today about matters upon which there should be NO discussion, and by the reverse, it is the reason why we have so much lack of interest on vital questions which arise, affecting seriously The Church, Her standards, Her life and Her adherents, when there ought to be dynamic interest, opposition, and a generally militant attitude toward all that would cause any let-down in The Church and Her Christ-given standards.

If any of us laymen run into situations of the sort we've reported, especially when it will affect our own children or those adult souls whom we've yearned, and worked and prayed for to get to Confirmation, and then find them getting slated for a short-cut Confirmation Instruction course, we earnestly believe that the matter is grave enough to lay before The Bishop of that particular Diocese for such action as he may deem necessary to take.

We think it is hardly necessary to say to you that what we've said above is *not* aimed at any group or type of churchmanship within The Church. What we've said goes just as much for priests who wear chasubles as for those who don't. We're pulling no punches and playing no favorites. The longer we are in The Church, and in this business, the more shocked we become at the "negligences and ignorances" of average Episcopalians, and this sort of thing COULD NOT be, had our people been painstakingly instructed in The Faith of The Church before Confirmation.

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CHANGES

Appointments Accepted

Barkow, Very Rev. **Calvin H. L.**, dean and rector of St. Michael's Cathedral, Boise, Idaho, will become rector of St. Paul's Church, Oakland, Calif., on July 2d. Address: 116 Montecito Ave., Oakland. He has been elected dean emeritus of St. Michael's Cathedral.

Bunday, Rev. **Roger Jack,** recently ordained deacon, becomes deacon in charge of Trinity Church, Hinckley; Grace Church, Rush City; and St. Andrew's, Moose Lake, Minn., on June 24th. Address: Hinckley.

Dorrance, Rev. **Samuel M.**, was elected rector emeritus of St. Ann's Church, Brooklyn, N. Y., on April 16th.

Gill, Rev. **Raymond Alan,** formerly in charge of St. Andrew's Church, West Manayunk, Pa., is now principal of Bolahun Boys' School as a priest-associate of the Order of Holy Cross. Address: Order of the Holy Cross Liberian Mission, Kailahun, Sierre Leone, West Africa.

Haden, Rev. **Clarence R., jr.,** rector of St. Paul's Church, New Orleans, La., will become rector of St. Philip's Church, Durham, N. C., on August 1st.

Holland, Rev. **Norval W.**, priest in charge of St. Paul's, Carlinville; St. John's and St. Luke's, Springfield; and St. Peter's, Chesterfield, Ill., will become rector of Holy Trinity Church, Manistee, Mich., on July 1st.

Johnson, Rev. **Wright R.**, recently ordained deacon, will become deacon in charge of the Church of the Good Samaritan, Sauk Center, and St. Stephen's, Paynesville, Minn., on August 1st. Address: Sauk Center.

Robinson, Rev. **George William II,** recently ordained deacon, becomes deacon in charge of St. Paul's, Owatonna; St. Peter's, Kasson; and St. Matthew's, West Concord, Minn., on June 24th.

Schneider, Rev. **Theodore J.**, vicar of Emmanuel Church, Quakertown, Pa., will become rector of Trinity Church, Ambler, Pa., July 1st. Address: Trinity Rectory, Ambler.

Turner, Rev. **William S.**, rector of Holy Trinity Church, West Palm Beach, Fla., has accepted a call to become rector of Trinity Church, New Orleans, La.

Resignations

Bull, Rev. **Edward,** resigned May 31st as priest in charge of Holy Trinity Church, Melbourne, and St. John's Mission, Eau Gallie, Fla., because of poor health.

Restorations

Bothe, Rev. **Carl William,** was restored to the priesthood on June 7, 1945, in St. Paul's Cathedral, Fond du Lac, Wis., by Bishop Sturtevant of Fond du Lac acting under canon 64, section 2.

Ordinations

Deacons

Delaware—John Claud Frank Strong was ordained deacon June 3d in the Cathedral Church of St. John, Wilmington, Del., by Bishop McKinstry of Delaware. He was presented by the Very Rev. Robert Hatch and the Rev. Paul A. Kellogg preached the sermon. The Rev. Mr. Strong will continue his studies until September when he will become assistant at St. Paul's Church, Camden, and St. Martin's Church, Hartley, Del.

Georgia—Clifton Huntington White was ordained deacon April 29th in Christ Church, Valdosta, Ga., by Bishop Barnwell of Georgia. He was presented by the Rev. Thomas G. Munday. The Rev. Mr. White has been appointed dean of chapel at the Georgia State Woman's College, Valdosta, where he has been a faculty member for a number of years.

South Florida—John Durham Wing, jr., was ordained deacon at St. Luke's Cathedral, Orlando, Fla., on June 3d by Bishop Wing of South Florida. He was presented by the Very Rev. Melville E. Johnson and the Rev. Martin Bram preached the sermon. The Rev. Mr. Wing is a member of this year's graduating class at General Theological Seminary and will return to the seminary next fall as a tutor.

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Seabury-Western students also studied as a part of their Easter-term course the rural church, a course given by Fr. Samuelson and Prof. Rockwell C. Smith, professor of rural sociology at Garrett Biblical Institute in Evanston, Ill. This course will henceforth be offered to middlers and will be integrated with the regular training program.

All Seabury-Western students who were members of the junior and middler classes during the academic year just closed, have been assigned to practical field work under the direct supervision of the seminary. The summer period has been designated as the Trinity term and academic credit will be given in pastoral theology for work done under this program.

CONFERENCES

Kanuga Conference Cancelled

In keeping with the ODT ban on conferences and travel restrictions, the executive committee of the Kanuga Board of Managers of Kanuga Lake, Hendersonville, N. C., recently issued the following statement:

"The adult, clergy, and college conferences will not be held at Kanuga Lake this summer. All other parts of the summer program will proceed as usual. The guest period will open July 7th rather than July 22d."

Information as to the program for the other sessions this summer is available from the Rev. John A. Pinckney, supervisor, P. O. Box 308, Clemson, S. C.

Penn-Carolina Bible Conference

The Penn-Carolina Bible Conference will be held August 17th to 31st on the grounds near Leaksville, N. C., for all ages, with special program for young people.

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Some of the speakers will be the Rev. P. W. Reed, chaplain; "Mother" Hill, director; Janet Robinson, young people's leader; David McCaig, the Rev. and Mrs. William J. Gordon, Mrs. E. P. Harrison, Miss E. MacMurray, the Rev. J. J. D. Hall, and H. C. Dunlap.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

L. Bliss Everitt, Priest

The Rev. Linford Bliss Everitt, vicar of the Chapel of St. Mary the Virgin, Mount Calvary Church, Baltimore, died after a very brief illness on June 8th.

Fr. Everitt was a graduate of Harvard University and General Theological Seminary. He was ordained priest by the late Bishop Fiske in 1923, and a few months later began the association with Mount Calvary Church which lasted until his death at the age of 54. Since 1928 he had been vicar of St. Mary's Chapel, working with exceptional faithfulness among the Colored people who form its congregation.

Burial was in Baltimore on June 11th. After an early Requiem in the chapel, the burial Requiem was sung by the Rev. W. A. McClenthen, rector of Mount Calvary Church. Bishop Powell of Maryland read the Burial Office and went with the mourners to the grave for the committal.

Charles Frederick Odell, Priest

The Rev. Charles Frederick Odell, retired, died April 30th at Tarrytown Hospital, Tarrytown, N. Y., at the age of 81.

Funeral services were held at Christ Church, Tarrytown, with the Rev. C. Kenneth Ackerman, rector, officiating. Interment was in Sleepy Hollow Cemetery.

A famous athlete of Yale University in the early eighties and long prominent in the civic, social, and business life of Tarrytown, the Rev. Mr. Odell was ordained priest in 1922 by Bishop Manning. He served as chaplain of Hart's Island Prison and the House of Refugees; resident chaplain of West State Penitentiary, Pittsburgh; rector of St. Luke's Church, Caribou, and the Church of the Advent, Limestone, Me.; and rector of St. Peter's Church, Portland, Me.

Surviving him are his wife, Louise Dade Odell, whom he married in 1892; his daughter, Mrs. John M. Squiers of Tarrytown; a son, Elliot Dade Odell of New York; and four grandchildren.

Sydney Neville Ussher, Priest

The Rev. Sydney Neville Ussher, retired, died June 4th at the home of his sister, Miss Elizabeth Ussher, in Santa Monica, Calif.

Burial was from St. Augustine-by-the-Sea, Santa Monica, on June 7th, with the Rev. Wallace N. Pierson, rector, officiating. Interment was at Woodlawn Cemetery, Santa Monica, by the side of his father, the late Rt. Rev. Brandran B. Ussher, who for many years was bishop of the Reformed Episcopal Church in Canada.

Born in Aurora, Ill., on November 27, 1868, he attended the University of Pennsylvania's Law School and Philadelphia Divinity School. Ordained priest in 1902, he served as rector of All Saints' Church, Philadelphia; traveled for the Board of Missions; was dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich.; served as assistant rector of St. Bartholomew's Church, New York; and was on the staff of the New York City Mission. In 1929 he served as president of the New York Public Lecture Association.

Mrs. William Lamont

Elizabeth Kent Lamont, wife of the Rev. William S. D. Lamont, rector of St. John's Church, Keokuk, Iowa, died June 7th at Graham Hospital where she had been a patient for several months. Funeral services were held June 9th from St. John's Church, Keokuk.

Born near Palmyra, N. Y., on May 4, 1875, she married the Rev. Mr. Lamont in 1897. After her marriage she lived in Sodus, N. Y., and St. Joseph, Mo., before moving to Keokuk.

Surviving her besides her husband are two children, Douglas Lamont of Keokuk, and Miss Truth Lamont of Mt. Pleasant, Iowa; three brothers; and a sister.

Mrs. William F. Parsons

Ethel Stocking Parsons, widow of the Rev. William F. Parsons, died June 6th at Portland, Conn., in her 81st year. Since Fr. Parsons' death in 1935, she had lived with her sister and a cousin in the home at Portland built by her great-grandfather on his return from the Revolutionary War. Her father, David Stocking, organized the Chapel of St. John the Baptist, now a part of Trinity Parish, Portland. There she met Fr. Parsons, who served the Chapel during his student days at Berkeley Divinity School. There also the Burial Office was read for her on June 8th by the Ven. Malcolm J. VanZandt, rector of Trinity Church, Portland.

She was well-known and loved in parishes from Georgia to Massachusetts, and maintained correspondence with friends in all of them. Mrs. Parsons is survived by one son, Paul S. Parsons, of West Cheshire, Conn.

Albert Steves Jr.

Albert Steves jr., prominent layman and civic leader of San Antonio, Texas, died in Johns Hopkins Hospital, Baltimore, on June 7th, after a brief illness. He and Mrs. Steves had gone to Annapolis to attend the Naval Academy graduation exercises and to see their youngest son receive his commission in the Navy.

Burial services were held in St. Mark's Church on June 11th with Bishop Jones, Dr. Wright and the Rev. Samuel Capers officiating.

Senior warden of St. Mark's Church, he served on many diocesan committees and was often a deputy to General Convention. In 1934 he was appointed to serve on the national committee of the Laymen's League.

Mr. Steves is survived by his mother, his widow, two sisters, and five sons.

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CHURCH CALENDAR

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29. St. Peter. (Friday.)
30. (Saturday.)

July

1. Fifth Sunday after Trinity.
4. Independence Day. (Wednesday.)
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
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CHURCH SERVICES

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Summer Schedule: Sun.: 7.45 a.m. Matins; 8 and 9:30 a.m. Holy Communion; 11 a.m. Sung Mass and Sermon; 6 p.m. Evensong, Intercessions and Devotions
Daily: 7:30 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional)
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service & Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 9, and 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

NEW YORK—(Cont.)

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m., Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 1:

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Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

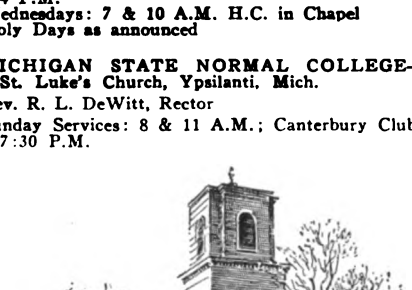
CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.



CHRIST CHURCH
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MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 209 W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & Fri. 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance Sat. 5-6 and 7:30

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